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GNOMON

OF

THE NEW TESTAMENT

BY

JOHN ALBERT BENGEL.

NOW FIRST TRANSLATED INTO ENGLISH.

WITH

ORIGINAL NOTES EXPLANATORY AND ILLUSTRATIVE.

REVISED AND EDITED BY

REV. ANDREW R. FAUSSET, M.A.,

OF TRINITY COLLEGE, DUBLIN.

VOL. II.

"TO GIVE SUBTILTY TO THE SIMPLE, TO THE YOUNG MAN KNOWLEDGE AND DISCRETION. A WISE MAN WILL HEAR, AND WILL INCREASE LEARNING; AND A MAN OF UNDERSTANDING SHALL ATTAIN UNTO WISE COUNSELS."—PROV. I. 4, 5.

EDINBURGH:

T. & T. CLARK, 38, GEORGE STREET.

MDCCCLVIII.

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GNOMON

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THE NEW TESTAMENT

BY

JOHN ALBERT BENGEL.

ACCORDING TO THE EDITION ORIGINALLY BROUGHT OUT BY HIS SON,

M. ERNEST BENGEL;

AND SUBSEQUENTLY COMPLETED BY

J. C. F. STEUDEL.

WITH CORRECTIONS AND ADDITIONS FROM THE ED. SECUNDA OF 1759.

VOLUME II.

CONTAINING THE COMMENTARY ON THE
GOSPELS ACCORDING TO ST LUKE AND ST JOHN
AND THE ACTS OF THE APOSTLES.

TRANSLATED BY

REV. ANDREW R. FAUSSET.

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ON THE

GOSPEL ACCORDING TO ST LUKE.

CHAPTER I.

1. Ἐπειδήπερ, *Forasmuch as*) A brief dedication applying to both the works of Luke:[1] it may be also termed the Preface or Introduction, and from it there shine forth pre-eminently gravity, simplicity, and candour.—πολλοὶ ἐπεχείρησαν, *many have taken in hand*) Luke does not hereby denote Matthew and John, who had been among the

[1] The names *Lucius* and *Lucas* are the same; except that the former, being a diminutive of the latter, has somewhat of a more familiar sound. Mention is made as early as in Acts xiii. 1 of a *Lucius of Cyrene* among the prophets and teachers of the Church, which at that time flourished at Antioch; and therefore it must have been but a short time after the death which befel Herod (ch. xii. 23), A. Dion. Era, 44. It is owing to this, I am inclined to think, that Eusebius and others have considered *Antioch* as the native place of Luke. Furthermore, Paul makes mention of a certain *Lucius* among his 'kinsmen,' Rom. xvi. 21, and calls *Luke* [Lucas] his fellow-workman and the beloved Physician, Philem. ver. 24; Col. iv. 14. Now, whether he be only *Luke* [Lucas], or also *Lucius*, he is the very person who wrote the Acts of the Apostles, having accompanied Paul himself from the Troad, first to Philippi (Acts xvi. 10), next from Philippi to Troas, nay, even as far as to Rome (ch. xx. 6, xxviii. 16; 2 Tim. iv. 11): and it is owing to this that he most frequently uses the first person plural in his narrative. Moreover the lively [vigorous] style of Luke, which is particularly appropriate to the very joyful subject of the Acts, comprising, as they do, in their history the completion [carrying into effect] of the New Testament, seems to have derived some of its characteristics from the association of many years, which Luke maintained [enjoyed] with Paul.—Harm., pp. 35, 36. Lucas seems to me to be the contraction of Lucanus, as Silas from Silvanus, and to be altogether a distinct name from Lucius.—Ed. and Transl.

very *eye-witnesses* of the facts and ministers of the word; not to say that Luke both wrote before John, and does not seem to have seen the Gospel of Matthew. There remains the one evangelist Mark alone; but Luke speaks of *many*, and employs the word ἐπεχείρησαν, *have taken in hand*, in a middle sense [*i.e.* neither expressing disparagement nor praise]; and consonant with this is the particle καθὼς, *even as*, which implies a consonance with the relation [report] of the eye-witnesses and ministers either sought after or attained by the writers alluded to: also the expression κἀμοὶ, *to me also*, agrees with the same view; for by it Luke does not so much oppose himself to those many writers, but rather adds himself to their number, as one of the same class, in such a manner, however, as that he may contribute somewhat even still to the ἀσφάλεια and firm assurance of Theophilus. He therefore intimates, if only he has had reference [not merely to others, but] also to Mark [*which indeed, if you compare together the forms of expression and the order of narratives in each, is not very unlikely.*—Harm., p. 36], that several particulars, not mentioned in Mark, are ready to his hand for recording; but that the other writers, as, for instance, he who wrote *the Gospel according to the Egyptians*, are less calculated to serve towards producing ἀσφάλεια and firm assurance.—ἀνατάξασθαι, *to set forth in order*) in writing or instructive [*catechetico*, referring to κατηχήθης, ver. 4] words. Hesychius says, ἀνατάξασθαι, εὐτρεπίσασθαι.—τῶν πεπληροφορημένων) πληροφορία, when it is attributed to a man, denotes the *fulness* of knowledge in the understanding, or of eager desire in the will: 2 Tim. iv. 17; Heb. vi. 11, note. Such vigour characterized τὰ πράγματα, the Christian *facts*, which Luke describes in both his works, whilst they were occurring [were being accomplished]: and these alone had this characteristic; for which reason this periphrasis whereby he designates the same facts is quite sufficient. It was in the sight of the world that the Gospel facts occurred: Acts xxvi. 26.—ἐν ἡμῖν, *among us*) in the Church, but especially among the teachers, and these veterans.

2. Παρέδοσαν ἡμῖν, *they have delivered to us*) to me, and to the other companions of the apostles.—ἀπ' ἀρχῆς, *from the beginning*) It was not from Paul alone, who was converted *after the beginning*, that Luke received his information.—αὐτόπται καὶ ὑπηρέται) *They themselves saw* [αὐτὸς ὄπτεσθαι being the components of αὐτόπτης], and, what is more, *ministered*. So also Paul was a *minister and witness*: Acts xxvi. 16; so also the mother of our Lord herself, Mary: Acts i. 14. There were many such witnesses, advanced in years, and so

of the highest authority [*for instance, the twelve apostles, the seventy disciples, Mary Magdalene, and several more.*—V. g.]: 1 Cor. xv. 6; Rom. xvi. 7. It was such as these themselves, and the companions of such, who wrote the books of the New Testament. No room was left for doubting.—τοῦ λόγου, *of the word*) Acts x. 36. This one 'word' embraces many 'words,' ver. 4 [ὧν κατηχήθης λόγων: subjects of instruction].

3. Ἔδοξε κἀμοί, *it seemed good to me also*) A holy inclination, worthy of an evangelical man.—παρηκολουθηκότι, *having traced up* [followed up: Engl. Vers. *having had perfect understanding*]) A choice and happy word: it is said of him who has been all but present himself at all the events, and who has learned them from those who were actually present; for instance, Paul uses it of Timothy, 2 Tim. iii. 10 [παρηκολούθηκάς μου διδασκαλίᾳ, *thou hast fully known my doctrine*], as being one whom Paul brought about with him presently after the persecutions, which he endured at Antioch, etc. The antithetic term is ἀπολέλειμμαι, *the thing has escaped me, I do not comprehend it.* Thus the cause is implied, why Luke regarded it as a fixed thing that he both could and ought to write. He is the person who in Acts xiii. 1, or at least in Acts xvi. 10, was already discharging an evangelical function.—ἄνωθεν, *from above* [tracing upwards]) *i.e.* "from the beginning," ver. 2, 5. [*He intimates by this term, that he meant to supply those particulars which Mark has omitted.* —Harm., p. 37.] Scripture hands down to us the first commencements [origines] of things, even those of the Gospel and of the Church.—πᾶσιν) τοῖς πράγμασιν. *All* these *matters* had been followed up by Luke *accurately* [ἀκριβῶς].—καθεξῆς, deinceps, *successively, subsequently;* [*in order*]) ἑξῆς, *afterwards;* καθεξῆς, *successively* ('deinceps'), *subsequently.* As Luke had followed up [ascertained] all things, it was the *next thing* [καθεξῆς] to follow, that he should describe them. And indeed this Preface savours of *fresh* [recent] joy, such as would be felt at the coming to the knowledge of [joyful] facts. Moreover he describes *in order* (for καθεξῆς has this force also), first, the Acts of Christ, His Conception, Nativity, boyhood, Baptism, gracious deeds done by Him, preaching, Passion, Resurrection, Ascension: then next the Acts of the apostles. Yet this very fact [viz. his narrating these events *in order*] does not prevent his at times joining together some events which were separated from one another in point of their respective times: ch. i. 80, iii. 20, etc.—κράτιστε Θεόφιλε, *most excellent Theophilus*) This Theophilus belonged to Alexandria, as the ancients testify (see *Ord. Temp.*, p. 225), *Ed.*

ii., p. 196, and *Harm. Ev. Ed.* ii., p. 80; and that was a city in which especially flourished κατήχησις, ver. 4. He was a most noble man, as the title given him by Luke shows: comp. Acts xxiii. 26, xxiv. 3, xxvi. 25. The same title is not given to the same Theophilus in Acts i. 1, either because he was then in private life, or because his excellence and Luke's intimacy with him had increased. Moreover this title of respect serves as an argument, that the Gospel history is a true one, and allowed itself from the very beginning to be offered for acceptance to the most distinguished personages. The holy examples of illustrious men, described in these books, were calculated to stimulate Theophilus to imitate them.

4. Ἵνα, *that*) Expressing the scope of the whole work, [*which in John is stated at the close of his Gospel*, ch. xxi. 24.—Harm., p. 34.] —ἐπιγνῷς, *thou mightest clearly perceive*) The compound verb is emphatic.[1]—κατηχήθης, *thou hast been instructed*) by the mouth of others. This κατήχησις[2] also comprises sacred history. Luke hereby claims to himself greater authority than that of those from whom Theophilus had previously received instruction.—[τὴν ἀσφάλειαν, *the certainty*) This unerring certainty has place, where nothing of a spurious character is added, nothing that is necessary is omitted (left to be wished for, *desideratur*), and all the particulars are attested and proved by adequate documents and proofs.—V. g.]

5. Ἐγένετο, *there was*) Following close upon the Preface itself, Luke exhibits the History of Jesus Christ from His entrance into the world, up to the time of His ascension into heaven. In this History we may note—

I. The Beginning: wherein we have
1. The conception of John, . . . Ch. i. 5–25
2. The conception of Jesus Himself, . 26–56
3. The nativity and circumcision of John: the hymn of Zacharias: the youth of John, . 57–80
4. Jesus Christ's (*a*) Nativity, . . ii. 1–20
(*b*) Circumcision and name given, 21
(*c*) Presentation to the Lord in the temple, . . 22–38
(*d*) His own country and growth, 39, 40

a

[1] The ἐπί augments the force of the simple verb. Wahl explains it, *plane et accuratè cognoscere.*—Ed. and Transl.

[2] Whence Engl. word, *catechism, catechetical.*—Ed. and Transl.

a II. The Middle: when He was twelve years of age, and subsequently, . . . Ch. ii. 41–52

III. His course [ministry] itself.
1. The entrance on it: wherein is described the Baptist; His baptism, His temptation, iii. 1, 2, 21, 22; iv. 1–13
2. The acceptable year in Galilee,
A. Set forth before His hearers at Nazareth, 14–30
B. Made good in actual performance:
α. At Capernaum, and in that region. Here are to be noted—
1. His acts not censured by his adversaries; whereby Jesus
1. Powerfully teaches, . . . 31, 32
2. Delivers one demoniacally possessed, 33–37
3. Cures the mother-in-law of Peter, and many sick persons, . . 38–41
4. Teaches everywhere, . . 42–44
5. Calls Peter, and also James and John, v. 1–11
6. Cleanses the leper, . . . 12–16
2. His acts censured by His adversaries, and that with gradually increasing severity. To this class belong—
1. The man with palsy, . . 17–26
2. The call of Levi, and the eating with publicans and sinners, . . 27–32
3. The question as to fasting answered, 33–39
4. The plucking of the ears of corn, . vi. 1–5
5. The withered hand restored, and the plotting against Jesus, . . 6–11
3. His acts, of which the issue [result] was different in the case of the different persons with whom He had to do:
1. In the case of His chosen apostles, 12–16
2. In the case of His other hearers, 17, 18; 20–49
3. In the case of the centurion, . vii. 1–10
4. In the case of the disciples of John, in connection with whom we have—
a. The occasion of the raising of the young man at Nain, . . . 11–18

a b c

a b c b. The embassy from John, . Ch. vii. 18–23
c. The reproof, . . . 24–35
5. In the case of Simon the Pharisee, and the sinner, the woman who showed Him much love, . . . 36–50
6. In the case of His own immediate attendants, viii. 1–3
7. In the case of the people, . . 4–18
8. In the case of His mother and brethren, 19–21
β. On the sea, ... 22–26
And beyond the sea, . . . 27–39
γ. On this side of the sea, again:
1. Jairus, and the woman with the issue of blood, ... 40–56
2. The apostles sent forth, . . ix. 1–6
3. The doubts of Herod, . . 7–9
4. The report of the apostles, . . 10
5. The eagerness of the people: the kindness of the Lord: the five thousand fed, 11–17
3. The preparation for His passion, etc.
A. The recapitulation of His doctrine concerning the person of Jesus Christ. Silence enjoined; His passion foretold; following Him enjoined, 18, 19, 21, 22, 23–27
B. His transfiguration on the mountain; the lunatic healed; His passion again foretold; humility and moderation commanded, 28, 29, 37, 38, 43, 44, 46, 47, 49, 50
C. His great journey to Jerusalem when about to suffer. Herein we may fix eighteen intervals [incidents marking divisions]:

I. The Samaritans, unwilling to receive Him, yet tolerated, . 51–57

II. On the way: unsuitable followers repulsed: suitable ones constrained, 57–62

III. Afterwards, seventy messengers sent before Him: and received back
a c with joy, . . . x. 1–24

a c AND a lawyer taught love to his neighbour by the example of the Samaritan, . . . Ch. x. 25–37

IV. In a certain village, Mary preferred to Martha, . . . 38–42

V. In a certain place, the disciples are taught to pray, . . xi. 1–13
In a certain place, the demon is cast out: this act is defended, 14–26
In a certain place, the exclamation of the woman of the company is corrected, . . . 27, 28
In a certain place, the people who were eagerly desirous of a sign, are reproved, . . . 29–36

VI. In a certain house, the Pharisees and Scribes are refuted, . 37, 38, 45–54

VII. A discourse is addressed to the disciples, . . . xii. 1–12
A discourse is addressed to one interrupting Him with a request, 13–21
A discourse is addressed to the disciples, . . . 22–40
A discourse is addressed to Peter, 41–53
A discourse is addressed to the people, 54–59

VIII. The need of repentance is shown, xiii. 1–9
In the synagogue the woman is healed on the Sabbath, the kingdom of God thus increasing as the mustard-seed, . . . 10–21

IX. On the journey, He declares the fewness of those about to be saved, 22–30

X. On that day Herod is called a fox;
a c Jerusalem is reproved, . 31–35

a c XI. In the house of the Pharisee, a man with a dropsy is healed on the Sabbath, . . . Ch. xiv. 1–6
Humility is taught, . . 7–11
True hospitality, . . . 12–14
The principle [ratio] of the great feast, 15–24
Self-denial required, . . 25–35

XII. Joy over repenting sinners is defended, . . xv. 1, 2, 11, 12
Their duty as stewards is enjoined on the disciples, . . xvi. 1–13
And the avarice and derision of the Pharisees are refuted, . . 14–31
They are cautioned against 'Offences,' . . . xvii. 1–4
The faith of the apostles is increased, 5–10

XIII. On the borders of Samaria and Galilee, He cures ten lepers, 11–19

XIV. He answers the question as to the time of the coming of the kingdom of God, . . . 20–37
He recommends continual and humble prayer, . . xviii. 1, 2, 9–14

XV. He blesses little children, . 15–17
He answers the rich ruler, . 18–27
And Peter, . . . 28–30

XVI. He foretells the Passion a third time, 31–34

XVII. Nigh Jericho, a blind man given sight, 35–43

XVIII. In Jericho, salvation is conferred on Zaccheus, . . . xix. 1–10
An answer is given as to the sudden appearance of the kingdom of God, 11–28

4. His acts at Jerusalem.

A. The first days of the great week.
- 1. His royal entry into Jerusalem, Ch. xix. 29–44
- 2. In the temple,
  - α. The abuse of it corrected and chastised, 45, 46
  - β. Its right use restored, 47, 48
    And vindicated, xx. 1–8
- 3. Discourses in the temple:
  - α. The parable concerning the husbandmen, 9–19
  - β. The answer concerning the tribute-money, 20–26
    And concerning the resurrection, 27–40
  - γ. The question concerning David's Lord, 41–44
  - δ. The disciples warned of the Scribes, 45–47
  - ε. The widow's offering praised, xxi. 1–4
- 4. The end foretold, of the temple, of the city, of the universe, 5, 6, 8, 9, 25, 26, 28, 29
- 5. The covenant of His adversaries and the traitor, xxii. 1–6

B. Thursday.
- a. The preparations for the Passover made by Peter and John, 7–13
- b. The Supper, and words spoken at it, 14–23
- c. Who is the greatest? 24–30
  Peter and the rest of the disciples are admonished, 31, 32, 35–38
- d. On the Mount of Olives:
  - 1. Jesus prays to the Father, is strengthened by an angel, and rouses His disciples, 39–46
  - 2. Is betrayed: is unseasonably defended [by Peter's sword] against His assailants. Bears Himself holily, 47–53
- e. Being seized, He is led into the high priest's house, 54
  Peter denies Him and weeps, 55–62
  The Lord is mocked, 63–65

C. Friday.
- α. His Passion and Death. His acts,
  - 1. In the Council, etc., 66–71
  - 2. In the Governor's hall, xxiii. 1–5
  - 3. Before Herod, 6–12
  - 4. Again in the Governor's hall, 13, 14, 17–25
- b c 5. On the way to the cross, 26–32

b	*c*	6. At Golgotha; where we have the description of—	
		a. The cross itself; and Jesus' prayer for their forgiveness, . .	33, 34
		b. The parting of His garments, .	34, 35
		c. The taunts uttered against Him, and among these the inscription on the Cross, ...	35–39
		d. One of the robbers, however, converted,	40–43
		e. The miraculous portents, and the death of Jesus, . . .	44–46
		f. The spectators, . . .	47–49
		β. His burial, ...	50–53
		D. The preparation and the Sabbath, .	54–56
		E. The Resurrection: it becomes known—	
		a. To the women, . . .	xxiv. 1–12
		b. To two going into the country, and to Simon, ...	13–35
		c. To the rest also, . .	36, 37, 44, 45
		F. The instruction of the apostles; the Ascension of our Lord; the joyous alacrity of the apostles,	46–53

—Ἡρώδου, *of Herod*) All the particulars are set down clearly: the names, the times, and the places. [*Not a few of the false prophets—for instance, Mahomet—without premeditated foresight, have by slow and imperceptible degrees gained over parties of retainers, and afterwards deceived both themselves and others: accordingly, the circumstances of their birth and their condition, in their early years, are in the case of such impostors unknown, unworthy of trust, and fictitious. But the conception of Jesus Christ, His nativity, His infancy, His boyhood, etc., are supported as to their credibility by signally striking proofs. From eternity God hath definitely foreordained them, and hath by His ancient prophets declared them, and confirms their fulfilment subsequently by the instrumentality of irrefragable witnesses.*—Harm., p. 59.]—τῆς Ἰουδαίας, *of Judea*) The theatre or scene of all the events.—ἱερεύς, *priest*) not the high priest, but one from among the regular courses of priests.—ἐξ ἐφημερίας Ἀβιά, *of the course of Abia*) The priests were divided into twenty-four courses or classes: and the course of Abia was the eighth, according to 1 Chron. xxiv. 10 [Abijah = Abia]. Ἐφημερία in the usage of the LXX. answers to the Hebrew מחלקת, sometimes also משמרת. Each course in its order

had the discharge of the priestly duties devolving on it for seven days, from Sabbath to Sabbath. [*Hence it is allowable to infer that Zacharias discharged his turn of duty from the 2d of September to the 9th of September: see Ord. Temp.*, pp. 230, 231 (Ed. ii. pp. 200, 201): *and the 2d of September that year among the people of Israel corresponded to the I. Tisri. Behold how, at the commencement of the year,*[1] *simultaneously with the angel's message which was brought to Zachariah, the New Testament took its commencement.* —V. g.]

6. Δίκαιοι, *righteous*) The condescending goodness of Scripture, which speaks of the righteousness of the pious, ought not to be treated as if it is in opposition to the doctrine of justification [by faith].—ἀμφότεροι, *both*) God brings forth His chosen instruments from pious parents.—ἐνώπιον τοῦ Θεοῦ, *before* [in the presence of] *God*) Gen. xvii. 1.—ἐντολαῖς, *the commandments*) viz. the moral ones.—δικαιώμασι) the ceremonial ones [*ordinances*], Heb. ix. 1.

7. Καὶ, *and*) They no longer now had any hope of offspring, owing to a twofold cause [their *age* and Elizabeth's *barrenness*]: ver. 18, 36 (comp. Rom. iv. 19); and perhaps they were now not even seeking for [desiring] offspring.—προβεβηκότες, *far advanced*) A sweet description of the old age of the godly, which looks to the blissful goal [προβεβ. implying *progress* towards it].

8. Ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ, *in the order of his course*) As to the chronological clue afforded by this passage, we have treated in the *Ordo Temporum*, p. 230 [Ed. ii. p. 200]. [*In twenty-four weeks the courses of the priests returned back in rotation; and this alternation of courses prevailed even up to the destruction of the temple.* —V. g.]

9. Ἔλαχε, *he was allotted* the office) The functions of the priests were distributed by lot.[2]—τοῦ θυμιάσαι, *of burning incense*) Ex. xxx. 1, etc.

10. Πᾶν, *all*) It must therefore have been a solemn day, and per-

[1] By the express direction of Moses the year began with Nisan (Exod. xii. 2, Num. ix. 1). But this was the ecclesiastical year regulating the festivals; whereas the civil year began, as it begins now, with the month Tisri. The reason which the Rabbins assign for the month Tisri beginning the year is, that it was the month in which creation took place. If this be true, it is appropriate that the New Creation has its first commencements on the same month as the Natural Creation.—Ed. and Transl.

[2] This was so, according to S. R. D. Crusius, Hypomn. P. I., p. 41, partly for the sake of order, partly to avoid contentions. Comp. 1 Chron. xxiv. 4, 5. —E. B.

haps the Sabbath, on which Zacharias entered upon his duty, ver. 22, 23.

11. Ἄγγελος, *an angel*) the name of whom was afterwards communicated to Zacharias, ver. 19.

13. Μὴ φοβοῦ, *fear not*) This is the first address from heaven in the opening dawn [aurora] of the New Testament, which is most charmingly described by Luke. The fact is here sweetly set before us; then we are led by rugged and severe paths to a most delightful issue. Such is also the case in the Apocalypse subsequently.—εἰσηκούσθη, *has been hearkened to* [granted]) This is to speak to the heart. [Zacharias in heart *desired*, though he no longer *spoke*.] Acts x. 4.—ἡ δέησίς σου, *thy prayers*) He had sought offspring in former days. [*For he did not himself any longer cherish the expectation of the fulfilment of his desire.*—V. g.]—Ἰωάννην, *John*) The name, *John*, was prescribed: the name of *Mary* was not prescribed.

14. Χαρήσονται, *shall rejoice*) ver. 58, 66.

15. Ἔσται, *shall be*) viz. that son shall be.—Κυρίου, *the Lord*) God the Father is meant. Presently after he speaks also of the Holy Spirit and of the Son of God. Already, in connection with the forerunner of the Messiah, the economy of the Holy Trinity more fully expands itself to view.—καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, *and wine and strong drink he shall not drink*) So also Judg. xiii. 4, μὴ πίῃς οἶνον καὶ σίκερα. Σίκερα is from the Hebr. שכר, and denotes all drink distinct from wine, and yet intoxicating, as *the juice of the date, malt liquor*, etc. Such abstinence was enjoined on John, also on the mother of Samson.—καὶ, *and*) Similarly, *being filled with the Holy Spirit*, is put in antithesis to being *drunk with wine*, Eph. v. 18.—ἐκ, *from*) An abbreviated mode of expression: meaning, *in the womb* (ver. 41, 44) *and subsequently* [from that time forward].

16, 17. Ἐπιστρέψει, καὶ προελεύσεται, *he shall turn, and shall go before*) The words presently after in ver. 17, *to turn*, ἐπιστρέψαι, refer to the verb ἐπιστρέψει, in ver. 16: and ἑτοιμάσαι, *to make ready*, refers to προελεύσεται.—Κύριον, *the Lord*) Christ is therefore God. Comp. the following verse, ἐνώπιον αὐτοῦ, *before Him*—Κυρίῳ, *the Lord:* and in verse 76 [" *the Highest*—before the face of *the Lord*"].

17. Αὐτὸς, *himself*) In antithesis to the others (πολλοὺς, *many*), ver. 16.—ἐνώπιον, *before His face*) in His immediate presence.—ἐπιστρέψαι, κ.τ.λ., *to turn* [convert], etc.) The language in this passage, as often in prophecies, is figurative, abbreviated, and as it were poetically with this sense: John shall effect that the parents as well as the children alike, the disobedient as well as the just alike, men

of every age and character, may be prepared for the Lord. But it was not convenient to say: He will convert [turn] the *disobedient* and the unjust along with the obedient and *just* alike; for the just need no conversion. Therefore, instead of the concrete, the abstract is used: He will convert the disobedient to the state of mind of the just; *i.e.* those who disregard God's law he will convert, or bring to such a state, that they will join themselves to the number of the just, putting on the docility and wisdom of these latter; and, just as the just are ready, so will the disobedient become ready for the Lord. —καρδίας, *hearts*) *The heart* is therefore the seat of *conversion*, of *obedience*, and of *prudence*.—πατέρων ἐπὶ τέκνα, *of the fathers along with the children alike*) Mal. iii. 24, לב אבות על־בנים ולב בנים על־אבותם, LXX. καρδίαν πατρὸς πρὸς υἱὸν, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλήσιον αὐτοῦ. The expression is equivalent to a proverb, so as to signify the multitude—the 'many' converted (ver. 16). So Gen. xxxii. 11, μητέρα ἐπὶ τέκνοις. So decidedly πατέρων ἐπὶ τέκνα, Exod. xx. 5, xxxiv. 7: also κνήμην ἐπὶ μηρὸν, Judg. xv. 8. See also על, Amos iii. 15; Judg. xii. 1; and πρὸς, in the Son of Sir. (see the quotation below). At the same time there may be designed to be marked the care of the fathers for the salvation of their children, as opposed to what takes place in a flight such as Jer. xlvii. 3 describes, οὐκ ἐπέστρεψαν πατέρες, ἐφ' υἱοὺς αὐτῶν.—καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, *and the disobedient in* [*to*] *the wisdom* [prudence] *of the just*) This is set down instead of what is found in Malachi: *and the heart of the children upon* [super: but Engl. Vers. *to*] *their fathers*. Disobedience is especially the fault of *youths: prudence* [wisdom] and *justice* are especially becoming in fathers. The angel says, *in the prudence*, not *into* [*to*] *the prudence*. The *feeling* [sentiments] of those who are *just*, is immediately put on in conversion.—ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον, *to make ready a people prepared for the Lord*) Asyndeton [absence of copulative between ἐπιστρέψαι and ἑτοιμάσαι]: *to convert* [turn], *to make ready*. The people is to be made ready, lest the Lord, finding the people not ready for Him, should crush them with His majesty ["Lest I come and smite the earth with a curse"], Mal. iv. 6. *A people prepared, i.e.* complying with the instructions of John, who *makes them ready*, and *obedient* to the Lord; no longer having such hearts as are described in Prov. xv. 7, ולב כסילים לא כן, LXX. καρδίαι ἀφρόνων οὐκ ἀσφαλεῖς, The hearts of fools are not safe [Engl. Vers. from Hebr., *But the heart of the foolish doeth not so, i.e.* do not disperse knowledge]. Let the antithetic terms be noted, ἀφρόνων and φρονήσει; and the kindred terms כן and ἑτοιμάσαι. Con-

cerning Elias, see Sir. xlviii. 11, καὶ ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν, καὶ καταστῆσαι φυλὰς Ἰακώβ. That the work of the Son of Sirach is far from a low and common one, its accordance with the angel's words proves. See also Matt. xxiii. 34, note.

18. Κατὰ τί γνώσομαι) So LXX., Gen. xv. 8. The question of Zacharias is one affecting the very fact itself, thus betraying that he laboured under a want of faith: the πῶς, *how*, which Mary started as a question, was accompanied with faith: comp. ver. 34 [*How?*] with 45 ["Blessed is she that *believed*."]

19. Γαβριὴλ, *Gabriel*) The reason why Zacharias ought not to have had any unbelief, is the authority of the heavenly messenger. The name is compounded of גבר and אל, and indicates the main object of his embassy, viz. concerning the incarnation of the Son of God, אל is גבר, *God* is *man*. Gabriel had appeared to Daniel also. It was the same angel, and he came on the same business.—ὁ παρεστηκὼς, *who am wont to stand in attendance*) Seven angels *stand* in the presence of God, Rev. viii. 2. One of these, Gabriel, stands in attendance [adstat, *stands by*], or stands with the six others.—ἀπεστάλην, *I have been sent*) ver. 26; Heb. i. 14.—εὐαγγελίσασθαι, *to show* thee these *glad tidings*) Thus marking the beginning of the Gospel [= Glad tidings]: ch. ii. 10, 17, iii. 18; Mark i. 1.

20. Ἰδοὺ, *behold*) as much as to say, *by this thou shalt be made know*. An appropriate sign is given to him who asked for a sign, though the sign given was not such as he would have desired.—σιωπῶν, *silent*) in the matter of fact [actually].—μὴ δυνάμενος λαλῆσαι, *not able to speak*) in the want of the ability to speak [physically]. Comp. [accordingly in his recovery *both* are specified] ver. 64, *the mouth and the tongue*. For the most part, those to whom a great revelation is vouchsafed, are wont to lose something of their natural power, without however real hurt to them. So Jacob was made lame; but his lameness proved, not a blemish, but a mark of honour to him: so Zacharias here was made dumb: Saul (Paul) was for a time deprived of sight. This dumbness of Zacharias at the same time acted as a spiritual medicine, lest he should too much pride himself on account of the prophecy as to the greatness of his son.—ἄχρι ἧς) Comp. ver. 64 [His mouth opened] with ver. 13 [Thou shalt call his name *John*], 63 [When the 'things' foretold were 'performed,' and Zacharias, ceasing from unbelief, wrote, "His name is John"]. [*The day alluded to was the day of John's circumcision, on which he received his name.*—V. g.]—ἀνθ' ὧν, *because*) Therefore it was, strictly speaking, a punishment.—οὐκ ἐπιστεύσας,

thou hast not believed) He did not believe: on this account he was not able to speak.[1]—πληρωθήσονται, *shall be fulfilled*) It is the event which chiefly produces faith.—εἰς τὸν καιρὸν αὐτῶν, *at their own season*) their proper season. Comp. *at this time* [*will I come*], Rom. ix. 9; 2 Kings iv. 16.

22. Λαλῆσαι, *to speak*) for instance, to give the blessing. Zacharias, as being *dumb*, was in the meantime excluded from the exercise of all the functions of a priest. This constitutes the prelude to the termination of the ceremonial law, now that Christ is coming.—ἐπέγνωσαν, *they perceived*) A benefit thus accompanied the very punishment of Zacharias. Thereby all were stirred up to attention.

23. Εἰς τὸν οἶκον αὐτοῦ, *to his own house*) An abbreviated form of expression: *the city*, in which Zacharias dwelt, requiring to be understood. Comp. ver. 39. So also ver. 56. The *house* of Zacharias is put in antithesis to the temple of the Lord: see ver. 9.

24. Ταύτας, *these*) the days of which ver. 23 makes mention [the days of his ministration].—περιέκρυβεν, *She hid* herself) that her pregnancy might be unobserved: owing to which, subsequently her pregnancy was suddenly made the more apparent.—λέγουσα, *saying*) to the partakers of [those who sympathized in] her joy.

25. Οὕτω, *thus*) even as all, five months afterwards, saw her [viz. pregnant].—ἡμέραις, *in the days*) definitely fixed beforehand.—ἐπεῖδεν) ἐπέβλεψεν, ver. 48; ἐπεσκέψατο, ver. 68.—τὸ ὄνειδός, my *reproach*) viz. the surname by which they *called* her, viz. *barren*, ver. 36.—ἐν ἀνθρώποις, *among men*) She had scarcely accounted herself as one of the human race [to be counted *among men*] on account of her barrenness.

27. Πρὸς παρθένον, *to a virgin*) Matt. i. 23.—μεμνηστευμένην, [*espoused*] *betrothed*) by the divine ruling of Providence. It would not have been befitting that Mary should have been only betrothed after the annunciation of the angel, and not sooner.—ἀνδρὶ, *to a man*) who was designed to act as guardian both of the virgin and of her offspring.—ἐξ οἴκου Δαυίδ, *of the house of David*) Construe with *Joseph*; comp. ch. ii. 4. This is, however, not to the exclusion of Mary.

28. Εἰσελθὼν, *entering in*) At evening time, as is probable. Comp. Dan. ix. 21.—κεχαριτωμένη) Eph. i. 6. The Vulg. renders *gratia plena*, in a passive sense ["*filled* with grace"], (as Ovid, *Carmina plena favoris*), *one who has found favour*, ver. 30. She is so called,

[1] See 2 Cor. iv. 13.—Ed. and Transl.

not as the mother of grace, but as the daughter of grace, especially at that early time.—*μετὰ σοῦ*) May *the Lord* be *with thee* [not, "The Lord *is* with thee," as Engl. Vers.] Comp. Matt. i. 23, at the end of verse, and the note. It is parallel to, *χαῖρε*, *Hail.* The Indicative is taken for granted,[1] and the Optative here subscribes to [seals and confirms] it. So Judg. vi. 12 [the angel to Gideon, "The Lord *is* (or rather, *may the Lord be*) with thee"], *Κύριος μετὰ σοῦ.*—*σὺ*, *thou*) The Vocative: as in Acts iv. 24 [*Δέσποτα, σὺ ὁ ποιήσας*, etc.] Chrys de Sacerd., p. 322.

29. *Διεταράχθη*, *she was troubled*) Her being troubled arose from the apparition itself (*ἡ δὲ ἰδοῦσα*, *when she saw* him). Therefore she does not seem to have been previously accustomed to apparitions. [*All things, in the case of the blessed Virgin, both what was foretold to herself, and what ensued subsequently, befel her without her expecting them. But if her conception, as the tradition of several members of the Roman Church represents, had been immaculate, she could have hardly accounted herself, however superlatively modest, in such an ordinary position* (so entirely undistinguished from ordinary men and women).—V. g.]—*ποταπὸς εἴη*, *of what kind may be*) The formulæ themselves, which had been addressed to her, *hail*, and, *the Lord with thee*, were ordinary salutations; but from the peculiar and extraordinary titles which the angel added, Mary understood that the formulæ, especially as being conjoined with these titles, were employed with an extraordinary [distinguishing] and new force. In fact, in all the recorded apparitions of angels, there is no other instance occurs of such a salutation. Mary not only wondered, but also *cast in her mind, of what kind might be*, what was the meaning, and what the drift of this salutation.

30. *Εὗρες γὰρ χάριν*, *for thou hast found favour*) Hebr. מצא חן. So Acts vii. 46; Heb. iv. 16.

31. *Ἰδοὺ*, *behold*) In the words following is contained a summary of the Gospel, which is repeated at ver. 50, 51, 68, 69; ch. ii. 10, 11; xiv. 30, 31. Comp. the words, 2 Sam. vii. 8, etc.

32. *Οὗτος*, *He*) The Messiah is clearly described, even as at ver. 68, etc., and ch. ii. 30, etc.—*μέγας*, *great*) The *greatness* of John, described at ver. 15, is far exceeded by the *greatness* of Jesus, described here. [*See* ver. 33, *and comp. Dan.* ii. 35; Eph. iv. 10.—V. g.]—*Υἱὸς Ὑψίστου κληθήσεται*, *He shall be called the Son of the Highest*) Jesus, even in a point of view distinct from His Divine

[1] The *χάρις* of the Lord, implied in *χαῖρε*, is with her.—ED. and TRANSL.

nature, and from His personal union with God the Father, is, in a sense transcendentally above all angels and men, *the Son of the Highest*, on account of the extraordinary nature [rationem, *principle*] of His conception and nativity.—τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, *the throne of David His father*) Christ was promised *to the fathers*, especially to Abraham, as *the Seed*. He was promised by Moses, *a prophet*, as *the Prophet*. He was promised to David, *a king*, as *the King*. Even the temporal kingdom of Israel belonged to Jesus Christ by hereditary right. Massecheth Sanhedriṇ, ch iv., says, that *Jesus is nearest to the kingdom*, קרוב למלכות.

33. Οἶκον Ἰακὼβ, *the house of Jacob*) Under this house are contained the Gentiles, even as, for the sake of illustration, there are contained under the appellation of the Rhine, the rivers that flow into it. But yet it is the house itself [Israel] which is principally alluded to, especially at this early period, and in an address to an Israelitish woman. At this early stage in the Gospel history, its progress is designated generally: the spiritual sense lies hid beneath. So ver. 68, etc.—βασιλείας, *of His kingdom*) Repeat, *over the house of David, on the throne of David:* Isa. ix. 7. That which has not yet been accomplished, shall be accomplished.

34. Πῶς, *how*) This *How* is not inconsistent with faith, as ver. 45 proves.[1]—οὐ γινώσκω, *I know not*) The present is here used for [in accordance with and in reference to] the very moment of the conception, which was still *future*. She gathers from the words of the angel himself, that she is not about to know man. Ἐπεί, *seeing that*, is categorical [absolute]. Mary understood that this promise is being now given to her as one immediately about to be fulfilled, without respect to the consummation of her espousals. *A woman* is also said *to know a man*, Num. xxxi. 17; Judg. xi. 39.

35. Δύναμις ὑψίστου, *the power of the Highest*) Often these words are put in conjunction, *Spirit and Power*, as in ver. 17; but in this passage *the Power of the Highest* rather denotes, by Metonymy,[2] *the Highest*, whose *Power* is infinite. So we have the expression, *the power of our Lord Jesus Christ*, 1 Cor. v. 4. *The coming of the Holy Ghost upon* Mary made her fit for receiving *the overshadowing of the power of the Highest.*—ἐπισκιάσει σοι, *shall overshadow thee*) This *overshadowing* denotes the mildest and most gentle [most

[1] The difference between her and Zacharias, ver. 18, lay not in the words but in the spirit.—Ed. and Transl.

[2] See Append. Here the substitution of the Adjunct (*the Power*) for the Subject (*the Highest*).—Ed. and Transl.

modified] operation of the Divine power, whereby it was effected that the Divine Fire did not consume Mary, but made her fruitful. Comp. Mark ix. 7 [the cloud *overshadowed* them at the transfiguration]; Exod. xxxiii. 22. Many suppose allusion is here made to חפה, *veiled*, as a bride. It was not fitting that the will of man or of the flesh should help towards this [the Saviour's incarnation]. It was from the substance of Mary that the elements were taken, whatever contributed not only to the σύλληψις, *the conception*, but also to the nourishment of the holy fetus [embryo]. And this is considered [is to be viewed so], either antecedently to the moment of actual union with the Λόγος, or else in the very act and state of union. Antecedently to the union, it [what was taken from the substance of the mother] no otherwise than the mother herself, required to be redeemed by virtue of the λύτρον, *redemption*, about to be effected through the θεάνθρωπον, God-man, Christ, and was sanctified by the Holy Spirit; and thus it was that the union of the Λόγος and the flesh, now [made] holy, had place. I may purchase a farm: and out of the produce of that farm, when subsequently well cultivated, I may pay the price for the farm itself, which has become much more valuable since its cultivation. David bought the area [site] of the temple for a few shekels of silver [2 Sam. xxiv. 24]; but the same area became inestimably valuable, when the temple was built upon it.[1]—διὸ καὶ, *wherefore also*) Thus the Angel gives a satisfactory answer to the question, *How*, ver. 34.—τὸ γεννώμενον,[2] *which is being conceived* [*given birth to*; not as Engl. Vers. *Which shall be born*]) in this new and extraordinary manner. Abstract terms, and such as are expressed in the neuter gender, are very much in consonance with those first beginnings of the Gospel revelation; ver. 68, 71, 78, ii. 25, 30, 38.—ἅγιον, *Holy*) This word is regarded by Tertullian,

[1] So Jesus purchased our flesh (humanity) by the redemption about to be made by Him, and then afterwards, by the union of the Λόγος to it, and by the actual paying of the price of His blood, as God-man, made it infinitely more precious.—Ed. and Transl.

[2] The words ἐκ σοῦ, *of thee*, subjoined to this participle, had been declared in the margin of the *larger Ed.* to be an improbable reading; but in *Ed.* 2 the reading is raised to the sign ð, and is given in the *Vers. Germ.*, though enclosed in brackets. Therefore Bengel ought not to have been reckoned, in the *Bibl. Theol. Tom.* viii. p. 106, among those who have omitted these words. —E. B.

Lachm. reads ἐκ σοῦ (though in brackets), with C corrected later, *ac*, some MSS. of Vulg. Iren Cypr.: and, before γεννώμενον, Hil. ABDð omit the words; and so Tischend.—Ed. and Transl.

the Syr. Version, the author of the discourse against all heresies in Athanasius, and others of the ancients, as part of the predicate, *It shall be called Holy*, (and) *the Son of God*. At all events, the sense of the sentence is most full and compressed: *There is a something which is to be given birth to: that which is being given birth to, shall be holy; this holy thing shall be called the Son of God.* The whole is inferred from the immediately preceding words of the angel, and that in some such way as the following: *The Holy Spirit shall come upon thee;* wherefore that, which is being given birth to, *shall be Holy. The Power of the Highest shall overshadow thee;* wherefore that Holy thing shall be called *the Son of God.* Ver. 32 is parallel to this: Thy Son shall be *great*, and shall be called *the Son of the Highest.* In Divine things, *greatness* and *holiness* very much harmonize. It was concerning this Holy One that the same angel spake in Dan. ix. 24.

36. Καὶ ἰδοὺ, *and, behold*) To Mary, inasmuch as she believed, a more favourable [pleasant] sign is without solicitation given, than had been given to Zacharias, who did not believe.—συγγενὶς, thy [*cousin*] *kinswoman*) Therefore John and Jesus also were *kinsmen* [cousins].—υἱὸν, *a son*) Elisabeth's pregnancy was unknown among men, excepting the members of her own family; but here we find even the time and the sex of the offspring indicated to Mary by Divine information, with a view to strengthen the faith of Mary. But of the office of the Forerunner nothing is said; for Mary was about to hear that from his mother.

37. Πᾶν ῥῆμα, *every word* [*thing*]) As to things contradictory in the very terms, whether such are possible to happen, is not a subject which need be disputed; for they do not constitute *a word* [in the sense ῥῆμα, *verbum*, is here used, a true word or thing]: nor does a thing done and undone, *i.e.* true and false [a word verified and then falsified], constitute *a word;* for repentance of His deed or promise does not apply to God: Gen. xviii. 14, μὴ ἀδυνατεῖ παρὰ τῷ Θεῷ ῥῆμα; *Is any word impossible with God?* (*Surely not.*)

38. Γένοιτό μοι, *be it done unto me*) Compare the assent which David expresses to God's covenant promise, 2 Sam. vii. 25 [The word that Thou hast spoken—establish it for ever, and do as Thou hast said], 28.—ἀπῆλθεν, *departed*) even as he previously *came in*, ver. 28.

39. Ἀναστᾶσα, *having arisen*) The angel had given her the suggestion [occasion] which led her to go, ver. 36.—[ἐν ταῖς ἡμέραις ταύταις, *in those days*) of the sixth month. ver. 26, 36.—V. g.]—μετὰ

σπουδῆς) Σπουδή, and its derivatives and compounds, often in the LXX. denote haste, בהלה.—εἰς πόλιν Ἰούδα, *to a city of Juda*) Luke does not specify the name of this city of the priests in the hill country, but from Josh. xxi. 11, we know it was Hebron; but he specifically sets down the name of the tribe, *Juda*. Here then it was, we may, not without good reason, conjecture, that the conception of Jesus Christ took place. [The haste *of the holy virgin, just now noticed, is in consonance with this view*.—Harm. p. 42.] Comp. Kohlreiff. in Jes. 30; and concerning the nativity of Jesus Christ in the land of Canaan, p. 96. Moreover, there were most remarkable motions and emotions in Elisabeth, and her infant in the womb, and in Mary, ver. 41, 42: also the particle γὰρ, *for*, in ver. 44, has an altogether peculiar weight, expressing the reason why, at this particular point of time, Elisabeth first proclaims Mary to be *the mother of her Lord* [ver. 43]. Of so great moment, in truth, is the conception, that, if it had happened at Nazareth, He would have been called a Nazarene for that reason, rather than on account of His parents dwelling there. But this fact of their dwelling there is given as the one and only cause of that surname which He bore [ch. iv. 16, 24]. As it is, the Lord, both with reference to His mother and progenitors, and with reference to the places alike where He was conceived as well as born, was sprung from *Juda*.

40. Ἠσπάσατο, *saluted*) The salutations of the saints and those of the ungodly are altogether different. No mere effort of reason can comprehend how powerfully moving and how effectual is the will of the saints, which draws its resources from God by faith and love, and then turns the tide of them on friends capable of receiving them [susceptible to them].

41. Καὶ ἐπλήσθη, *and was filled*) The spiritual motions [and emotions] of the embryo and of the mother were conjoined: ver. 15.

42. Ἀνεφώνησε φωνῇ μεγάλῃ) So ἐφώνησε φωνῇ μεγάλῃ, Acts xvi. 28. Others read ἀνεβόησε[1] φωνῇ μεγάλῃ. And so Matt. xxvii. 46; LXX., Gen. xxvii. 38; 1 Sam. xxviii. 12; Is. xxxvi. 13; Ezek. xi. 13, etc. Also 3 Macc. v. 48 (51); Hist. of Sus. four times; Hist. of the Drag. ver. 40 (41). But ἀναφωνεῖν is employed in a very different sense; for instance, of the sounds heard in public worship, as it was

[1] C is the only good authority for ἀνεβόησε. ABD Origen expressly, 4,149*ab*, read ἀνεφώνησεν. The very strangeness of the use of the latter word is an argument for it not having come from transcribers: ἀνέβοησε was evidently a marginal explanation. Bengel's own principle, "Præferatur *ardua* lectioni proclíviori," supports ἀνεφώνησε.—ED. and TRANSL.

duly ordered by David.—*καὶ εἶπεν, and said*) It was not until after these words which, coming from the Holy Spirit, followed immediately after the salutation of Mary, that Mary reported to Elisabeth what the angel had announced to her.—*εὐλογημένη, Blessed*) These words, which in the angel's salutation were last in order, stand first in the salutation of Elisabeth.—*καὶ εὐλογημένος, and blessed*) This was not added in ver. 28.—*ὁ καρπὸς, the fruit*) Mary therefore was truly the mother of Jesus.

43. Ἡ *μήτηρ, the Mother*) This new appellation addressed to her, could not but move in her inmost soul the Virgin mother. *The Mother*, saith she, *of my Lord;* she does not, however, call her, *My Lady* [*i.e.* as if she had lordship, like Christ, over all].—*τοῦ Κυρίου μου, of my Lord*) Comp. ch. xx. 42; John xx. 28.

44. Γὰρ, *for*) By this she seems to intimate, that at the same precise point of time both her infant-fœtus leaped, and Mary began in actual fact to be mother of our Lord. Comp. the *ἀπὸ τοῦ νῦν, from the-now-time* [from this time forth].—*ἐσκίρτησεν, leaped*) Nor was that leap of salutation the one and only act of faith [in the infant John]; for he was "filled with the Holy Ghost" [even from his mother's womb], ver. 15.

45. Μακαρία, *blessed*) This is evident from the instance of Zacharias on the opposite side.—*πιστεύσασα, who hath believed*) ver. 38.—*ὅτι ἔσται*) *that* [but Engl Vers. *for*] *there* shall be.—*αὐτῇ, to her* [in particular]) This has an emphatic reference to *ἡ πιστεύσασα, who hath believed*, and is put instead of, *to thee:* just as in ch. xiii. 34.

46. Εἶπε, *said*) in words, or even in writing. Mary had received the Divine message after Zacharias, and yet she is the first to raise the hymn of joy: the songs of both ought as well to be compared together, as also with the words of the angel, ver. 28, etc., 13, etc.; and in another point of view with the language of Hannah, 1. Sam. ii. 1, etc., and with the thanksgiving of David, 2 Sam. vii. 18, etc., on the same subject: also Ps. xxxiv. The hymns of Mary and Zacharias breathe altogether the spirit of the New Testament. And Mary was divinely so guided, that, even though she did not understand all the particulars (as ch. ii. 33, 50, implies), yet she spake out the mystery in words adapted to express even its most profound meaning. She praises God in the name of herself, and of her Blessed Offspring in the womb, and of Israel. The beginning of the hymn is in conformity with Ps. xxxi. 8, LXX: Ἀγαλλιάσομαι καὶ εὐφρανθήσομαι ἐπὶ τῷ ἐλέει σου· ὅτι ἐπεῖδες ἐπὶ τὴν ταπείνωσίν μου.

47. Σωτῆρι, *Saviour*) *Preserver.* See on Chrys. de Sacerd. pp.

452, 453. This expresses the force of the name, *Jesus*, as given, ver 31. [*Mary, by this mode of expression, reckons herself among those things which had been lost. Even she had her salvation, not from herself, but from Jesus.*—V. g.]

48. Ταπείνωσιν) *the low estate.* James i. 10. עני LXX. often render ταπείνωσις. Her lowliness made Mary capable of receiving the great things, of which ver. 32, 33 speak.—μακαριοῦσί με, *shall call* [proclaim] *me blessed*) Comp. ver. 45, ch. xi. 27, 28.—πᾶσαι αἱ γενεαί, *all generations*) all posterity.

49, 50, Καὶ, *and*) He [that is mighty, etc.], Whose name is holy, and Whose mercy, etc. [but Engl. Vers. "*And* holy is *His* name, *and His* mercy," etc.] For these three clauses are joined together by the *and*, repeated. So the Hebrew relative, אשר, is often not expressed but understood. It is not until ver. 51 that the new paragraph begins.

50. Εἰς γενεὰς, *to the generations*) Although the promise may seem to be long retarded, yet it is fulfilled, and that too, to everlasting. It is the same *generations* which call Mary blessed, ver. 48.

51. Ἐποίησε κράτος—ἐξαπέστειλε κενοὺς, *He hath showed strength—He hath sent empty away*) God designed to do all these things through the Messiah, and the mother of the Latter was receiving an experimental proof of the fact in her own self.—ὑπερηφάνους, *the proud*) both those visible and those invisible [Satan, etc.] of this character.

52. Δυνάστας, *the mighty* [potentates]) as Saul, and Herod.

53. Πεινῶντας ἐνέπλησεν ἀγαθῶν, *He hath filled the hungry with good things*) Ps. cvii. 9, LXX. ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν. To the 10th verse of the same psalm corresponds also the Song of Zacharias, ver. 79.—ἐξαπέστειλε, *He hath sent away*) Though they might have seemed to be the nearest to God.

54. Ἀντελάβετο, *He hath helped*) in the fact of His sending the Messiah. The same verb is given as the rendering of נשא, 1 Kings ix. 11.—παιδὸς, *servant*) So ver. 69.—μνησθῆναι) *for this reason, because He remembered;* or else, *in order that He might evince Himself mindful*, ver. 72; Hab. iii. 2.

55. Ἐλάλησε, *He spake*) with an oath, especially *to* David.—πατέρας—ἕως αἰῶνος, *our father—even to all ages*) Mary comprises the past and future.—τῷ) Construe thus,—μνησθῆναι ἐλέους τῷ Ἀβραάμ [not ἐλάλησεν—τῷ Ἀβραάμ]. Micah vii. 20, LXX. δώσεις (εἰς) ἀλήθειαν τῷ Ἰακὼβ, ἔλεον τῷ Ἀβραὰμ, καθότι ὤμοσας τοῖς πατράσιν ὑμῶν

κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν.[1] Ps. xcviii. 3, ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ. Also Ps. cxix. 49.—ἕως, *even to*) Construe with τῷ σπέρματι, *to his seed.*[2]

56. Τρεῖς, *three*) She departed before the birth-giving [confinement] of Elisabeth.—εἰς τὸν οἶκον αὐτῆς, *to her own house*) from which she had been some time before commanded to go, in order to stop at Bethlehem. [*Therefore it is to this* (point of time) *belong the statements which Matthew has inserted, at his* ch. i. 18–24, *in the narrative itself concerning the nativity of Christ.*—Harm., p. 42.]

58. Μετ' αὐτῆς, had showed great mercy *upon her* [dealt in great mercy *with her*]) So ἔλεος μετὰ τῶν πατέρων, to perform mercy *upon* our father [to deal in mercy *with* our fathers]: ch. x. 37, note.[3]

59. Ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, *after the name of his father*) This was not the custom among the Jews: but in this case an extraordinary cause moved the members of the family, inasmuch as John was to sustain the whole posterity of [was the sole representative to posterity of] Zacharias.

60. Εἶπεν, *said*) by special revelation. For if she had learned it from Zacharias by letter, there would have been no need that the question should be again asked him, as it was in ver. 62.

61. Συγγενείᾳ σου, *thy kindred*) They supposed that Elisabeth, if she chose to give a name different from that of Zacharias, would follow [adopt one of] the names of *her own* family. [*Even in this respect it was befitting that something new and unprecedented should be done.*—V. g.]

62. Ἐνένευον, *they made signs*) To one dumb it is more convenient, that he should see persons making signs, than that he should hear them speaking, inasmuch as he is not able to reply to them by word of mouth. It is not probable that Zacharias was also *deaf.*—τὸ) The article is here demonstrative.

63. Πινακίδιον, *a tablet*) If the relics of the Gospel histories, which are usually shown, were as genuine as they are numerous, there is no doubt but that Providence would have preserved this tablet.—ἔγραψε,

[1] The Vatican LXX. reads δώσει εἰς ἀλήθειαν, etc.—πατράσιν ἡμῶν. Engl. Vers. from Hebrew, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—ED. and TRANSL.

[2] ABD omit ἕως αἰῶνος. C supports it, as also A in the Psalms. *bc* Vulg. "in sæcula."—ED. and TRANSL.

[3] Hellenistic construction, as in LXX. 2 Sam. ix. 1, etc.—ED. and TRANSL.

λέγων, *he wrote, saying*) He wrote in these words: ver. 64.[1] Comp. 2 Kings x. 1, 6; 2 Chron. xxi. 12.—Ἰωάννης, *John*) The last writing in the Old Testament ends in חרם, *i.e.* ["lest I come and smite the earth with"] *a curse*, Mal. iv. 6. This, the first instance of *writing* in the New Testament, begins with *grace* [*John* in Hebr. = the *grace* or *favour of God*].—ἔστι, *is*) Zacharias does not so much command, as indicate the Divine commands.—ἐθαύμασαν, *they marvelled*) at the newness of the name, without precedent in the family, and at the unanimity of Zacharias and Elisabeth on the question of the name, though there had been no consultation between them, which must therefore have been the result, not of preconcerted design, but of a revelation, which had been vouchsafed to each of the two.

64. Αὐτοῦ, *of him*) *i.e.* Zacharias.

65. [Φόβος, *fear*) This whole affair breathed of Divine guidance.] —πάντα, κ.τ.λ., *all*, etc.) All whatsoever is recorded from ver. 11.

66. Ἔθεντο, *laid up*) A most wholesome study [deliberation]: that the connection of the several events should be carefully observed after long intervals elapsing in the Divine operations. Comp. ch. ii. 18, 19.

67. Προεφήτευσε, *prophesied*) concerning the events which were immediately about to be. These prophesyings were spoken by Zacharias, either on the very day of John's circumcision, or after that the fact had become widely circulated.

68. Ὅτι, *because* [for]) Zacharias is especially speaking of Christ, ver. 69: and of John only as it were incidentally: see ver. 76.—ἐπεσκέψατο, κ.τ.λ., *He hath visited and made redemption*) *i.e. He hath visited so as to make redemption*, etc. The same verb occurs in ver. 78.—[λύτρωσιν, *redemption*] However earnestly desired by Zacharias John was, yet the former speaks first concerning Christ, and that, in an especial manner and most fully: he speaks of John only as it were in passing, ver. 76.—V. g.]

69. Κέρας, *a horn*) Ps. cxxxii. 17. This term signifies abundance and kingly strength. The article was not suitable to be added at that early period. So also ver. 68, 71, 78. Afterwards the fact of itself claimed these names more openly as belonging to Jesus Christ alone.—σωτηρίας, *of salvation*) In allusion to the name, *Jesus*: comp. ver. 71, 77. John only gave *the knowledge of salvation: the Lord* gave *salvation* itself.—Δαυὶδ, *David*) Ps. cxxxii. 17 and 6.—παιδὸς) עבד, *servant*, Ps. cxxxii. 10.

[1] This verse shows his 'mouth' was *not yet* 'opened:' therefore 'saying' does not mean *oral* words.—Ed. and Transl.

70. Καθὼς ἐλάλησε, *as He spake*) The point at which Mary left off, ver. 55, is the same as that at which Zacharias now begins.—διὰ στόματος, *by the mouth*) To prophesy cost the prophets no labour in so far as they received the power from God; whatever it cost them, was merely in so far as they had to put forth their prophecies to men hostile to them. They needed merely to lend their mouth [for God to supply the words]: nay, even "*a mouth*" was given them, Luke xxi. 15.—ἁγίων, *holy*) There was no prophet that was not holy:[1] 2 Pet. i. 21; Heb. xi. 32, 33.—ἀπ' αἰῶνος, *since the world began*) Even from the very beginning there were prophets.

71. Σωτηρίαν, *salvation*) Understand, *I say*. The idea contained in *an horn of salvation* [ver. 69], is repeated in a briefer form. [*A horn of salvation—salvation, I say, from our enemies*, etc.]—μισούντων, *who regard us with hatred*) He describes the spiritual benefits in language still in conformity with the phraseology of the Old Testament, viz. language applicable to temporal aid.

72. Ποιῆσαι) [to perform] *by performing*.—ἔλεος, *the mercy*) Mercy and remembrance of the covenant is the same as חסד ואמת, *grace and truth*.—μετὰ, *with*[2]) The antithetic word is ἐξ, *from* [our enemies], ver. 71.—τῶν πατέρων, *our fathers*) long since deceased:[3] ch. xx. 37, 38.—μνησθῆναι, [*to remember*] *by remembering*) An allusion to the name Zacharias.[4]

73. Ὅρκον, ὅν) That is ὅρκου, ὅν, [ὅρκου in apposition to διαθήκης, ver. 72.] It depends on μνησθῆναι, [to remember] *in remembrance of*.—τοῦ δοῦναι) On this depends ῥυσθέντας λατρεύειν, *i.e.* δοῦναι, ἵνα ῥυσθέντες λατρεύσωμεν. The article indicates that the preceding infinitive, ποιῆσαι, is explained by this subsequent infinitive.[5] So also ver. 77 compared with the preceding words [ἑτοιμάσαι ὁδοὺς αὐτοῦ, τοῦ δοῦναι]: and also ver. 79, and ch. ii. 22, 24.

74. Ἀφόβως, *without fear*) The Fear of our Enemies, not fear of

[1] Balaam seems an exception. But perhaps Beng. means by 'sanctus' consecrated to God, and set apart from other men by God to His service.—Ed. and Transl.

[2] But Engl. Vers. "promised *to*." Rather, as ver. 58, μετ' αὐτῆς; "to perform mercy in His dealings *with* our fathers."—Ed. and Transl.

[3] And yet still He is *their* God: therefore the covenant still holds good.—Ed. and Transl.

[4] Which in Hebrew means *one whom the Lord remembers*, from זָכַר, to remember.—Ed. and Transl.

[5] The Genitive (τοῦ δοῦναι) is often used to express *the reference* in which a thing is taken: as here, "to perform His mercy, viz. *in respect to* His granting to us."—Ed. and Transl.

the Lord Himself, and that a filial fear, is set aside: Heb. ii. 15, [To deliver them who, through *fear of death*, were all their lifetime subject to *bondage*.]—λατρεύειν, *that we might serve*) This constitutes the Priesthood of the New Testament.

75. Ἐν ὁσιότητι καὶ δικαιοσύνῃ, *in holiness and righteousness*) The same combination of words occurs, Eph. iv. 24; 1 Thess. ii. 10. *Righteousness* expresses conformity to the law: *holiness*, conformity to nature.—πάσας) *on every day* [*all the several days*]: Heb. ii. 15.

76. Καὶ, *and*) Answering to what Zacharias has heretofore sung [prophetically uttered], there now correspond those words which follow: concerning grace towards His people, ver. 77 answers to the previous ver. 68; concerning salvation, ver. 77 answers to ver. 69; concerning mercy, ver. 78 answers to ver. 72.—παίδιον, thou *child*) How little soever thou art now. He does not call the infant by name. He speaks as a prophet, not as a parent.

77. Γνῶσιν—ἀφέσει, *knowledge—in* [*by*] *the remission*) Heb. viii. 11, 12; Jer. ix. 23.—ἐν, *in* [Engl. Vers. *by*]) Construe *in* with *salvation* [σωτηρίας—ἐν ἀφέσει].—ἀφέσει, *remission*) which is the Foundation of Salvation.

78. Διὰ, *through*) Construe with ἀφέσει, *remission—through*, etc.—ἐλέους, *of mercy*) An allusion to the name John: [In Hebr. = *the mercy* or *grace of the Lord*.]—[ἐπεσκέψατο ἡμᾶς, *hath visited us*) He was the Saviour even before that He assumed human nature. For His incarnation was a visiting of us of His own free choice.—V. g.]—ἀνατολὴ) So the LXX. render צמח, Zech. iii. 8, vi. 12; Jer. xxiii. 5: for צמח is also said of the dawn of daylight. See John Gregor. Observ. c. 18, Tom. vii. Crit. col. 585, where there is a copious and admirable dissertation. There is a Metonymy of the Abstract for the Concrete, *Day-spring* [*day-rising*], *i.e. the Sun-rising*. See following verse ["to give light," etc., which applies to *the sun itself*, not to its *rising*]; Josh. ix. 1; Rev. xxii. 16.—ἐξ ὕψους, *from on high*) This is said concerning the Son of God in this passage, and concerning the Holy Ghost in ch. xxiv. 49 [Endued with power *from on high*]: comp. Gal. iv. 4, 6. So [The second man is the Lord] *from heaven*, 1 Cor. xv. 47.

79. Ἐπιφᾶναι, *so as to give light to* [*to shine in full manifestation on*]) Again comp. Ps. cxxxii. 17 [I have ordained a *lamp* for mine anointed].—τοῖς—καθημένοις, *them that sit*) Comp. Matt. iv. 15, note on the passage of Isaiah quoted there.—σκότει καὶ σκιᾷ θανάτου, *in darkness and the shadow of death*) These are conjoined as their opposites, *light* and *life*.

80. Ηὔξανε, *grew*) in body.—ἐν ταῖς ἐρήμοις, *in the deserts*) Here the more inward and remote parts of the desert are denoted; but in Matt. iii. 1 ["the wilderness of Judea," where John began his preaching]: it is the exterior desert that is meant. He remained exempt from contact with [lit. *rubbing with*] life in its ordinary and polluted forms. The Forerunner of Christ, and Christ Himself, had experience themselves, and gave a specimen to others, of both kinds of life; and indeed, first, of a solitary mode of life, afterwards also of a public one.—ἕως, *even up to*) Ch. iii. 2, 3.

CHAPTER II.

1. Καίσαρος, from *Cæsar*) Therefore the time was come, in which the Messiah should be born.[1] Let the πρώτη, *first*, be also taken into account, ver. 2.—οἰκουμένην, *the world*) Therefore the whole human race has the privilege of a tie of relationship to Jesus, who was pleased to permit Himself to be inserted in the same census-roll with these, the many [the multitudes of mankind]. By Synecdoche [a part put for the whole, or *vice versa*] the portion of the world subjected to Rome is so called: and Judea was included in that portion.

2. Πρώτη, *first*) first in respect to the Jews, who had previously paid tribute without being entered [registered] in a census-roll.—ἡγεμονεύοντος) *when* P. Sulpicius Quirinus *was governor* of Syria. See *Ord. Temp.*, p. 233 [Ed. ii., p. 203]. The terms ἡγεμὼν and ἡγεμονεύειν have a wide meaning, ch. iii. 1, xxi. 12; Matt. ii. 6.—τῆς Συρίας, *of Syria*) Judea was an appendage [a dependency attached] to Syria; so greatly reduced at that time was the power of Judea [*which was now subject to the authority of the Romans, as formerly to that of the Chaldeans, the Persians, and the Greeks successively; yet, notwithstanding, Juda was still a peculiar* tribe, שבט, *distinct from the rest, and even still enjoyed the privilege of retaining its own* magistrates, מחקקים. *So the prophecy which Jacob had spoken,* Gen. xlix. 10, *was fulfilled.*—V. g.]

3. Εἰς τὴν ἰδίαν πόλιν, *into his own city*) Joseph seems to have left Bethlehem only a short while before.

4. Οἴκου, *of the house*) *The house*, which is the whole, and *the fa-*

[1] In accordance with the prophecy, Gen. xlix. 10.—Ed. and Transl.

mily [πατρία], which is the part, are here conjoined; inasmuch as the *house* of David at that time was not much wider in extent than his *family*. [*For there is no indication to be found that, at the time when the parents of Jesus betook themselves from Nazareth to Bethlehem, and Jesus Himself was born at Bethlehem, there were others of the family of David who dwelt in the same place: and, moreover, whoever of the posterity of David were living in the land of Israel, must have betaken themselves to Bethlehem at that time, on account of the census. Even for this reason alone* Jesus ought to have been acknowledged as the true Messiah, nor was any one else capable of comparison with Him in this *respect* (as regards the claim to the Messiahship).—Harm., p. 49.]

5. Ἀπογράψασθαι, *to be enrolled* [Engl. Vers. *to be taxed*]) to give in his name. The middle voice.—γυναικὶ, οὔσῃ ἐγκύῳ, his *wife, being pregnant*) This, which was mentioned in the first chapter, is repeated, because it was so set down also in the census-roll, among the records of the Romans.

6. Ἐκεῖ, *there*) Mary does not seem to have known that, according to the meaning of the prophecy, she must bring forth at Bethlehem: but a heavenly Providence guided all things, that it should be so brought to pass.

7. Ἔτεκε, *she brought forth*) O much wished-for birth, without which we ourselves might well wish that we had never been born! But do thou thyself, reader, see that thou makest sure of the benefit of that nativity.—V. g.]—πρωτότοκον, *her first-born*) A son is so called, before whom none else has been born, not a son who is born before others. The Hebrew בכור has a more absolute meaning.—ἐσπαργάνωσεν, *wrapt in swaddling clothes*) So the Wisd. of Sol. vii. 4, ἐν σπαργάνοις ἀνετράφην: therefore σπάργανα, *swaddling clothes*, are not in themselves as it were a thing worthless and torn.[1] The rest of the attentions which used to be bestowed on infants just born, as described in Ezek. xvi. 4, are not expressed here.—ἐν τῇ φάτνῃ, *in the manger*) ver. 12. A place put in antithesis to the 'inn,' the place for the reception of men. It is probable that some imitations of this manger were afterwards made at Bethlehem for the sake of pilgrims (just as they were made in every part of the Mount of Olives), some one of which was afterwards accounted as the very place wherein the infant Jesus lay. The Saviour had a manger for His bed. He was, when a child, destitute of the convenience of a rock-

[1] The word is used of *rags* in Aristoph. *Ach.* 430.—Ed. and Transl.

ing cradle, but yet was without taint of impatience.—ἐν τῷ καταλύματι, *in the inn*) Even in the present day, there is seldom found a place [room] for Christ in inns.

8. Χώρᾳ, *region*) in which David also had fed his sheep.—φυλακὰς, *watch* [plur.]) by turns.

9. Ἄγγελος, *the angel*) In every instance of Christ's humiliation, measures were taken by a kind of befitting protest [precaution against His humility causing His divinity to be lost sight of], to secure the recognition of His divine glory. In this passage this was effected by the announcement of the angel: in His circumcision, by means of the giving to Him the name 'Jesus' [= *God* Saviour]: in His purification, by the testimony of Simeon: in His baptism, by the objection John the Baptist raised [John forbade Him, saying, "I have need to be baptized of Thee," etc., Matt. iii. 14]: in His passion, by ways and means far exceeding in number all the previous instances.

10. Χαρὰν, *joy*) Express mention of joy is here made, inasmuch as the causes for that joy were not as yet so clearly manifested: on the other hand, the angel who announced the resurrection does not expressly exhort to joy, inasmuch as the cause for joy was manifest, ch. xxiv. 5.—ἔσται, *shall be*) even by means of the report of mere shepherds.—παντὶ τῷ λαῷ, *to all the people*) The angel speaks to the shepherds, who were Israelites, in a way such as was appropriate to that early time. Comp. ch. i. 33, note.[1] [*Afterwards it was about to be realized that the same blessing should be vouchsafed to the Gentiles also*, ver. 32. *But this fact was at that time hidden from the angels themselves, as Eph.* iii. 10 *implies*.—V. g.]

11. Ὑμῖν, *unto you*) the shepherds, unto Israel, and unto all mankind.—Χριστὸς, *Christ*) ver. 26. All ought to have retained in their memory so clear a communication [revelation], whilst the Lord was growing up to maturity. The name *Jesus* is not added, inasmuch as it afterwards was given Him at His circumcision, ver. 21: but the force of that name is represented [is vividly expressed] in the term, *Saviour*. And so also in the Old Testament it is often virtually expressed under the term, *Salvation*.—Κύριος, *the Lord*) An argument for joy. An exalted appellation. [Matt. ii. 6.]—ἐν πόλει, *in the city*) Construe with *is born*. By this word the place is pointed

[1] Τῷ λαῷ is not, as Engl. Vers. implies, *all people* of the world; but ὁ λαὸς is peculiarly applied to *the people* of Israel; conformably to the fact that the angel was addressing Israelites, who would understand ὁ λαὸς in this sense alone.—Ed. and Transl.

out, as by the expression, *this day*, the time is indicated.—Δαυὶδ, *David*) This periphrasis refers the shepherds to the prophecy, which was then being fulfilled.

12. Σημεῖον, *a sign*) Even the lowly garb itself was a sign to believers.—βρέφος, *a babe*) The article is not added. [But Engl. Vers. *the babe*.]

13. Πλῆθος, *a multitude*) The article is not added.—στρατιᾶς, [army], *host*) A glorious appellation. Here, however, *the host* [army] are announcing *peace* [unlike other armies, which bring *war*].

14. [13] Λεγόντων, *saying*) This whole hymn consists of two members, and has a doxology, or thanksgiving, which in its turn consists of two members, and an Ætiology [or an assigning of the reason (See Append.)] for the doxology, as the particle καὶ, *and* [between δόξα—Θεῷ and ἐπὶ γ. εἰρήνη], implies, it not being likely that it is so placed without design. The whole may be thus paraphrased: *Glory* (be) *to God in the highest, and on earth* (may there be) *peace!* Why? Since there is *good will* [' beneplacitum,' God's good pleasure and grace] *among men*. Iren. i. 3, c. 11, fol. 216, ed. Grab. is in conformity with this view. However, the second clause may be taken in closer connection with the first than with the third, so that there may be an Asyndeton [copula omitted] before the third clause; as in Jer. xxv. 18; 1 Sam. iii. 2. See Nold. Concord. part. p. 269.—δόξα, *glory*) Implying the mystery of redemption, and its fruit and final consummation. Moreover we ought to observe the double antithesis: 1. between, *in the highest*, and, *on earth;* 2. between, to *God*, and, among *men*.—ἐν ὑψίστοις, *in the highest*) By the incarnation there are called forth praises given to God by the noblest of His creatures. They do not, however, say, *in heaven*, where even the angels dwell; but, employing a rare expression, *in the highest*, a place to which the angels do not aspire: Heb. i. 3, 4. They wish their giving of praise to ascend to the highest region.—ἐπὶ) We are to observe the difference between this particle [*on* earth] and the preceding ἐν [*in* the highest].—γῆς, *earth*) not merely in Judea; nor now any longer merely in heaven. The earth is wider in its comprehension [meaning] than *men:* for *the earth* is the theatre of action even of *the angels*. The dwellers in heaven say, *in* [*on*] *earth;* the dwellers on earth say, *in heaven* ["Peace *in heaven*, and glory in the highest," at Jesus' triumphal entry into Jerusalem], ch. xix. 38.—εἰρήνη, *peace*) ver. 29.—ἀνθρώποις, *men*) not merely among the Jews. Heretofore men had been regarded and spoken of unfavourably among angels: now these latter, as if in wonder, give utterance to

what seemed a paradox, *good will among men!*—εὐδοκία, *good will*) The newly-manifested pleasure [favourable inclination] of God towards the whole human race [name], in his Well-Beloved.

15. Οἱ ἄνθρωποι, *the men* [*the shepherds*]) representing, as they did in some measure, the whole human race. Comp. ver. 14, *among men;* in antithesis to, *the angels.* Men came to Jesus; whereas angels did their office from a distance.—διέλθωμεν—ἕως, *let us go on—even to*) Hence it may be inferred that the shepherds had their house, not at Bethlehem, but in some locality between which and Bethlehem midway was situated broadwise the region where they kept watch over their flocks; ver. 20 is in agreement with this view. Comp. Acts ix. 38, διελθεῖν ἕως (αὐτῶν) ἡμῶν, "*to come on even to* (them) *us.*" On this account [owing to their having to go forward and back over so much space] the matter became the more known through their means.—τὸ γεγονὸς, *which has come to pass*) They believe that the event has already come to pass, from the announcement of the angel.

16. Ἀνεῦρον, *they found*) as it had been announced.

17. Διεγνώρισαν, *they made known abroad*) even before their departure: see ver. 20. [*They were the earliest Evangelists.*—V. g.]

19. Συνετήρει, *was keeping up*) So ver. 51. She may have borne her testimony to the facts a long while after: Acts i. 14.—[ταῦτα, *these*) Without doubt the shepherds reported the angels' words to Mary also.—V. g.]—συμβάλλουσα, *comparing* [pondering] *them*) considering the several parts in their mutual relation.

20. Ἤκουσαν, *they heard*) from Mary.—καθὼς, *even as*) What had been said and what they saw and heard tallied together.—ἐλαλήθη, *it was told*) by the angels.

21. Περιτεμεῖν· ἐκλήθη, *that they should circumcise: He was called*) The circumcision is not recorded in so direct terms as the naming of Him, inasmuch as the latter was divinely ordered by express command.—[ὑπὸ τοῦ ἀγγέλου, *by the angel*) ch. i. 26, 31.—V. g.]—πρὸ τοῦ, *before that*) There is hereby exquisitely expressed the good pleasure of the Father in Christ. [*And it is implied at the same time, that this infant of* (in) *Himself did not need circumcision.*—V. g.] Comp. Gal. i. 15.—ἐν τῇ κοιλίᾳ, *in the womb*) viz. *of His mother.* So ἐν κοιλίᾳ is used absolutely, Jer. i. 5, בבטן.

22. Τοῦ καθαρισμοῦ) See App. Crit., Ed. ii. p. 174. Never is αὐτῶν[1]

[1] AB read αὐτῶν. Iren. 187, and 2 MSS. of Memph. Vers. omit αὐτῶν—

so placed, as that it should be understood of τὸ παίδιον, *and His mother*, to be supplied as the antecedents. Neither Jesus Himself nor His mother needed purification. There are some who interpret αὐτῶν as *the Jews;* but Luke mentions purification, not as a custom of the Jews, but as a divine institution.—τὸν νόμον Μωσέως, *the law of Moses*) In a higher point of view, it is presently after called *the law of the Lord* [ver. 23, 24].—ἀνήγαγον, *they led* [*brought*] Him *up to*) This is properly said of one more matured, as εἰσαγαγεῖν, [when the parents *brought in*] *to lead in, introduce*, ver. 27. This was a prelude to His future visits to the temple.—παραστῆσαι, *to present*) This is presently explained in ver. 23. This was additional to the *purification*, which was done in the case of every child-birth, not merely in the case of the first-born.

23. Πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται) LXX. Ex. xiii. 2, ἁγίασον μοι, κ.τ.λ.; Ex. xiii. 12, ἀφοριεῖς πᾶν διανοῖγον μήτραν τὰ ἀρσενικὰ τῷ Κυρίῳ.

24. Θυσίαν, *a sacrifice*) viz. that of the poor, Lev. xii. 8.—ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν) LXX. Lev. xii. 8, δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν. The same Translators however have ζεῦγος τρυγόνων, κ.τ.λ., Lev. v. 11.

25. Ἱερουσαλήμ, *Jerusalem*) The Saviour was shown to this city at the very earliest time.—Συμεών, *Simeon*) the first prophet who said that Christ had come; and the one by whose instrumentality God proved that He, who was being presented to Him, was His First-begotten.—δίκαιος, *just*) in the discharge of duties.—εὐλαβὴς) Vulg. *timoratus*[1] in the disposition of his soul towards God.—προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, *waiting for the consolation of Israel*) not merely as Jacob, Gen. xlix. 18 [I have waited for thy salvation, O Lord], looking to distant times; but as by this time approaching, ver. 38. Gradually the expectation of believers became concentrated into a shorter compass [more brought to a point], as is the case now with respect to His glorious second coming.—ἐπ' αὐτὸν, *upon him*) as a prophet. See following verse.

26. Ἦν, *it was*) perhaps for a long time back: although the old age in the case of Anna is specially noticed, it is not so in the case of Simeon.—μὴ ἰδεῖν—ἢ ἴδῃ, *that he should not see—before that he saw*) A sweet antithesis.—πρὶν ἤ, *before that*) Moreover, when he had

Μωυσέως. D reads αὐτοῦ: *abc* Vulg. *ejus:* Rec. Text, αὐτῆς.—Ed. and Transl.

[1] "One whose character was marked by reverential fear:" this answers to the idea of *caution* or *circumspection* which is in εὐλαβὴς.—Ed. and Transl.

seen Him, he was immediately about to depart; as appears from ver. 29, *according to* Thy word.—τὸν Χριστὸν Κυρίου, *the Lord's Christ* [*Anointed*]) So, *the Christ* [*Anointed*] of God, ch. ix. 20. It is He whom the Lord hath anointed, and in comparison with Whom God acknowledges no other as His Anointed.

27. Ἐν τῷ εἰσαγαγεῖν, *when they were bringing in*) For it was afterwards that they went through the ceremony of offering the sacrifice, ver. 39. This was by way of a declaration, that it was for no ordinary cause that Jesus was submitting to the law of purification.

28. Αὐτὸς, [of] *himself*) of his own accord.—ἐδέξατο, *he took* Him *up*) by a Divine motion: he thus meeting the Divine goodness with a corresponding expression of his sense of it.

29. Νῦν, *now*) Simeon receives and accepts a double benefit conjointly [at once] in accordance with the Divine promise, viz. the sight of the Saviour and a happy departure. The ancient fathers have formed many conjectures as to what John may have announced to the dead after his departure: it is strange, if they framed no similar suppositions as to Simeon.—ἀπολύεις, *Thou lettest depart*[1]) The same verb occurs, Gen. xv. 2; Num. xx. 29; Job iii. 6, 16 (13).—Δέσποτα, *Lord*) Δεσπότης properly signifies a *master* ['herus, viz. of slaves, servants], Acts iv. 24; 2 Tim. ii. 21; Rev. vi. 10.—κατὰ τὸ ῥῆμά σου, *according to Thy word*) The Song of Simeon exactly corresponds to the word of the promise. For the words are respectively parallel in each: *the Lord's Christ* [ver. 26], and *Thy* [the Lord's] *Salvation* [ver. 30]: "before he had *seen*" [ver. 26], and mine eyes *have seen*" [ver. 30]: *Death* [ver. 26], and *Thou lettest depart* [29].—ἐν εἰρήνῃ, *in peace*) in perfect peace.

30. Εἶδον, *have seen*) Even his hands held Him: but Simeon adapts his words to those of the promise, ver. 26.—τὸ σωτήριόν σου, *means of salvation*) So ch. iii. 6. The language is appropriately put in the abstract, inasmuch as *referring to an infant*, περὶ τοῦ παιδίου, before that He completed the work of salvation: subsequently He is called *the Saviour* in the concrete, the appellation which already the Heavenly host had applied to Him in the way of 'Ampliatio' [A figure whereby a thing or person is described, not according to what he now is, but what he is about to be. So the angels, in ver. 11 above, called Jesus Σωτὴρ.—Append.]. Is. xlix. 6, 9,—τὴν διασποράν τοῦ ΙΣΡΑΗΛ ἐπιστρέψαι· ἰδοὺ δέδωκά σε εἰς διαθήκην γένους, εἰς ΦΩΣ

[1] Not *a prayer*, but an expression of thankful acquiescence in God's will.—Ed. and Transl.

ΕΘΝΩΝ, τοῦ εἶναί σε εἰς ΣΩΤΗΡΙΑΝ ἕως ἐσχάτου τῆς γῆς.—λέγοντα τοῖς ἐν δεσμοῖς, ἐξέλθετε, καὶ τοῖς ἐν τῷ σκότει, ΑΝΑΚΑΛΥΦΘΗΝΑΙ. *Thy means of Salvation, i.e.* the Christ. For it was this very Christ that even then Simeon was seeing: and it is He whom Simeon calls *a Light* and *the Glory*.

31. Κατὰ πρόσωπον, *before the face*) The most conspicuous place for showing the light to all was the temple itself.—πάντων, *of all*) not merely of the Jews.—λαῶν, of all *peoples*) It is hereby intimated, that hereafter there would not be merely one peculiar people. Comp. ver. 32.

32. Φῶς, *a light*) This stands in apposition with τὸ σωτήριόν σου, *thy means of salvation*, ver. 30.—εἰς ἀποκάλυψιν) *that* God and His Christ *may be revealed* to the Gentiles, and that they may be revealed to their own selves in His light.—ἐθνῶν, *of the Gentiles*) Construe with φῶς, *a light* [but Engl. Vers. with ἀποκάλυψιν, *to lighten the Gentiles*]: a light of the Gentiles, and one about to be revealed to them [the same]: see Rev. xxi. 23, 24.—καὶ δόξαν, *and the glory*) Construe with φῶς, *a light* [*i.e.* in apposition to τὸ σωτήριόν σου, ver. 30], there being no εἰς, *in*, understood. *Light*, and *glory* or splendour, are synonymous; but in such a way as that *the glory* expresses something greater than *a light*, and implies therefore the peculiar privilege of Israel, on account of its especial tie of connection with this [Him the] King of Glory.—Ἰσραήλ, *Israel*) Even after the call of the Gentiles, Israel shall enjoy this glory.

33. Θαυμάζοντες, *marvelling*) For they began to understand more and more, how glorious things were those which had been spoken concerning Jesus, before He was born: and they were now hearing similar things from Simeon and others, whom they did not suppose as yet to be aware of the fact.

34. Εὐλόγησεν, *blessed*) ברך, bidding them farewell with a blessing, after he had seen their pious wonder.—αὐτοὺς, *them*) Joseph and Mary: not Jesus Himself: see Heb. vii. 7.—εἶπε, *he said*) His faithful prediction of coming adversities succeeds to their joyful admiration [wonder], and acts as an antidote to the abuse of it.—πρὸς Μαριὰμ, *to Mary*) rather than to Joseph, of whom the last mention occurs in ver. 51; see note there. [*He is therefore supposed, with probability, to have died before Jesus reached His thirtieth year.* —V. g.]—οὗτος, *He* [*This* child]) concerning Whom thou dost wonder that such things are spoken.—κεῖται) He, who *is lying* [alluding to which κεῖται is used; Engl. Vers. loses this point, "*is set*"] in my arms; *He is set* (*laid* as in a building), as a precious

stone, *for the fall and rising again.* It is to be observed, that these things were not foretold in the prediction of the angel, ver. 10, 11, ch. i. 30, 31, but were added by a holy man. It was the province of the angel only εὐαγγελίζεσθαι, *to bring good tidings.*—καὶ ἀνάστασιν, *and the rising again*) *And* here ought not to be taken as a mere disjunctive: comp. 2 Cor. ii. 15; for many of those same persons who fall rise up again also. Rom. xi. 11, 12. He Himself is *the resurrection*, as He Himself is *the sign.*—πολλῶν, *of many*) So ver. 35.—σημεῖον ἀντιλεγόμενον, *a sign, which is* [about to be] *spoken against*) A striking Oxymoron. *Signs* in other cases do away with all *contradiction:* but this *sign* shall be an object of *contradiction*, although, considered in itself, it is an evident sign to faith; Is. lv. 13, LXX. For in the very fact that He is a *light*, He is conspicuous and *signalized* [*insignis*, in reference to *signum*, which is its derivation]. It will be a great spectacle. The mutual *contradictions* of believers and unbelievers, with respect to Jesus, as also *the thoughts*, ver. 35, of unbelievers against Jesus, are chiefly recorded by John, ch. v. and following chapters. They contradicted Him in words and acts; Heb. xii. 3. It was not yet the seasonable time, that His passion, cross, and death should be more expressly predicted. When Jesus is being for the first time presented in the temple, adversities are declared as awaiting Him. When He was for the last time in the temple, He Himself spake words not unlike those of Simeon; Matt. xxiii. 37.

35. Καὶ σοῦ δὲ αὐτῆς, *and indeed thine own*) In antithesis to οὗτος, *This* child.—τὴν ψυχήν, *soul*) Answering to ἐκ π. καρδιῶν, of many *hearts.*—ῥομφαία, *a sword*) ῥομφαία is a greater ξίφος than μάχαιρα [a dirk], and yet it often does less injury than the other. There is implied her grief on account of the contradiction of the world against Jesus, or even some kind of internal temptation, most acute, but of short duration, affecting Mary, and in fine made beneficial to her salvation. For the holy Virgin did not understand [comprehend] all things; ver. 33, 50. The sword may have pierced through her soul, for instance, on the occasion mentioned in the end of ver. 48, Mark iii. 31, John xix. 25. Who would suppose that Mary was perfected without internal temptations? Her faith attained its height by proving victorious through the height of temptation. [*Therefore, whereas heretofore only most delightful things were mentioned in connection with her, something of a bitter is now announced even to her, who was Blessed among women. All, it seems, have to bear the part assigned to them in chastisement.*—V. g.] Yet never-

theless it is the *soul*, not the *heart*, which is put in antithesis to the *spirit;* Heb. iv. 12. The *hearts* of many are agitated with *thoughts:* the *soul* of Mary only experienced the *sword*. Comp. the phrases, Ps. xlii. 11, lxxiii. 21.—ὅπως, *that*) This expresses the consequence of the greatest adversity.—ἂν) ἂν is not redundant (παρέλκει), *i.e.* it implies here, [in order that] by that very fact.—ἐκ πολλῶν, *on the part of many*) So πολλῶν, *of many*, ver. 34.—διαλογισμοί) the *thoughts*, good as well as bad, coming from hearts good as well as bad: whence it is that the contradiction results. Both faith and unbelief are in the heart, and are put forth by the mouth. Rom. x. 8, 9, 21, xv. 5, 6; Acts xiii. 46, xiv. 2; 2 Cor. iv. 13, vi. 11; 2 Tim. ii. 12, 13.

36. Φανουήλ, *Phanuel*) The father of Anna is named, rather than her husband. He was as yet known as one who *looked for redemption:* ver. 38.—Ἀσήρ, *Aser*) See 2 Chron. xxx. 11.

37. Ἐτῶν, *of years*) These were the years of her whole life, not of her widowhood only. It was persons advanced in age who were the first after the angels in doing honour to the birth of the Christ: so that it might hereby be made evident that the salvation brought in by Him relates to the better life.[1]—ὀγδοήκοντα τεσσάρων, *eighty-four*) Therefore Anna had been about twenty-four years old when *Jerusalem* had come under the power of the Romans, led by Pompey as their general.—νηστείαις, *fastings*) even in her old age.

38. Ἀνθωμολογεῖτο) *in return* for the Divine favour, *she made public acknowledgments*. The word answers to the Hebrew הודה.—[περὶ αὐτοῦ, *concerning Him*) viz. Jesus as being the Redeemer.—V. g.] —πᾶσι, *to all*) There were therefore no few who looked for redemption. Others, although they believed that Messiah would come, were not *looking for* Him.—ἐν, *in*) to those who were *in* Jerusalem looking for redemption.[2]

40. Ηὔξανε, *grew*) in body; *i.e.* with the growth of an infant: but in ver. 52 His *progress* [increase] as a boy is referred to, προέκοπτεν, He made progress. The former includes the period from His first to His twelfth year: the latter, from His twelfth to His thirtieth year. Even subsequently [a spiritual increase (or rather,

[1] Which succeeds this life. For old people could have derived no good from the salvation, if it affected merely the life which they were so soon about to leave. —Ed.

[2] Thus Beng. joins ἐν Ἰερουσ. with πᾶσιν τοῖς προσδεχ.: not with λύτρωσιν, *redemption in Jerusalem*, as Engl. Vers. But B*bc* Vulg. Memph. Theb. Syr. Iren. 187, omit ἐν, which requires the connection of λύτρωσιν with Ἰερουσ., *the redemption of Jerusalem*. AD*d*, however, support the ἐν of the Rec. Text. —Ed.

full perfection, and *fulness*) is implied], in ch. iv. 1, 14. The mention of phases of progress is joined with His Presentation in the temple, with His remaining in the temple on the occasion of the Passover, and with His baptism.—ἐκραταιοῦτο πνεύματι, *waxed strong in spirit*) as compared with John, [of whom the same thing is said, but] of whom it is not added, as here, that He was *filled with wisdom;* ch. i. 80. Wisdom is the highest of the endowments of the soul. As to the piety of Jesus whilst still a little child, see Ps. xxii. 10, 11; the same inference may be drawn by reasoning from the less to the greater;[1] Luke i. 15, 44.—χάρις) the *favour* [grace] of God was towards Him. Afterwards He became known to *men*.

41. Κατ' ἔτος, *year by year*) Without fear of Archelaus. [Inasmuch as that prince had been removed after a nine years' government, and had been driven into exile, the Saviour was able in safety to go to Jerusalem.—*Harm.*, p. 58.]

42. Ἐτων δώδεκα, *twelve years old*) This step in the age must doubtless have had something remarkable connected with it in the case of pious boys, judging from the blessed example of the Saviour, who was wont to adapt Himself to the times of human age (to the epochs observed in the life of man): ch. iii. 23. No doubt from that time He every year came to the Passover. [Moreover the specimen of His glory given in this passage, dividing as it does the period of thirty years that elapsed from the nativity to the baptism of Christ into two almost equal parts, revived the remembrance of those miraculous facts (connected with His birth), the forgetting of which might otherwise have seemed to admit of excuse.—*Harm.*, p. 59.]

43. [Τελειωσάντων, *when they had completed* (fulfilled). It is not always profitable to be satisfied with what is trite and customary.—V. g.—ὑπέμεινεν, *tarried behind*) We may presume, on chronological grounds, that this happened on a Sunday. Thus then we have the prelude to the subsequent celebration of the Lord's day.—*Harm.*, p. 58.]—Ἰησοῦς ὁ παῖς, *the boy Jesus*) Luke describes *in successive order*, καθεξῆς [as he promises in his preface, ch. i. 3], Jesus as *the fruit of the womb*, ch. i. 42; as the *babe*, ch. ii. 12; the *child*, ver. 40; the *boy*, in this ver.; the *man* (ἀνὴρ προφήτης, a *man* that was a prophet), ch. xxiv. 19, with which comp. John i. 30. His full stature was not manifested at once, as in the case of the First-formed Man; but He hallowed by participation all the successive steps of human life.

[1] If John the Forerunner was "filled with the Holy Ghost even from his mother's womb," *a fortiori* the Lord Jesus.—Ed.

Old age (alone) was unsuitable to Him.—καὶ οὐκ ἔγνω, *and did not know*) Judg. xiv. 6, 9 (the Antitype to Samson, who *told not his father and mother* the first of the mighty acts he did in the Spirit). [Jesus might have informed them of the fact by a single word; but it was becoming that His wisdom should be proved demonstratively in their absence. For thus He showed, that He was not indebted to them for the wisdom which He had: comp. ver. 50. He gave satisfactory proof thereby, that it was not they, but Himself, who was fully adequate to direct Himself, and that His subjection to them, ver. 51, is of the freest kind.—V. g.]

44. Νομίσαντες, *supposing*) Hence it may be gathered, that Jesus was watched by His parents, in a manner not very unlike that in which many parents are wont to watch (look after) their children, very often letting them go out of their sight.—ἡμέρας ὁδὸν) So the LXX. ὁδὸν ἡμέρας, 1 Kings xix. 1, 4.

46. Τρεῖς, *three*) A mystical number. It was the same number of days that, whilst lying dead, He was regarded by His disciples as lost; ch. xxiv. 21. See *Ord. Temp.*, p. 234.—ἐν τῷ ἱερῷ, *in the temple*) in the outer courts of the temple.—καθεζόμενον ἐν μέσῳ, *sitting in the midst*) for the sake of dignity, and not in the fashion of one who was learning, or of one who was teaching, but of one holding a conference with others: comp. ver. 47.—ἐπερωτῶντα, *asking questions*) He was proposing the *questions*, and solving them in His *answers:* ver. 47.

48. Πρὸς αὐτὸν, *to Him*) This expression, inasmuch as it is in the beginning of the clause, is emphatic. *To Him* she ought not to have spoken so.—ἡ μήτηρ, *His mother*) Joseph did not speak: the tie which bound the mother to Him was stronger.—εἶπε, *said*) publicly before all.—τί) *What?* not *Why?* What hast thou done for us[1] by this way of acting [His conduct]?—ὀδυνώμενοι, *sorrowing*) No doubt the heart of Mary turned over and revolved many things in thought during these three days. Comp. ver. 35.

49. Εἶπε, *He said*) In a kind tone, without any agitation.—τί, *what*,[2] *why*) This is the first recorded word of Jesus, [and contains a summary of all His actions.—V. g.] With it may be compared His last words, as well before His death, as also before His ascension, Acts i. 7, 8. He did not blame them, because they lost Him; but

[1] "Quid nobis confecisti?" implying that He had *effected* nothing by the delay, but the giving of trouble *to His parents*.—ED.

[2] *What* reason was there *that ye sought me:* as she had asked τί; so His reply begins with the same word.—ED.

because they thought it necessary to seek for Him; and He intimates both that He was not lost, and that He could have been found anywhere else but in the temple.—οὐκ ἤδειτε, *did ye not know*) They ought to have known by the so many proofs which had been given. To know what is needful, tends to produce tranquillity of mind.—τοῖς) Comp. John xvi. 32 ["Ye shall be scattered every man to his own;" where the Margin of Engl. Bible has "to his own home"], τὰ ἴδια.—τοῦ Πατρός μου, *of my Father*) Whose claim on Jesus is of [infinitely] older standing than that of Joseph and Mary, [and Whom He had known from His tender years, without requiring any instruction in that respect on the part of His parents, who, we may take it for granted, were not aware of the fact.—V. g.] By that very fact, He declares Himself Lord of the temple: He afterwards avowed this more openly, John ii. 16; Matt. xxi. 12, 13. [Moreover the same Being, whom He looked to (had regard to) in His first words as recorded by the Evangelist, He looked to also in His last, namely, *His Father*, saying, "Father, into Thy hands I commend My spirit" (Luke xxiii. 46).—*Harm.*, p. 59.]—δεῖ, *it is necessary*) He thus informs them that He has not violated the obedience due to them; and yet He thereby, in some measure, declares Himself emancipated from their control, and whets the attention of His parents; ver. 51.—εἶναί με, *that I be*) Comp. Heb. iii. 6.

50. Οὐ συνῆκαν, *they did not understand*) Therefore He had not learned this from them, or from the other teachers, ver. 47, 48. Not long before He had spoken concerning the Father, and that not ineffectively.

51. [Εἰς Ναζαρὲτ, *to Nazareth*) In that place, wherein men were supposing that nothing good resided, He who was the only good man was now staying.—V. g.]—ὑποτασσόμενος, *subject*) of His own free will. Marvellous was the subjection of Him, to whom all things are subject. Even previously He had been subject to them; but this is expressly mentioned now, when it might seem that He could have by this time exempted Himself from their control. There was not even vouchsafed to the angels such an honour as was vouchsafed to the parents of Jesus.—αὐτοῖς, *unto them*) After this passage there is no mention of Joseph; so that it is probable that Joseph died a short while after, and that Jesus experienced the trials to which orphans are subjected. See Mark vi. 2; John ii. 12. The *Theol. du Cœur*, Part i. pp. 9, 10, has marvellous things respecting S. Joseph.—διετήρει) So the LXX. Gen. xxxvii. 11, διετήρησε τὸ ῥῆμα.

52. Προέκοπτε, *He progressed*) In accordance with [or *in respect to*] human nature, and the wisdom of human nature; and that in actual fact, but far above the measure of an ordinary man.—σοφίᾳ, *in wisdom*) in the soul.—ἡλικίᾳ) *in stature* of body in proportion to His years. Therefore He must have reached the due and proper height of a man.—χάριτι, *in grace*) *in favour*, owing to the endowments of soul and body, which come from *grace*, the more tender years are especially commended.—παρὰ Θεῷ, *with God*) John viii. 29 [The Father hath not left Me alone; for I do always those things that please Him].—ἀνθρώποις, with *men*) The world is more ready to feel anger towards adult men, than towards youths who are not yet engaged in any public office or duty.

CHAPTER III.

1. Ἐν ἔτει, *in the year*) The most important of all epochs of the Church: Mark i. 1 (Comp. 1 Kings vi. 1 as to the epoch of the temple); with which also the thirtieth year of Christ is associated, ver. 23. Here as it were the whole scene of the New Testament is thrown open. [The year 27 of the common era, verging towards autumn, was then in course of progress. Three years before the beginning of that era, Christ was born, and Herod died.—V. g.] Not even the nativity of Christ, or His death, resurrection, and ascension, have their dates so precisely and definitively marked as this: ch. ii. 1. Moreover the mode of marking the date is not taken from the Roman consuls, but from the emperors. Scripture is wont accurately to define the epochs of great events: this, in the case of the New Testament, is done in the present passage alone; and even for this reason alone, this book of Luke is a necessary part of the Scriptures of the New Testament. See *Ord. Temp.*, p. 219, etc. [Ed. ii. p. 191, etc.]—Καίσαρος, *Cæsar*) The Church has its existence [manifests itself externally] in the state [the commonwealth]: on this account, the epoch receives its denomination from the empire. [The first year of *Tiberius*, as *Luke* counts it, begins with the month *Tisri* of that Jewish year, in which *Augustus* died. It was in the same year as John that Jesus BEGAN, *i.e.* made a beginning of His public proceedings.—*Not. Crit.*]—καὶ, *and*) *Ituræa* and the region of *Trachonitis*, beyond Jordan, form two tetrarchies.

— Αβιληνῆς, *Abilene*) beyond the region of Trachonitis towards the north.

2. Ἐπὶ ἀρχιερέως, *under the High priesthood* of, etc.) The singular number; which does not however prevent Caiaphas being included: see Acts iv. 6. Just as in genealogies the usual Hebrew mode of expression is *Sons* in the plural number, even though only one son follows, viz. because often there are wont to be more than one: ex. gr. 1 Chron. xxiii. 17, "The *sons* of Eliezer were Rehabiah—And Eliezer had *none other Sons*," etc.: So here *High Priest* is said in the singular number, although two men, *Annas and Caiaphas*, are named: (It is owing to this that the Gothic Version reads ἀρχιέρεων, which is also printed in some editions), for there was bound to be but one High priest, and the very ears were averse from the plural number.[1]—[ῥῆμα Θεοῦ, *the word of God*) It was to this that the great effectiveness of John's ministry was due.—V. g.]—ἐπί, *upon* John [Engl. Vers. not so well, *unto John*]) immediately and directly [not through the mediation and instrumentality of others]. The same phrase occurs LXX. Jer. i. 1 [τὸ ῥῆμα τοῦ Θεοῦ ὃ ἐγένετο ἐπὶ Ἱερεμίαν, "The word of God which *came upon* Jeremiah."]

3. Ἰορδάνου, *Jordan*) a river suited for baptizing in. The kingdom of God in its onward course adapts itself to the place and the time.

4. Ὡς, *even as*) Repentance is described in ver. 4 and 5, remission of sins is implied in ver. 6.—ἐν βιβλίῳ λόγων, *in the book of the words*) The book of Isaiah consists of certain portions and sentences [orationibus], and as these were joined together, none could slip out and be lost. *So the book of the Psalms*, ch. xx. 42.—φωνὴ—τρίβους αὐτοῦ—τὰ σκολιὰ—αἱ τραχεῖαι—καὶ ὄψεται, κ.τ.λ.) Is. xl. 3, 4, 5; The passage stands thus in the LXX. φωνὴ—τρίβους τοῦ Θεοῦ ἡμῶν—πάντα τὰ σκολιὰ—ἡ τραχεῖα εἰς πέδια—καὶ ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, ὅτι Κύριος ἐλάλησε, *the voice—the paths of our God—all the crooked things—the rough way made into plains—and the glory of the Lord shall be seen, and all flesh shall see the salvation of God, because* [or *that*] *the Lord hath spoken it.*

5. Φάραγξ, *valley*) Where there is a hollow and void, which is far removed from true righteousness, as in the case of the publicans and soldiers: ver. 12, 14.—ὄρος, *mountain*) where there is a swelling [a tumid elevation] of human righteousness, or power, as in the case of

[1] Rec. Text has ἐπ' ἀρχιερέων with *ac* Vulg. But ABCD*b* have ἐπὶ ἀρχιερέως; and the canon, "Præstat ardua lectio procliviori," favours the latter.—ED. and TRANSL.

Herod.—*βουνὸς, σκολιὰ, τραχεῖαι, a hill, the crooked* places, *the rough* ways) Those things which are distorted [which have lost their due proportions and so are perverted]: I. as to depth and height, II. lengthwise, III. broadwise, shall be restored to their right places and proportions, and shall be made level.—*εἰς εὐθεῖαν, into a straight way*) Ὁδὸν, *way*, has been left to be understood in the LXX. and so presently after, *and the rough*, viz. *ways*.

6. Καὶ) *and* so. The Hebrew has, *and the glory of the Lord shall be revealed, and all flesh shall see together, that the mouth of the Lord hath spoken it.*—*ὄψεται, shall see*) now that there is no longer any inequality to keep a shadow still on the way, all parts alike being exposed to the light.—*τὸ σωτήριον τοῦ Θεοῦ, the way of salvation provided by God* [*salutare Dei*]) *i.e.* the Messiah: ch. ii. 30.

8. Μὴ ἄρξησθε λέγειν, *do not begin to say*) He cuts off by anticipation every even attempt at self-excuse.

10. Τί οὖν ποιήσομεν; *what then shall we do?*) This is a characteristic mark of a soul, which is being converted, Acts ii. 37, xvi. 30.

11. Ὁ ἔχων, *he who hath*) The people were inclined to avarice above all other faults. Therefore John gives them injunctions directly opposed to this sin, viz. injunctions respecting meat and raiment. The fruit of a thoroughly inward repentance [which, as well as the general testimony of John concerning the Christ, is taken for granted here.—V. g.] passes forth to the outermost parts of the life: ver. 13, 14; and does not consist in mere specious works, but in such as become us as citizens, and yet are real good works: ch. x. 34; Matt. xxv. 35; Is. lviii. 6, 7.—*δύο χιτῶνας, two coats* [rather *tunics* or *inner vests*]) and so as regards other articles of which we possess duplicates.—*μεταδότω, let him impart*) Liberality is wider in its range of comprehension, than generosity merely in money matters.

12. Διδάσκαλε, *master*) The publicans treat Him with greater reverence than any of the others.

14. Στρατευόμενοι) *Those serving as soldiers;* we come to these after the publicans in successive gradation.—*μηδένα διασείσητε*) *shake no one* violently [Do violence to no man].—*μηδὲ συκοφαντήσητε*) with calumnies, as though proceeding by right of law: Gen. xliii. 18 [LXX. *εἰσαγόμεθα τοῦ συκοφαντῆσαι ἡμᾶς*, "we are brought in that he may *falsely accuse* us." Hebr. "that he may roll himself upon us." Engl. "that he may seek occasion against us."]

15. Προσδοκῶντος, *being in expectation*) They were waiting in expectation that proofs [of Messiahship] should come from John or from some other quarter. But John, being son of the priest Zacha-

rias, was not of the tribe of Judah, of which it was certain that the Messiah was to spring.—ὁ Χριστὸς, *the Christ*) As yet they had not so gross a conception concerning the Christ [as subsequently]: for John had no external splendour to recommend him, and yet they were musing such thoughts concerning him.

16. Ἀπεκρίνατο, *answered*) To those who were desiring to question him. Comp. Acts xiii. 25, τίνα με ὑπονοεῖτε εἶναι, "As John fulfilled his course, he said, *Whom think ye that I am?* [implying that *they were desiring to ask him the question*].—ἔρχεται) Castellio renders it 'adventat,' *approacheth.*—ὁ ἰσχυρότερός μου, *who is mightier than I*) John was powerful: ver. 4, 5, 10, 11, ch. i. 17 [He shall go before Him in the spirit and *power* of Elias]: but Christ was much more so.—καὶ πυρὶ, *and with fire*) That fire in respect to believers denotes the fiery power of the Holy Spirit: with which comp. Is. iv. 4. And indeed they were actually bathed and baptized in fire: Acts ii. 3, i. 5. Yet nevertheless it is not here as in John iii. 5, where material water is meant; for in this passage material fire is not signified; since in John the water is named before the mention of the Spirit, whereas here the Spirit and fire are named together. In respect to the impenitent the fire denotes the fire of wrath spoken of in ver. 17. In a similar manner fire has a double signification in Mark ix. 49, compared with the preceding verses.[1]

18, 19. Παρακαλῶν, *exhorting*) The function of John was to *exhort*, and *to announce the coming Gospel; to rebuke* and *to preach.* Comp. ver. 3, 19.—εὐηγγελίζετο, *he preached* the coming *Gospel*) as he did in ver. 16.

19. [Ἐλεγχόμενος ὑπ' αὐτοῦ, *being reproved by him*) Although it was a considerable time after when Herod consigned John to prison: yet for convenience the fact is recorded here. In fact it is implied that John spake the truth to Herod no less, than to the people and to the publicans and soldiers.—*Harm.*, p. 145].—καὶ περὶ πάντων, *and concerning all*) It is not a full discharge of a minister's duty for him to reprove sinners, even though they be kings, for merely one fault.

20. Προσέθηκε, *added*) Persecution is an *additional* aggravation of sins. [By it in fact the full measure of one's sins is filled up, when salutary warnings are despised or are repaid by absolutely evil deeds against the monitor.—V. g.]—κατέκλεισε, *he shut up*) This is mentioned here before the baptism of Christ; and therefore seems to

[1] "Every one shall be salted with *fire:*" believers with the purifactory fire of trials, unbelievers with the fire that "is not quenched."—Ed. and Transl.

have reproved Herod at the first possible opportunity. Afterwards follows immediately the uninterrupted history of Jesus Christ.

21. Προσευχομένου, *whilst praying*) after His baptism. Luke often mentions the prayers of Jesus, as among the most important events: ch. vi. 12, ix. 18, 29, xxii. 32, 41, xxiii. 46.—ἀνεῳχθῆναι) In bringing it from ἠνεῴχθην, the indicative, as compared with the infinitive, has an augment: the infinitive has, not so much an augment, as an ἔκτασις [an intensification of the meaning].

22. Σωματικῷ εἴδει, *in a bodily appearance*) On the other hand there also are seen *at times* from the kingdom of darkness *bodily appearances.*—σὺ, *thou*) This is a reply to His prayers, mentioned in ver. 21.

23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *and Jesus was Himself about thirty years, when beginning*) The beginning meant in this passage is not that *of His thirtieth year*, which neither the cardinal number *XXX. years*, nor the particle *about* admit of, but the beginning of His *doing and teaching* in public, or His *going in*, Acts i. 1, 21, [ἐν παντὶ χρόνῳ ᾧ εἰσῆλθεν καὶ ἐξῆλθεν, "all the time that the Lord Jesus *went in* and out."] 22 (ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου, "Beginning from the baptism of John;" where also the word *beginning*, as here, is put absolutely), ch. xiii. 24 [When John had *first* preached *before His coming* the baptism of repentance]. This beginning Luke implies took place in the very act of baptism: with this comp. Matt. iii. 15. [Nevertheless that entrance on His office had *various successive steps*, of which the First was, the manifestation of the Christ to Israel which took place in His baptism, Luke iii. 22, 38; John i. 31, 34; Matt. iii. 15. There followed Secondly, the beginning of His miracles, John ii. 11. And Thirdly, the beginning of His doings in the house of His Father at Jerusalem, John ii. 14 (with which comp. Mal. iii. 1). And also Fourthly, the beginning of His continued course of preaching in Galilee after the imprisonment of John, Matt. iv. 17; Luke iv. 15; Acts x. 37: and indeed these steps followed one another in so brief a space of time, that one may count all of them as one, and combine (connect) that one step or beginning with the *thirtieth* year of the Saviour. They therefore are mistaken who suppose that John commenced the discharge of his office at an interval of six months, nay, even of a year or even more, before his baptism of Christ.—*Harm.*, p. 71, 72.] Wherefore it is only incidentally in passing that he notices in this verse that beginning, but what he particularly marks is the age of

Jesus:[1] and this too, in such a way as to mark the entrance of John on his ministry, and shortly after, the entrance of Jesus on His, which took place in one and the same year [Certainly it was not the object of Luke to mark exactly the entrance of the Forerunner, and to touch only incidentally upon the beginning that was made by our Lord Himself, but what he chiefly cared for recording was the latter. However the joining of John with Him is appropriate and seasonable; that he may not be supposed to have preceded Jesus by a longer interval.—*Harm.*, p. 69]. Luke speaks becomingly; and whereas he had said, that *the word of God came unto* the Forerunner, ver. 2; with which comp. John x. 35: he says that the Lord *began*, namely, not as a servant, but as the Son. The name, *Jesus*, is added, because a new scene and a new series of events are thrown open. The emphatic pronoun αὐτὸς, *Himself*, put in the commencement, forms an antithesis to *John:* also John has his time of office noted by external marks, taken from *Tiberius*, etc., but the time of the beginning made by the Lord is defined by the *years* of the Lord *Himself.* The Lord had now attained, after the remarkable advances and progress which marked His previous life, the regular and lawful age suited for His public ministry [Num. iv. 3].—ὡς ἐνομίζετο, *as He was duly accounted*) The interpretation, *As He was supposed* [Engl. Vers.], is rather a weakening of the force: νομίζεσθαι has certainly a stronger import than this: it denotes the feeling and wonted custom generally and also justly entertained and received: Acts xvi. 13 [οὗ ἐνομίζετο προσευχὴ εἶναι, *where prayer was wont to be made*]. Furthermore Luke does not say, ὢν, υἱὸς Ἰωσὴφ, ὡς ἐνομίζετο, but ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Therefore this clause, ὡς ἐνομίζετο, no less than that one to which it is immediately attached, ὢν υἱὸς, extends its force to the whole genealogical scale; and that too, in such a way as that the several steps are to be understood according to what the case and relation of each require and demand. Jesus *was, as He was accounted*, son of Joseph: for not merely the opinion of men regarded Him as the son of Joseph, but even Joseph rendered to Him all the offices of a father, although he had not begotten Jesus. *He was, as He was accounted*, Son of Heli; and He was so truly. For His mother Mary had Heli for her father: and so also as to Heli being *son of Matthat* and of the rest of the fathers. So in ver.

[1] We may observe in this place, that the *thirty* years were *not full* years, and past, but *wanting a little of completion:* a fact which is proved in the Harm. of Beng. pp. 70, 71, and Ord. Temp. p. 222 (Ed. ii., p. 194). Comp. meine Beleuchtung, etc., p. 126, 127, etc.—E. B.

36 it was said, Sala *was, as he was accounted,* son of Cainan; whereas the Hellenistic Jews, following the LXX. interpretation reckoned him among the series of fathers after the flood. Therefore as far as concerns Joseph and Cainan, Luke, by the figure προθεραπεία [See Append.] or *anticipatory precaution,* thus counteracts the popular *opinion,* as Franc. Junius long ago saw, with which comp. Usher's Chronol. Sacr., part i., ch. vi. f. 34: but in all the other parts of the genealogy he leaves all things inviolate and unaltered, inasmuch as agreeing with the Old Testament and the rest of the public documents and the truth itself, and as being acknowledged authentic by all, nay, he even stamps them with approval.—τοῦ Ἡλεί, *Eli*) He was father of Mary, and father-in-law of Joseph. See note, Matt. i. 16. As to the article τοῦ here so often repeated, it makes no matter whether you construe it with each antecedent proper name or with that which follows it. For in either construction Jesus is the son of each more remote father, the nearer father intervening. The LXX. interpretation render the Hebrew corresponding words, which are for the most part equivocal (capable of either construction), in either of the two ways: Ezra vii. 1; Neh. xi. 4, etc. But it is more simple to take τοῦ as cohering with each noun [proper name] following: in the way in which, Matt. i. 1, Jesus Christ is said to be the Son (υἱοῦ) of David, SON (υἱοῦ) of Abraham. And although in the first step of the series, υἱὸς Ἰωσὴφ is the expression used without the article, yet subsequently the words ὢν υἱός are conveniently construed with each of the fathers immediately and directly [without the intervention of the names coming between]. Comp. LXX. Gen. xxxvi. 2.

31. Τοῦ Ναθὰν, *Nathan*) [Luke substitutes him for Solomon, who is put down by Matthew here in this series, because that Mary drew her descent from Nathan, or else because Joseph derived his genealogy alike from Solomon and from Nathan; for it was a common practice of the Jews to adopt some one of their nearest relatives in the place of a son. —*Harm.*, p. 148] This Nathan, the son of David, is a man very memorable. Zech. xii. 12 [where in the future repentance of the Jews, "the families of the house of David," and those of the "house of Nathan mourn apart"]. Sohar Num. on Is. xl. 8, *Cheph Zibah wife of Nathan son of David is mother of the Messiah.* Schœttgen on this passage.

36. Τοῦ Καϊνὰν, *Kainan*) Let some, as best they can, furnish out a plausible array of some MSS. which are without the name *Cainan:* one is without it, viz. *Cantabrigiensis,* called also *Stephani* β, and

also *codex Bezæ* [D]; which, as being a MS. containing the Latin as well as the Greek, deserves the title, not so much of a codex, as of a rhapsody comprising various readings of fathers.[1] "Even supposing that in countless copies of the New and Old Testaments," as Voss rightly remarks, "the name of this Cainan were wanting, which however is not the case, yet no argument could be derived from that circumstance. For the reason of the omission would be evident from the fact that the Church approved of and followed the calculation of Africanus and Eusebius; and therefore I wonder that more copies are not found, in which the name of Cainan is expunged." —c. Horn., p. 13. Nevertheless so many in our time disapprove of the *Cainan* here, that there is a risk of its being ere long thrust out from Luke; a judgment which betrays *great rashness*, as Rich. Simon on this passage properly remarks, and so also Gomarus. Besides Cainan is retained in Luke by J. E. Grabius, John Hardouin, Jac. Hasæus, G. C. Hosmann, to whom are to be added thes. phil. p. 174 of Hottinger, Glassius, etc. Among the ancients is *Ambrose*, who, on Luke vii., says, "The Lord was born of Mary in the seventy-seventh generation." That this Cainan was mentioned in the LXX. Version made before the nativity of Christ (See Gen. x. 24, xi. 12; 1 Chron. i. 18, [in which passages Cainan's name is passed over]) the Chronicon of Demetrius in Eusebius, B. ix. præp. Ev. page 425, proves. Moreover many documents attest that Theophilus, to whom Luke wrote, was at Alexandria. There is no doubt but that 'Cainan' was read at least in the LXX. version at Alexandria, that I may not say that it was in that city the insertion of his name took place. Wherefore it was not suitable that 'Cainan' should already at that early time [the first sending of the Gospel to Alexandria] be either omitted by Luke or marked openly with the brand of spuriousness. Elsewhere also Luke made that concession to the Hellenistic Jews, that he followed the LXX. translators in preference to the Hebrew text. Acts vii. 14. And so here he did not expunge 'Cainan,' whose name was inserted in their version. And yet he did not thereby do any violence to truth; for the fact of the descent of Jesus Christ from David, though some fathers have been passed over in Matthew, and similarly on the other hand Cainan has been retained in Luke, still remains uninjured. Nay, even he took

[1] A very unjust judgment. D was presented to Cambridge University by Beza in 1581. Its readings are very peculiar, and belong to a different class from the Alexandrine MSS. Tischend. thinks it can be irrefragably proved to be as old as the sixth century.—ED. and TRANSL.

precaution for the exactness of the main truth by that prefatory observation, *as was accounted*, ver. 23, where see the note. In fine, it is not the province of those who discuss the New Testament to warrant the infallible accuracy of readings of the LXX. translators. In the chronology the question concerning Cainan is of especial moment. Therefore we have said something concerning that person in the *Ordo Temporum*, p. 52 (Ed. ii., p. 44, 45), Lightfoot read Cainan in the Accusative form ('Cainanem').[1]

38. [Τοῦ Ἀδάμ, *of Adam*) All the posterity of Adam have a natural tie of connection with Jesus Christ.—V. g.] Luke wisely adds this clause. *Adam* was the first man. He was not sprung of himself, nor of a father and mother; but from God, not only as the sons of Adam are, but in a way altogether peculiar to his case: for whatever the sons of Adam owe to their parents by the bounty of their Creator, this Adam himself received from God. On this account Luke does not stop short with Adam, but adds that crowning point of the series, the *Son of God*. And here, at last, there is a terminus, beyond which there is none. Luke carries up his genealogy, from the second Adam to the first, in the same way as Moses himself describes "the generations of man," Gen. v. 1, etc. Man was altogether a *creation made* by God, not merely as all creatures are, but in a peculiar manner so; Gen. i. 26 [Let us *make* man in our image]. If the genealogy had stopped at Adam it would have been abrupt, and not completed. As it is, it is carried up from Jesus Christ to God. The birth (descent) of Jesus from Mary is beautifully compared with the descent (origination) of Adam from God. The origination of Jesus from God has some likeness to both, but yet far exceeds both; it is in some measure mediate, or coming through the intervention of the intermediate fathers, but is much rather immediate and direct, as He is the Son of God. All things are of God through Christ: all things are brought back to God through Christ. Scripture, even in what belongs to the origin of the human race, fixes our knowledge on a firm footing, and makes it sufficiently complete: they who despise or ignore it are in utter doubt and error as to the boundaries between the ante-mundane and the post-mundane times.

[1] Tischend. reads Καϊνὰμ with BL. Lachm. with A*abc* Vulg. Rec. Text, Καϊνάν.—ED. and TRANSL.

CHAPTER IV.

1. Πνεύματος ἁγίου πλήρης, *full of the Holy Ghost*) See ch. iii. 22.—ἐν τῷ πνεύματι, *in the Spirit*) viz. that Spirit, the Holy Spirit [given Him specially at His baptism].

2. Ἡμέρας τεσσαράκοντα, *forty days*) This is commonly construed with πειραζόμενος, *being tempted*. But it was not until the time when Jesus hungered, after the forty days were completed, that the Tempter came to Him; Matt. iv. 3. It ought therefore to be construed with ἤγετο, *was led into the wilderness*, and was in the wilderness *forty days*. A similarly abbreviated mode of expression [See Append. on Concisa Locutio] in ch. xx. 9, *He went away*, to be absent *for a long time* [ἀπεδήμησεν χρόνους ἱκανούς]; so Rev. xx. 2. *He bound him a thousand years*, i.e. that he should be [remain] bound *a thousand years*. [Comp. Josh. viii. 29, *Joshua laid great stones in the cave's mouth—until this day*, i.e. which remain *until this day;* x. 27 in the Hebr.—V. g.]—συντελεσθεισῶν αὐτῶν, *when they were consummated* [*ended*]. There was a definite limit to them fixed.

5. Εἰς ὄρος ὑψηλὸν, *into a high mountain*) See App. Crit. Ed. ii. on this passage.[1] The sentence would sound defective ('hiulca' having a hiatus) if read thus [as the Vulg. reads it], "Et duxit illum diabolus, et ostendit illi," etc. [*Some interpreters suppose a double conflict* (*between Jesus and Satan*) *on the mountain, inasmuch as it is put by Luke before that upon the pinnacle of the temple, whereas it is put after the latter by Matthew. But* 'all' *of the temptation had* (*consisted of*) *three assaults in all*, ver. 13; *and therefore Luke must clearly be employing* a transposition *in this passage. Nor is it the best way of consulting for the honour of the Lord, to double the temptation on the mountain; for, in fact, He seems to have once repelled it, and, at the same time, by that once to have repelled it universally and for ever. Moreover, Luke, by putting the ascent to* (*the pinnacle at*) *Jerusalem in the last place, was enabled to use more appropriately the verb* ὑπέστρεψεν, in ch. iv. 14, *just as that verb is used*, ch. ii. 39, *of the return from the same city to Galilee*. Harm, p. 151].—ἐν στιγμῇ

[1] BL Vulg. omit εἰς ὄρος ὑψηλόν, which probably came through the Harmonies from Matt. iv. 8. But ADc Hil. and Rec. Text support the words: so Lachm.; but Tischend. is for the omission.—Ed. and Transl.

χρόνου, *in a moment of time*) A sudden showing of them: a sharp temptation [a violent and acute one, as opposed to a more gradual and stealthy one].

6. Τὴν ἐξουσίαν ταύτην, *this power*) viz. of these kingdoms. It is to the latter that the αὐτῶν [the glory] *of them*, is to be referred.—παραδέδοται, *is delivered*) This assertion is not altogether false. Satan had great power before his fall: and the portion of power which he retains since his fall, he turns to evil account. See John xii. 31; Eph. ii. 2; Rev. xii. 10, xiii. 2. The Tempter confesses that he is not the founder or creator of these kingdoms. Therefore he did not demand the highest degree of adoration or worship; and yet Jesus shows that even an inferior degree of worship cannot be given to any creature, much less to Satan.—δίδωμι, *I give*) In this instance he was willing to give the whole: in other cases, he is wont to give to his retainers only in smaller portions. See, for example, Rev. xiii. 2.

8. Ὕπαγε ὀπίσω μου Σατανᾶ) The more modern Greek copies have transferred these words from Matthew, and introduced them into this place. This was a mistake; for Luke records this particular temptation as the second in order; for which reason it would not have been appropriate for Luke to have introduced these words which drove the Tempter to flight.[1] We have observed, in its proper place, that even the words ὀπίσω μου do not belong to Matthew.[2] At the beginning of the 9th verse, the Gothic Version renders the *καὶ thathro*, i.e. *thence*.[3]

12. Εἴρηται, *It is said*) viz. in Scripture.

13. Συντελέσας, *when He had consummated*) There is no temptation against which believers cannot both derive arms of defence, and learn the way to contend, from this temptation of our Lord.—πάντα, *all*) He had expended all his weapons of offence. Thus then the enemy being so vanquished was wholly vanquished.—ἄχρι καιροῦ, *until a season*) viz. a convenient season.[4] [It was when the passion of our Lord was approaching especially, that the prince of the world returned.—V. g.]

[1] No room would have been left for a third temptation had these words been expressed in Luke.—Ed. and Transl.

[2] Tisch. with BDL omits ὕπαγε ὀπίσω μου Σατανᾶ. So also Vulg. and *ac* omit the words. Lachm. retains them but in brackets. A*b* and Rec. Text support them.—Ed. and Transl.

[3] BL Memph. Theb. read ἤγαγεν δὲ. Lachm. however, with old authorities, supports the καὶ ἤγ. of Rec. Text.—Ed. and Transl.

[4] Not as Engl. Vers. *for a season*.—Ed. and Transl.

14. Ἐν τῇ δυνάμει τοῦ πνεύματος, *in the power of the Spirit*) Being strengthened [the more] after His victory.—φήμη, *a fame*) Men felt [in His speaking] the power of the Spirit: see ver. 15 [and this, even before that He exhibited in that region so many miracles as He subsequently performed.—V. g.]

15. Αὐτὸς) *Himself.* He became known not merely by 'fame,' but by "His own self."—δοξαζόμενος, *being glorified*) He who was well tempted finds glory, especially at the beginning, yet he is not affected injuriously by that glory.

16. Ἦλθεν, *He came*) for the purpose of repaying the debt of gratitude to the city where He had been reared to maturity.—κατὰ τὸ εἰωθὸς αὐτῷ) The same phrase occurs Numb. xxiv. 1. We see hereby what was the practice of Jesus whilst still a youth at Nazareth before His baptism.—τῶν σαββάτων, *the Sabbath*) It was also the day of expiation: but the mention of the *Sabbath* corresponds to the expression, *as His custom was.*—ἀνέστη, *He stood up*) By this attitude He showed that it was His wish to read in public: and when He had done so, a book was given to Him. We read of His having once read (although it seems to have been *His custom* to act the part of the anagnostes or reader: for, on the Sabbath, *all* (ver. 20) were *accustomed* to come into the synagogue); we read also of His having once written, John viii. 6. It is especially consonant with that earliest period of His ministry, that Jesus proved the Divine authority of His preaching from the Old Testament, even in condescension to the Nazarenes, who were more likely to despise Him in His own country.

17. Βίβλιον Ἡσαΐου, *the book of Isaiah*) The Haphtara or publicly-read portion for that Sabbath was from Isaiah: moreover the table which was usually attached to the Hebrew Bibles (Scripture-rolls) of the Jews, connects most of the portions read from Isaiah with those read from *Deuteronomy:* from which it may be inferred what was *the time of year* when this Sabbath occurred.—ἀναπτύξας, *having unrolled* [the scroll on which Isaiah's prophecies were written]) So the form of the books of that age required.—εὗρε, *He found*) immediately, and as it were accidentally. The mode of dispensing the Divine word is marvellous: but we ought not to tempt God by casting lots;[1] comp. Acts viii. 32. The pious use of Biblical 'sortes' or lots, is better than that of Homeric or Virgilian 'sortes.' See

[1] *i.e.* Opening the Bible hap-hazard, in hopes that God would work a miracle by making some passage present itself to solve our difficulties, just as the heathen consulted the oracular 'sortes.'—Ed. and Transl.

E. Neuhus. i. 3, fatid. Sacror., ch. ix., pp. 329, 330. J. C. Pfaff. Diss. de Evang. § 25.

18, 19. Πνεῦμα Κυρίου ἐπ' ἐμὲ· οὗ εἵνεκεν ἔχρισέ με· εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν·—ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει· κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως) Is. lxi. 1, 2, LXX: πνεῦμα—ἀνάβλεψιν· καλέσαι, κ.τ.λ. Several particulars here are worthy of being noticed. I. The Hebrew accents give us a most effective stopping. II. οὗ εἵνεκεν signifies the same as יען, *for this reason because, on account of this inasmuch as.* So Numb. xiv. 43, οὗ εἵνεκα ἀπεστράφητε, *because ye are turned away from.* Ammonius says οὕνεκα signifies the same as ὅτι. The sense in this passage is, *The Spirit of the Lord is upon Me, because He hath anointed Me.* Even then already Jesus implied distinctly that He was the Christ. It is from His anointing, that the abiding of the Spirit of the Lord on the Christ is deduced. As the [continuous] state of personal union [the union of His humanity and Divinity], so that of His anointing flows from the act. III. From the anointing flows the especial, nay, the preaching peculiarly characteristic of this Prophet, viz., that of the Gospel; from the oil flows the joy [*i.e.* from the anointing oil comes the joy, answering to the "good tidings," Is. lxi. 1, and "the oil of joy," ver. 3]: from the 'sending' [l. c., ver. 3] comes the "healing [Luke iv. 18: in Isaiah "to bind up"] of the broken-hearted." IV. This very clause, *curare contribulatos corde*, "to heal the broken-hearted," as the translator of Irenæus has it, I am induced to retain chiefly on the authority of *Irenæus*, although others have omitted it.[1] V. Καὶ τυφλοῖς ἀναβλεψιν, is not taken from Is. xlii. 7, but from Is. lxi. 1. So the words are found in the LXX. translation for the Hebrew ולאסורים פקחקוח. Moreover פקח in the books of the Old Testament, denotes not every kind of opening whatever, but that of *the ears* once; besides, very frequently, the opening of *the eyes.* For this reason the seventy translators have referred it in this passage to the *blind.* However, Isaiah spake of such an opening of the eyes, as is vouchsafed, not to *the blind*, but to those set free from the darkness of *a prison* (see lxi. 1), as the writer of the Chaldee paraphrase rightly saw. VI. Ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, is taken from the preceding part, Is. lviii. 6, ἀπόστελλε τεθραυσμένους ἐν ἀφέσει; whence the Israelitic ἄφεσις is made by accommo-

[1] A, Iren. 260, Hil. 577, retain the clause. BDL*abc*, Orig. 2,636; 4,13, Hilar. 92, omit it. Some MSS. of Vulg. omit, others retain it.—ED. and TRANSL.

dation to answer to the ἄφεσις, effected through the Messiah. The minister, of his own accord, handed to our Lord, in the synagogue, the book of Isaiah: it was therefore a portion from Isaiah which was the one usually read on that Sabbath. Is. lxi. 1, 2, was not the Haphtara (or publicly read portion) at all: but there was a Haphtara, consisting of Is. lvii. 13—lviii. 14, and that too on the day of expiation, which in the Ord. Temp., page 254; Ed. ii., page 220, 221, and Harm. Ev., page 186, etc., we have shown, corresponded on that year (which was the twenty-eighth of the Dion. era.—*Not. Crit.*) with the *Sabbath* mentioned in Luke. From which it is evident, that an ordinary and an extraordinary lesson were joined together by the Lord in His reading, and by the Evangelist in writing the account of it. VII. As to the words καὶ ἡμέραν ἀνταποδόσεως. See App. Crit., Ed. ii. on this passage.[1] In this clause, THE SPIRIT OF THE LORD *upon* ME, contains a remarkable testimony to the Holy Trinity [the Spirit, the Father, and Jesus]. Jesus was full of the Spirit, ver. 1, 14.—οὗ εἵνεκεν) The E in ἕνεκα passes into ει, not only poetically, but also Ionically and Attically.—πτωχοῖς, *to the poor*) In Israel, and subsequently among the Gentiles. Regard is had to them also in ch. vi. 20.—ἄφεσιν, *remission* [but Engl. Vers., *deliverance*]) The word is here employed with great propriety.[2]

20. Ἀποδοὺς, *having given it again*) with due decorum.—ἐκάθισε, *He sat down*) Whilst teaching and applying the text which He had read. He had stood up, ver. 16.

21. Ἤρξατο, *He began*) A solemn beginning. [*Galilee* was that region upon which Christ, the Great Light, arose in an extraordinary manner; Is. ix. 2, 3; Matt. iv. 15; Luke iv. 31. As Isaiah has in an altogether graphic manner described that *place*, so also the *time* in which the Light shone on this region with such brightness, has been indicated by the same Isaiah. Jesus sojourned in Galilee throughout the whole *year* (referring to "the acceptable *year* of the Lord") without interruption; and it was during that time that the Jews applied the new name of *Galileans* to His disciples; John

[1] Vulg. etc., add "et diem retributionis." *b* has "et diem redditionis;" *a*, "et diem redemptionis." But ABD Hil. 92, and Rec. Text reject the addition, which manifestly is interpolated from Isaiah, and is appropriate, not to the Gospel message of peace delivered at Christ's first Advent, but to His second Advent to judgment.—ED. and TRANSL.

[2] Literally, referring to the *setting free* a captive; spiritually, to the *remission* of sins and the deliverance of the captive sinner.—ED. and TRANSL.

vii. 52; Mark xiv. 70. This was a year most full of grace to that most wretched nation: accordingly, Matthew, Mark, and Luke have given a description of this year more at large, whilst John supplies the journey to Jerusalem, which gave a fresh opportunity to the Galileans, who likewise frequented the feasts, of deriving no small profit from the teaching of Jesus. In fine, John by using the formula, "Jesus went up to Jerusalem" (John ii. 13), takes for granted the more frequent sojourning of the Saviour in Galilee. In this way the Gospel history being in exact accordance both with itself and with the Old Testament, shrinks from no testing that may be applied, however rigorous.—*Harm.*, p. 188.—σήμερον, *this day*) The Saviour passed a full year in Galilee, reckoning from that day; comp. ver. 43 with ver. 44.—V. g.]

22. Ἐθαύμαζον) Θαυμάζω sometimes signifies, *I praise, I express admiration in words.*—τοῖς λόγοις, *of the words*) Luke wrote out, not an account of all the details, but a summary of the chief particulars. —τῆς χάριτος, *of grace*) The discourses of Christ have indeed a sweetness and a weighty impressiveness peculiar to them, and in respect to both of these qualities a certain kind of grace or becomingness, which is not to be found perceptible even in the apostles. For instance, it was not unbecoming in Paul to write in the way that he has written in 1 Cor. vii. 25, where see the notes; also in 2 Cor. xii. 13; Philem. ver. 9. Moreover Christ, as is natural to expect, speaks both more weightily and more sweetly.— καὶ ἔλεγον, *and they were saying*) Wondering admiration is good: but such an emotion, where it is not accompanied by firm faith, is readily succeeded by perversity, so that the mental gaze degenerates from being of a spiritual to a carnal character; and often one sentence or remark flowing from this state of mind may be deserving of great censure.

23. Πάντως, *by all means*) Jesus is not caught or attracted by every kind of assent to His word: but presently subjoins remarks of such a kind, as that the hearers may be tested and proved by them. So John viii. 32, where see the note.—ἐρεῖτε, *ye will say*) that is to say, this feeling, whereby ye say, *Is not this Joseph's son?* will wax strong with you, when ye shall hear concerning my miracles. Comp. Matt. xiii. 54, 55.[1] This is a metonymy of the consequent [for the antecedent], *i.e.* your unbelief [the antecedent] which ye

[1] Where they say not merely, *Is not this Joseph's son?* but also, *Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother*, etc.?—Ed. and Transl.

now betray will prevent me, so that I shall not exhibit many miracles among you, as among others: then it shall be that you will be able to say [the consequent], Physician, heal thyself.—παραβολὴν) משל, *a proverb*.—σεαυτὸν, *thyself*) that is to say, what you have made good (performed) abroad, make good (perform) also at home, and in your own country.—Καπερναοὺμ, *Capernaum*) the city to which Jesus was shortly about to set out, and where He was about to perform miracles, ver. 31, 33, etc. Even previously He had been there: John ii. 12. But we do not read of His having at that time either stayed long or wrought miracles. [Nevertheless He is recorded (John iv. 47) as having healed the son of the nobleman (courtier) who was afflicted with sickness in Capernaum: and this occurrence seems to be referred to in this passage no less than in those deeds which He afterwards wrought: namely, in the same way as already in the age of David, Ps. lxxxv. 2 (Thou hast forgiven the iniquity of the people, Thou hast covered all their sins), the conclusion is drawn from the deliverance out of the Babylonish captivity to ulterior instances of grace reserved for more remote times. Moreover, when Jesus, already in this passage, predicts these things of the city of Capernaum, it is hereby intimated that the violent usage offered to our Lord by the people of Nazareth, was not the cause, and the only cause in particular, for Jesus having departed to Capernaum to take up His abode there.—*Harm.*, p. 189.]

24. Εἶπε δὲ, *and He said moreover*) This formula of the sacred writers, occurring in the writings of Moses, when he says, ודבר, and in the New Testament, frequently in Luke, indicates that an interval was allowed by the speaker to elapse: ch. vi. 39, xii. 16, xiii. 20, xv. 11.—ἀμὴν, *verily*) Presently after occurs the parallel, ἐπ' ἀληθείας, *of a truth*, ver. 25.—δεκτὸς, *accepted*) earnestly looked for, dear.—πατρίδι, *country*) In antithesis to *Sidon*, ver. 26, and *the Syrian*, ver. 27. It is on this account that the δὲ, *but*, is employed in verse 25. It is your own fault, saith the Lord to them, that the Physician pays less attention to you, than to those more remote.

25. Λέγω ὑμῖν, *I tell you*) The Lord declares this testimony by the light of His omniscience: for Elijah and Elisha might have rendered aid to more widows and lepers, even though Holy Scripture did not record it [were it not that Jesus, by His omniscience, informs us here, that they did not do so].—ἐκλείσθη, *was shut up*) As in Bible history, so in all other histories the notice taken of public punishments inflicted by God, famine, etc., forms a considerable part.—

ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, *for three years and six months*) 1 Kings xvii. 1, etc., xviii. 1.

26. Ἠλίας, *Elias*) For which reason people like those of Nazareth might have brought the same objection against Elijah and Elisha, which they brought against Christ. But Elijah was not sent to those with whom he was not likely to be *accepted*. Therefore not even at Nazareth [though "His country"] shall the glory of the Messiah be needlessly thrown away.—τῆς Σιδῶνος, *Sidon*) Oftentimes in the temples and schools much labour is bestowed without any fruit resulting among one's hearers that are connected with us: whereas, to some one stranger some one sermon, letter, or little treatise, proves the instrument of salvation.—πρὸς γυναῖκα, *unto a woman*) It was therefore the widow that received the benefit, when she was seeming to have been the giver to the prophet, rather than *vice versâ*.

27. Πολλοὶ λεπροὶ, *many lepers*) For instance those, concerning whom 2 Kings vii. 3, treats.—ἐπὶ) Ἐπὶ denotes an epoch: so high is the account in which a prophet is held in the eyes of God [that his name marks an epoch].

28. Θυμοῦ, with *wrath*) They had thought that the giving of a very different character to themselves, and a different return, namely thanks, were due to them for their applause. But by their own very act they prove the truth of Jesus' words.

30. Ἐπορεύετο, *He went His way*) unimpeded as before.

31. [Ἐν τοῖς σάββασι, *on the Sabbath days*) By this proceeding a beginning was made. Subsequently a multitude on other days also were collected together to Him in the open air.—V. g.]

33. Πνεῦμα δαιμονίου ἀκαθάρτου, *a spirit of an unclean demon*) A peculiar phrase. The word *Spirit* denotes its operation or mode of working; *demon*, its nature. The Vulg. simply renders it, *dæmonium immundum*.[1]—ἀνέκραξε, *commenced to cry out*) It does not seem to have become known to the people until now, that this man was one possessed.

34. Ναζαρηνὲ, *of Nazareth*) ver. 16.—ὁ ἅγιος τοῦ Θεοῦ, *the Holy one of God*) John x. 36.

35. [Φιμώθητι, *Hold thy peace*) Comp. ver. 41.—V. g.]—μηδὲν βλάψαν, *having done him no hurt*) The demon had wished to hurt the man.

[1] So *abcd*. These and Vulg. evidently omit πνεῦμα and read, with D, δαιμόνιον ἀκάθαρτον. Comp. Mark i. 26.—Ed. and Transl.

36. Λόγος, *a word*) דבר.—ἐν ἐξουσίᾳ, *with authority*) which cannot be contradicted.—καὶ δυνάμει, *and power*) which cannot be resisted.

37. Ἦχος, *the sound* of His fame) the rumour passing from mouth to mouth.

38. Ἀναστὰς δὲ ἐκ, *and having arisen from*) An abbreviated expression [for *Having arisen from* His seat and gone *out of the synagogue*].

39. Ἐπάνω αὐτῆς, *over her*) His very closely approaching her showed that the disease gives place before the power of Jesus, and that no danger of infection from disease can threaten His body.

40. Ἑνὶ ἑκάστῳ, *on every one*) Implying the great facility with which He performed His cures. Thus they were the more deeply moved to faith as individuals. [Jesus has the same care for individual souls. Hast thou experienced that care?—V. g.]

41. Ἀπὸ πολλῶν, *out of many*) The power of the kingdom of darkness had come to its height, when Christ came to destroy it.—[οὐκ εἴα, *He did not permit*) What an honour it is, if one be permitted to bear witness of the glory of Jesus Christ!—V. g.]—ὅτι) *because*.

42. Ἕως, *even to*, [as far as to]) They did not give over seeking before that they found Him.

43. Εὐαγγελίσασθαί με δεῖ, *I must preach the Gospel*) By these very words He whets the desires of men, and, under the appearance of a repulse, confirms them in faith.—εἰς τοῦτο, *for this purpose*) Here is Jesus' 'Creed.' The reason for His many journeyings.

44. Ταῖς συναγωγαῖς, *the synagogues*) *all of them*.

CHAPTER V.

1. Ἐγένετο δὲ, *moreover it came to pass*) This is in close connection with ch. iv. 44.[1]—ἐπικεῖσθαι) The people *pressed upon* Him. Hence is evidenced the patient endurance of the Saviour.

[1] Beng. seems to have subsequently adopted a different opinion, when both in *the later Edition of the New Testament* he began the fifth chapter with a larger capital letter, to indicate a greater division between it and the last verses of ch. iv.; and in the *Harm. Ev.* he has set down the incidents which are given in ch. iv. 42–44, after those which we have in ch. v. 1, etc., as we may see l. c. § 48, compared with § 35, 36. But as to *Transpositions*—viz. those which are to be especially attributed to Luke—I should like any one, who desires a brief and

2. Ἁλιεῖς, *the fishermen*) So they are called, as if being still regarded as strangers to Jesus.—ἀπέπλυναν, *washed*) inasmuch as their work was done.

3. Ὃ ἦν, *which was*) Even then already his privilege of priority was given to Simon. [The other ship was that of Zebedee.—V. g.]—ἠρώτησεν) *begged*, as being not yet intimate with Him. [It seems that in different cases He used a different way of asking: for instance, Mark iii. 9; Luke xix. 5; Matt. xxi. 2, 3, xxvi. 18. Therefore it is not altogether likely that the call which we read of in Matt. iv. 18, 19, and in Mark i. 16, 17, combined with the cure of Peter's mother-in-law (Mark i. 30; Matt. viii. 14: comp. Luke iv. 38), was prior to this call of Simon, related here by Luke.[1]—*Harm.*, p. 211.] The Lord does not immediately promise to them the draught of fishes: He first puts to the proof the obedience of Simon.—ἐπαναγαγεῖν) *to thrust back again*. So ver. 4, and Matt. xxi. 18. The prepositions have the same force in ἐπάνειμι, ἐπανέρχομαι, ἐπανήκω, ἐπανακάμπτω, κ.τ.λ. (viz. *again*, or *back again*).

4. Εἰς τὸ βάθος, *into the deep*) This is more than the ὀλίγον, *a little*, ver. 3.—εἰς ἄγραν, *for a draught*) The promise. We may compare this fishing with that recorded in John xxi. 3, 6, etc.

5. Ῥήματί σου, *at Thy word*) Peter had become sensible of the power of Jesus' words. The same faith is displayed on his part in Matt. xiv. 28, "Lord—*bid* me come to Thee on the water."

7. Κατένευσαν, *beckoned*) as being at a distance, and for the sake of modesty [so as not to shout in the presence of the Lord]. They wished help, since a fish, when taken, has such eagerness to escape; however, that eagerness is not increased by a cry [therefore it was not to avoid frightening the fishes that the fishermen did not cry]. The net, no doubt, was broken in the upper end of it, where it was made fast. The fishes saw the net, the ship, the men, and felt themselves pressed on every side: therefore a cry on the part of the

powerful suggestion of advice, to weigh well what Beng. has said in his *Ordo Temp.*, pp. 242, 243 (Ed. ii. pp. 211, 212).—E. B.

[1] Consult, however, Birks' Horæ Evangelicæ, in which the probability is shown, that the call of Simon, recorded Matt. iv. 18, Mark i. 16, preceded this call, Luke v. 1, when the Lord, after the first preparatory call, now, at the close of the intervening circuit of Galilee, ch. iv. 44, Matt. iv. 23, by the striking miracle, ver. 8, 9, draws Simon into closer and more permanent union with Him. The call here comes *after*, that in Mark and Matt. *before*, Simon's mother-in-law is cured. As to the word ἠρώτησεν here, there is nothing in it inconsistent with His having given Simon the preparatory call previously: He asks a favour from Simon, as one already a disciple.—Ed. and Transl.

fishermen would have had no new (particular) advantage above a gesture, *beckoning*, to their partners.—*μετόχοις, partners*) For they were *κοινωνοί, associates* in fishing, ver. 10. Often, among the members of one society or family, there may be many pious men.—*βυθίζεσθαι, to sink*) They were being sunk low in the waters by the weight of the fishes.

8. Ἔξελθε, *depart*) Comp. Matt. viii. 8.—*ὅτι, because*) Comp. 1 Kings xvii. 18; Isa. vi. 5.—*ἀνὴρ ἁμαρτωλὸς, a sinful man*) a greater sinner than an infant sinner [who has only *original* and not *actual* sin, as I have]. [That recognition of sins is deepest, which arises from the recognition and acknowledgment of the Divine glory.—V. g.] Jerome says, "Ignatius, the Apostolic father and martyr, writes boldly, 'The Lord chose out as apostles men who were sinners above all men.'" Comp. 1 Tim. i. 14, 15.

9. Θάμβος, *amazement*) We ought to learn the fear of the Lord even from His benefits to us: ch. v. 26, vii. 16; Jer. v. 24. [Such is the experience of all whom GOD determines to use as His instruments. In the present passage this is especially recorded of the triad, composed of those three who afterwards became the foremost among the apostles.—V. g.]—[*ἐπὶ τῇ ἄγρᾳ, at the draught*) Jesus, in this instance, taught Simon by the very fact. Every work of God teaches us. To observe these lessons is the part of true prudence.—V. g.]

10. Πρὸς τὸν Σίμωνα, *unto Simon*) He spake to Simon especially, though not to him alone, inasmuch as Simon was the one who had spoken in ver. 8. Comp. Matt. iv. 18, 19. Luke also, as well as Matthew, has this saying of Jesus, in order that he may definitely describe those to whom the Saviour spake [just as he more definitely specifies the persons addressed in the following instances, with which comp. the parallel Gospels]: ch. vi. 20, 27, ix. 23, xi. 45, xvi. 1, xii. 22, 41, 54.—*μὴ φοβοῦ, Fear not*) Peter ceased to fear when he became accustomed to the miracles.—*ἀπὸ τοῦ νῦν, from henceforth*) This was accomplished, ch. ix. 2.

11. Ἅπαντα, *all things*) even the fishes which he had caught. They had even previously followed Jesus,—a fact which Luke recognises in Acts i. 21, 22: comp. John i. 43, etc.,—but not yet in such a way as to leave all that they had.

12. [Ἐν *μιᾷ τῶν πόλεων, in one of the cities*) See Gnom. on ch. i. 1, Obs. 2, Not. marg. *E. B.* To wit, the particle *ἐν, in*, is not in this passage to be too closely pressed, as if it would not admit of the meeting with the leper having occurred *in the neighbourhood* of the city; comp. Matt. viii. 1, 2. This seems to be the very reason of the

Transposition, that Mark, whom Luke follows, chose to tell first the miracles wrought within the city, ch. i. 21, etc.—Harm., p. 253.—πλήρης λέπρας, *full of leprosy*) Among those who hold that the leper mentioned in the Gospel of Matthew is a different one, there are not wanting some who unduly wrest this phrase, which is used by Luke alone, and not by Mark also, as if it implied that the leper mentioned by Mark and Luke was clean according to the law (where the leprosy covered *all* the flesh), Lev. xiii. 13, 17, and therefore had the power of entering the city. But still he is sent away to the priest: therefore he had not before this shown himself to the priest; wherefore he must have been separate, as one accounted impure, even though the *leprosy* was *very full* upon him.—Harm., p. 253.—ἐπὶ πρόσωπον, *on his face*) No common humiliation.—V. g.

13. Καὶ, *and*) [καὶ forming the Apodosis, *and as the consequence*, etc.] [A most real and immediate fruit of his prayers.—V. g.]

15. Θεραπεύεσθαι, *to be healed*) The verb is middle [and therefore means more strictly, *to have themselves healed*].

16. Αὐτὸς, Himself) He for His part [as contrasted with *the multitudes*, ver. 15].—ἦν ὑποχωρῶν) *was in the habit of withdrawing*. Thereby He both had a space of time for rest and prayer, and sharpened the desires of men for Him.

17. Καθημένοι, *sitting*) as hearers that were treated with more especial honour than the rest.—νομοδιδάσκαλοι, *doctors of the law*) *Scribes*, ver. 21.—κώμης, *village*) The extremes, Jerusalem on the one hand, and the villages on the opposite, are specified: the towns which constitute the immediate mean between the capital city and the petty villages, are meant to be included.—ἦν) *was* present so as to heal. A similar expression occurs in the LXX., ἐσόμεθα τοῦ σῶσαί σε, *we shall be* present, or ready, *for the purpose of saving thee*, 2 Sam. x. 11; ἔσονται ὥστε ἐργάζεσθαι, *they shall be* present *to perform*, Num. viii. 11; γενέσθω ἡ χείρ σου τοῦ σῶσαί με, *let Thy hand be* present *for the purpose of saving me*, Ps. cxix. 173.—αὐτοὺς, *them*) namely, those of whom ver. 15 speaks.

19. Ποίας, by *what kind of* way [sc. διὰ π. ὁδοῦ]) An Ellipsis the same as in ch. xix. 4, ἐκείνης; and in Acts ix. 2, τῆς ὁδοῦ ὄντας. Comp. Lamb. Bos on the Ellipsis of the Preposition, διά. Others [as the Rec. Text] read διὰ ποίας;[1] others, διὰ ποίας ὁδοῦ; others otherwise.

[1] There are none of the oldest authorities for the reading διὰ ποίας. ABCD read ποίας: *bc* Vulg. "quâ parte."—ED. and TRANSL.

25. Ἄρας ἐφ' ᾧ κατέκειτο, *having taken up that whereon he lay*) A happy expression. The couch had borne the man: now the man was bearing the couch.

26. Παράδοξα, *things unexpected* [strange, unlooked-for]) viz. miracles performed, sins remitted.—σήμερον) *on this* remarkable *day*.

27. Ἐθεάσατο, *He beheld*) with compassion.

28. Ἅπαντα, his *all*) Though by this very act his house did not cease to be his; ver. 29.

29. Μεγάλην, *a great*) on account of the multitude of guests.

30. Ἐσθίετε, *do ye eat*) The Plural is used by them; but they were aiming at Jesus especially, as ver. 31 shows.

32. Μετανοίαν) Μετανοία is *the transition of the mind* from *sin* to *righteousness*, from *sickness* to *health*. This change is something of a delightful, not of a formidable nature: comp. the instance of Levi in proof of this, ver. 27–29.

33. Δεήσεις) Solemn *supplications*.

34. Μή, *Surely ye cannot, can ye?* make, etc.) As the Lat. *num*, this interrogation expects a negative answer.

36. Παραβολήν, *a parable*) From a garment, and from wine: a kind of parable especially appropriate at a banquet [ver. 29]: comp. ch. xiv. 7.—τὸ καινὸν) *new*.[1]

39. Εὐθέως, *straightway*) It is by degrees that the dispositions of minds are changed.—ὁ παλαιὸς, *the old*) Their own old doctrine was more palatable to the Pharisees than the generous (excellent) doctrine of Christ, which they fancied to be new, whereas it was far more ancient than their own: Gal. iii. 17 [the covenant—the law, *which was four hundred and thirty years after*, cannot disannul]; 1 John ii. 7, 8 [*no new* commandment—but an *old* commandment—*from the beginning*]: as to the excellence of *the new wine*, see Zech. ix. 17 [*New wine*—shall make cheerful—the maids]: though new, it is at the same time mild and pleasant. Matt. xi. 30.

[1] In the sense, *not worn out* by use, *different* from the old worn-out garments: but νέον applied to the wine, *new*, in the sense of *fresh, recent*, opposed to wine mellowed by age; νέος is *lately originated*, as opposed to that originated some time back; καινὸς, *not yet used, new*, and *different*, as opposed to that which was formerly: hence Jesus does not say νέους ἀσκούς, nor ἱμάτιον νέον, nor οἶνον καινόν, but καινοὺς ἀσκούς, ἱματιον καινόν, and οἶνον νέον. See Tittm. Syn.—Ed. and Transl.

CHAPTER VI.

1. Ἐν Σαββάτῳ δευτεροπρώτῳ, *on the second Sabbath after the first*) See the Ordo Temporum, p. 255, etc. [Ed. ii., p. 222, etc.] The Sabbath called πρῶτον was that one which combined the Sabbath and New Moon on one and the same day: the δευτερόπρωτον Sabbath was *the day before the New Moon*, and that too, in the present instance, the Sabbath on the last day of the month *Ve-adar*, in the 29th year of the common era.[1] On every δευτερόπρωτον Sabbath there was read, as the Haphtara or public lesson, 1 Sam. xx. 18–42, concerning *David*. Appositely therefore, in ver. 3, our Lord quotes the case of *what David did*, from 1 Sam. xxi. 6.—*Not. Crit.* That year was with the Jews an intercalary one, and therefore the beginning of the month *Nisan* was late. Therefore already at that time they were having the *ears* ripe, namely, those of the barley crop.—V. g.

3. Οὐδὲ τοῦτο ἀνέγνωτε, *Have ye not even read this*) How often truly some passage of Scripture exactly suited to the existing state of things (the particular contingency), is presented before the eyes of men when they are thinking of nothing of the kind!—V. g.—Ὃ ἐποίησε Δαυὶδ, *what David did*) The text of this very Sabbath exhibited the straits to which *David* was reduced, and the eating of the shew-bread follows immediately after this text. Thence it is that He has used the formula, which exactly squares with this, οὐδὲ τοῦτο ἀνέγνωτε. On the same Sabbath the Saviour appealed to *the Priests*, who in the temple "profane the Sabbath" (by slaying sacrifices), and yet are 'blameless,' Matt. xii. 5: viz. at that very time of year Leviticus used to be read in the regular course, and in it there is frequent mention of *offering sacrifices*, even on the *Sabbath:* ch. vi. 12, viii. 33, xvi. 29, xxiii. 38.—Harm., p. 307, 308.

[6. Ἡ δεξία, *the right hand*) The benefit conferred in healing it was the greater (as it was the right, rather than the left hand).—V. g.]

[1] Most scholars now explain δευτερόπρωτον "the first of the seven numbered Sabbaths after the morrow of the Sabbath in the Passover feast." By the way, the reckoning from the morrow of the Sabbath in the Passover feast is a remarkable anticipation of the Resurrection Lord's-day Sabbath, under the law. This δευτερόπρωτον Σάββατον here marks the second main division of the Gospel History, and the opening of the second year in our Lord's ministry.—Ed. and Transl.

8. Εἶπε, *said*) Doing all things openly.

11. Ἀνοίας, *with madness*) And yet at that very time they had good reason to have come to their senses spiritually [they were filled with *ἀνοία*, whereas they needed *μετανοία*].

12. Προσευχῇ, *prayer*) It is even because of these His prayers that the Twelve disciples are said to have been given to Jesus Christ: John xvii. 6 [comp. ver. 13 here in Luke vi.]. A great business was transacted on this *night* between God and the Mediator! [Even elsewhere also Luke frequently mentions the prayers of Jesus: for instance, after His baptism, ch. iii. 21; before the questioning of His disciples to test them, recorded ch. ix. 18; before the transfiguration, ch. ix. 29; and when He taught His disciples to pray, ch. xi. 1. Comp. Mark i. 35; Luke v. 16; Matt. xiv. 23. No evangelist however but John, excepting in the instance of the history of His passion, has detailed the very words of Jesus when praying.—*Harm.*, p. 239.]—τοῦ Θεοῦ, *of God*) Comp. Mark xi. 22, note.

13. Ὅτε, *when*) at early morning.—μαθητὰς, *the disciples*) who as yet formed a mixed multitude.—ἐκλεξάμενος, *having chosen out*) The construction remains pendent up to ver. 17 [where the verb ἔστη completes the Syntax].—καὶ, *also*) Two appellations for them arose from this, and were subsequently used in other passages of Scripture, viz. *The Twelve*, and *The Apostles*.

15. Ζηλωτὴν, *the devotee*) The name of His native country [*Cana* or *Canaan*] hereby is turned, from its derivation, into a designation of merit.[1]

16. Ἰούδαν Ἰακώβου, *Judas* the son [but Engl. Vers. *the brother*] *of James*) This James begat Judas and James. Comp. Jude ver. 1.

17. Αὐτῶν, *them*) [The Twelve] The First Class of His hearers.—τόπου πεδινοῦ, *on a level spot*) This spot was not in the bottom of the valley, but half-way down the mountain: a more suitable locality for addressing a large audience than a completely level plain.[2] Such a locality is called in LXX. Is. xiii. 2, ὄρος πεδινὸν, a mountain table-land

[1] In Matt. x. 4, Simon, the *Canaanite*, Th. קַנָּא, *to be zealous*. However Καναναῖος is probably not, as Beng. thinks, the name of his country, but קַנַּאי = ζηλωτὴς. So the LXX. Exod xx. 5. Matthew, as writing to Jews, uses the Hebrew name; Luke, as writing to Gentiles, the Greek. Before conversion he probably had belonged to the sect of Zealots, who, like Phinehas, Num. xxv. 7, took the execution of the law into their own hands. Subsequently, he was probably *zealous* in the better sense, and in that sense the name was still applied to him as an apostle. The Greek subsequently supplanted the Hebrew name, as Πέτρος did *Cephas*.—ED. and TRANSL.

[2] Comp. Gnomon on ch. i. 1. Obs. 2, Note, Marg.—E. B.

[but Engl. Vers. from Hebr., "Lift ye up a banner upon the *high* mountain"].—ὄχλος μαθητῶν, *a crowd of His disciples*) The Second Class, which was divided further [by the selection of the Seventy], ch. x. 1. Supply ἔστη, *stood*.—πλῆθος πολὺ τοῦ λαοῦ, *a great multitude of the people*) The Third Class.—παραλίου) viz. χώρας, τύρου, *the sea-coast*.

18. Καὶ οἱ) *and they that* were, etc. This is a species: the words πλῆθος πολύ, *a great multitude*, is the genus.

20. Αὐτὸς, *Himself*) In antithesis to the people, whose attention was directed to His miracles rather than to His word (or to Himself, the Word).—εἰς, *on*) among.—οἱ πτωχοί, *the poor*) These briefly-enunciated sentiments constitute משלים parables: the meaning of which is presented to us more fully in Matt. v. 3, etc. Internal and external things often go together: for which reason the one is denominated of the other; for instance, poverty or riches [*i.e.* "the poor *in spirit*" are simply called here *the poor*, by a denomination taken from external poverty. So of "the rich"]: ver. 24.—ὑμετέρα, *yours peculiarly*) Herein is His application of consolation individually. The expression ἐπάρας (τοὺς ὀφθαλμοὺς), *having lifted up* (*His eyes*), corresponds: for the glances of His eyes point out individuals [have a demonstrative power].

21. Νῦν, *now*) This particle is added to those particulars which apply to both worlds, according to the different characters of the men referred to.[1]

22. Ἐκβάλωσι, *cast out*) defaming you in the way of contumelies in public and private. This is more than ὀνειδίζειν. The same phrase occurs, Deut. xxii. 19.—[τὸ ὄνομα ὑμῶν, *your name*) viz. the designation whereby they were called, the DISCIPLES OF JESUS CHRIST. —V. g.]—ἕνεκα, *for the sake*) viz. for this reason, because ye believe in the Christ, whom ye see.

23. Ἐν, *in*) See Rom. ii. 16, note.—σκιρτήσατε, *leap for joy*) The reward must surely be a great one: since He who thus commands us, is One whose words contain no hyperbole.—κατὰ ταῦτα, *according to these things*) Characteristics and means of distinguishing character may be derived from examples: so ver. 26. Hebr. כְּאֵלֶּה, LXX. κατὰ ταῦτα, Num. xxviii. 24; but κατὰ τὰ αὐτὰ is the formula, Ezek. xlv. 25. And this is the reading of Epiphanius and the Cambridge MS. here.[2]

[1] *i.e.* Those who do not *hunger* or *weep now in this world, shall hunger* and *weep in the world to come*, and *vice versa*.—ED.

[2] BDQ read κατὰ τὰ αὐτά; 'eadem' in *c*; 'similiter' in *a*; 'sic' in *d*. But

24. [Οὐαὶ ὑμῖν, *woe* is [not *be*] *unto you*) This is a denunciation, not an imprecation.—V. g.]—παράκλησιν, *consolation*) Ps. xlix. 7, 19, xvii. 14.

25. Οἱ ἐμπεπλησμένοι, *who are full*) Their *fulness* does not deserve the name of "full satisfaction." Comp. [χορτασθήσεσθε, *ye shall be filled to satisfaction, ye shall be fully satisfied*] ver. 21.

[26. Καλῶς, *well*) whereas they do not wish well to Christ Himself.—V. g.]—27. τοῖς ἀκούουσιν, *who hear*) All My hearers, not merely the disciples: ver. 20 [where He limits His address to *the disciples*]. Hereby their attention is sharpened.

30. [Παντὶ δὲ, *but to every one*) There is in this respect too much accumulation of exceptions by human ingenuity.—V. g.]—αἴροντος, *that taketh away*) without asking.

32. Χάρις, *thanks*) So thrice the idea is expressed; see ver. 33, 34. *What thanks are due to you*, as though you had done some service of extraordinary merit, worthy of a special reward?

35. Πλὴν, *but however* [though others do differently]) These three words, *love, do good, lend*, refer to the 32d, 33d, and 34th verses, from which reference the appropriateness of the verb δανείζετε is apparent.—ἀγαθοποιεῖτε, *do good*) Understand, *to them who hold you in hatred.*—δανείζετε, *lend*) To give a loan with the hope of receiving it back, is an office of kindness becoming a man; to do so without such hope, is one becoming a Christian: The latter is enjoined, the former is not forbidden, ver. 34, even as it [is not forbidden, but] is perfectly lawful to love friends.[1] [Moreover many anxieties besides are brought upon the mind when one gives a loan, with the hope of receiving it back, to many men, who either cannot or will not repay. Thence there springs up a crop of thorns.—V. g.]—μηδὲν) This means *nothing*, not μηδέν', *i.e. no person*, for ἀπελπίζω nowhere has an Accusative of the person.—ἀπελπίζοντες) ἀπολαβεῖν ἐλπίζοντες, *expecting to receive* as much again: ver. 34. We might render it in Latin, *resperantes*. It is the same form of verb as ἀπογεύσασθαι, ἀπεσθίειν, *i.e.* ἀπό τινος γεύσασθαι, ἀπό τινος ἐσθίειν, as Casaubon observes, from Athenæus.[2]—ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς, *to the*

b and Vulg. have "secundum hæc;" and AP Orig. 3,466*a* with Rec. Text, κατὰ ταῦτα.—Ed.

[1] Whilst we are *enjoined* to love enemies, this not being natural to us, whereas the former is.—Ed.

[2] xiv. c. 17; and ἀπαιτεῖν, *i.e.* αἰτεῖν ἀπό τινος, Theophrast. Charact. ix. (xii.). But Wahl, *Clavis*, takes it, *by no means despairing*, viz. of being rewarded by God. So Diod. Sic. ii. 25; Pol. iii. 63, 13.—Ed.

unthankful and the evil) the vilest of mortals: *the evil*, πονηρούς, even though they have not as yet made themselves out to be *unthankful*.

36. Γίνεσθε· ἐστί) These two verbs differ:[1] 1 Pet. i. 16.[2]—οἰκτίρμονες, *merciful*) The root of all offices of kindness. [Works of mercy, sparing and giving mercy, are immediately subjoined.—V. g.]

37. Μὴ κρίνετε, μὴ καταδικάζετε, *judge not, condemn not*) By judging, we decide as to the goodness or badness of an action: by condemning, we determine as to the person, what (punishment) the guilty has deserved: comp. Matt. xii. 7.—ἀπολύετε, *let go free* [Engl. Vers. *forgive*[3]]) ἀπολύεται, *let go free* (*loosed*), is applied to a person who was held fast (kept confined); but ἀφίεται is applied to a debt being *remitted*, or *forgiven*, which was owed. Both verbs occur, Matt. xviii. 27. As to the thing itself, compare Is. lviii. 6.

38. Καλὸν, *good*) in the quality, or even in the quantity, of those things, which are estimated by weight, number, or other means of measuring.—πεπιεσμένον, *pressed down*) in the case of dry goods.—σεσαλευμένον, *shaken together*) in the case of soft goods.—ὑπερεκχυνόμενον, *flowing over*) in the case of liquids.

39. Αὐτοῖς, *to them*) viz. to the disciples, ver. 20. For that which we have in ver. 27 ["to you which hear"], where see the note, is not given in Matthew: nor is it the language of the Evangelist's narrative, but that of Jesus. Therefore it is with good reason thought that the discourse is constructed in the manner of a division into two parts, so as that the first part is addressed partly to the disciples, in the hearing of the rest, ver. 20, partly to the crowd of hearers, ver. 27; whereas the latter part is addressed, from ver. 39, to the disciples. The material or subject-matter which the discourse rests upon, is itself in accordance with this view.—τυφλὸς, *blind*)

[1] γίνεσθε implies that man is to *become* that which he is not naturally: ἐστί, that God *essentially is* merciful.—Ed.

[2] Where Rec. Text reads γένεσθε. But ABC Vulg. read ἔσεσθε, *Ye shall be*, or *be ye*, holy. Probably ἔσεσθε, not γίνεσθε, is used there, because no εἰμὶ follows ἅγιος, expressing that God *is essentially* holy: therefore the verb εἶναι is there used of men, not as *strictly* referring to them, but with a tacit reference properly to God, who alone *is essentially* holy, and whose nature we are to try to be partakers of. Transcribers, unable to explain the difficulty of ἔσεσθε, instead of the usual γίνεσθε or γένεσθε, being associated with men, altered accordingly. Bengel's principle of testing genuine readings applies, "Præstat ardua lectio procliviori."—Ed.

[3] So 2 Macc. xii. 46, ἁμαρτίας following. Wahl, *Clavis*, translates it *condono*, I absolve. However the distinction between ἀπολύειν and ἀφίεναι supports Bengel's view.—Ed.

Suffering under the pressure of "his own beam," ver. 42; viz. destitute of compassion and love, 1 John ii. 9, etc.; 2 Pet. i. 9; Phil. i. 9.—τυφλὸν ὁδηγεῖν, *to lead the blind*) An act which is a benefit if it be done by one possessing sight and experience. The benefits which are mentioned, ver. 39, 41, are more specious ones than those which are mentioned, ver. 37: and so blind hypocrisy more readily hides itself under the former; but in real fact the latter in a greater degree depress self-love.

40. Κατηρτισμένος, *perfect, perfected*) Every disciple who has reached the highest goal of a particular discipline, whether that discipline be a perfect one or imperfect, will be as his Master: moreover, in so far as he is a disciple, he will not exceed his Master. For which reason a disciple who has gotten a blind master, will with him fall into the pit. [He who evinces the desire to instruct others with admonitions concerning salvation, must by all means see clearly the way of life, be free from the "beam in the eye," be a good tree, and lay up and keep good treasure in his heart.—V. g.]

41. Δὲ, *but*) But why dost thou, whereas a master ought to excel his disciple, wish to be master of him, to whom thou art even inferior? There ought to be not only vision in the eye, but also unimpeded vision.

42. Ἀδελφὲ, *brother*) Hereby is expressed the feigned assumption of a brother's office. To this Vocative is opposed the other, *thou hypocrite.*—ὑποκριτά, thou *hypocrite*) See note on γὰρ, *for*, next verse.—κάρφος, *a mote*) the extraction of which, when properly done, is truly a work of mercy.

43. Γὰρ, *for*) The force of the *for* is, He who, whilst suffering under his own beam, yet aims at extracting rather another's mote, is like a bad tree affecting (aspiring) to bring forth good fruit.—ποιοῦν, *producing, bringing forth*) A part of the subject.[1]

45. Θησαυροῦ, *treasure, treasury*) So it is here called: presently after it is called περίσσευμα, *the abundance.* [The interior of the human heart is spacious, capable of containing in no moderate degree good or else evil. Both break forth from it in words and deeds.—V. g.]

[46. Ἃ λέγω, *the things which I say*) as your Lord, to whom obedience is due.—V. g.]

48. Θεμέλιον, *foundation*) viz. an artificial one: *a rock*, a natural

[1] The Predicate is οὐ—ἐστιν, the Subject is δένδρον καλὸν ποιοῦν καρπὸν σαπρόν. —Ed. and Transl.

one. To the former is opposed the absence of a foundation (ver. 49, *χωρὶς θεμελίου*) : to the latter, the mere earth (*τὴν γῆν*).—*οὐκ ἴσχυσε σαλεῦσαι, was not able to shake it*) much less to destroy it.

CHAPTER VII.

2. *Ἔντιμος, dear*) even on account of his obedience [as well as for other reasons] : ver. 8.

3. *Ἀκούσας, having heard*) He had not yet seen Jesus.—*πρεσβυτέρους, elders*) These, though they were not destitute of faith, ver. 4, yet had less faith than he by whom they were being sent, ver. 9. Yet nevertheless it is not in vain that they ask in his behalf. [The benefits of Christ at that time appertained especially to the Jews: hence it was becomingly that the Jews in this case acted as intercessors.—V. g.] Often those who have little weight of influence with God, have more power to be of service to others, who are their superiors, than to themselves.

4. *Ἄξιος, worthy*) The centurion himself thought differently of himself, "*Neither thought I myself worthy*," ver. 7.—*παρέξῃ*) Others read *παρέξει* ; but the construction supports the Subjunctive : *ἄξιός ἐστιν, ᾧ παρέξῃ τοῦτο.*[1]

5. *Ἀγαπᾷ, he loveth*) A feeling which is rare in a Roman soldier. —*γὰρ, for*) It was in a different thing that his chief *worthiness* lay, namely, in his *faith;* ver. 9.—*αὐτὸς*) *himself*, of himself, of his own accord. This act, viz. his building a synagogue, was something greater and more rare than his loving their nation.—*ᾠκοδόμησεν, he has built*) at his own expense, or by his command : not merely did he not (as others) profane and violate a synagogue.

6. *Ἤδη δὲ, but now*) Whilst he feels sensibly the promptness of the Lord, the reverence of his faith increases in the centurion.—*φίλους, friends*) He had sent *elders* for the sake of *beseeching* (ver. 4) : now he employs *friends* to deliver a second message. Could then friends "come unto" the Lord, when the centurion himself did not? Yes; because they went unto the Lord in behalf of the centurion, not in

[1] ABCDL∆ read *παρέξῃ*. "Dignus est ut hoc illi præstes," Vulg. Rec. Text has *παρέξει* without any very old authority.—ED. and TRANSL.

behalf of themselves. The one and the same faith produces in different persons different mental effects and emotions.

7. Εἰπὲ λόγῳ) *say* (command) *in a word.*

8. Τασσόμενος) The present, with a reference to each particular order [*being subject* in each particular instance of *authority* exercised over me].

10. Ὑγιαίνοντα) not merely *whole and sound* (ὑγιῆ), but *using the health and soundness* given him [ὑγιαίνοντα].

11. Ἐν τῷ ἑξῆς) So ἐν τῷ καθεξῆς, ch. viii. 1. Ancient translators generally understand this expression of *a day following*, I know not whether precisely, *the next day*. The Vulgate has *deinceps;* but the genuine text of the Vulg. has, according to Mill, *alia die*. Mill cites no authority: and yet it is not of much consequence; for the sense even thus may be indefinite. *Altera die* [*the second* or *next day*], *sequenti die*,[1] which the Vulgate elsewhere is wont to use, would be different.[2] The series of events in this place requires a less definite time; for the raising of the young man of Nain is connected more closely with the subsequent message [deputation] sent by John, than with the preceding healing of the centurion's servant, as we have shown in the Harmony of the Gospels, § 62. [The daughter of Jairus was first raised to life before the young man of Nain: and on that account the faith of Jairus is the more praiseworthy, because it had no precedent to look to of a dead man raised to life by Jesus. The Lord secretly raised the daughter of Jairus, and ordered that act of raising the dead to be even kept secret; but then next He raised up both the young man of Nain and Lazarus publicly. Nain was one of those cities of which mention is made in Matt. xi. 1, nay, indeed previously in Matt. ix. 35. For since the disciples went to the city of Nain in a body [whereas when sent forth they went "by two and two," Mark vi. 7], there is hardly reason to doubt that the raising up of the young man took place *before* the sending forth of the Twelve Apostles, who were confirmed in the faith by this very miracle.—Harm., p. 296.]—Ναΐν, *Nain*) The specification of the name of the town, as also the double multitude [the "much people" following the Lord, and also the "much people" following the funeral of the young man, ver. 11, 12] of spectators, confirms the certainty of the miracle.

[1] Not *die sequenti:* the latter may be *a day following:* the former is necessarily *the following day.*—Ed. and Transl.

[2] *ab* and the oldest MSS. of Vulg. have *deinceps*. *c* has *sequenti die*.—Ed. and Transl.

12. Ἐξεκομίζετο, *was being carried forth*) It is right that the dead should be carried forth for burial to places somewhat removed from the abodes of the living.—σὺν αὐτῇ, *with her*) Funeral rites and services were designed rather for the sake of the mourners than for the sake of the dead bodies.

13. Ὁ Κύριος, *the Lord*) This sublime appellation was better known and more used when Luke and John wrote, than when Matthew wrote. Mark holds a midway place. This head of the faith needed to be taught and established in the beginning: then afterwards it might be taken for granted.—ἐσπλαγχνίσθη, *the bowels of His compassion were moved*) And so for the consolation of the mother, the young man must return to this life.—μὴ κλαῖε, *weep not*) His thus administering consolation before the performance of the miracle, shows His power of surely performing it. It is His frequent preface elsewhere, *Fear not.* Among men [on the part of men] there is always something which the approach of God has to remove out of the way at the beginning.

14. Ἥψατο, *touched*) A touch full of power.—σοροῦ, *the bier*) on which the youth seems to have been laid, rather than shut into [as in a *coffin*].—βαστάζοντες, *the bearers*) expecting help.—νεανίσκε, *young man*) Jesus knew that the youth who had died was not a daughter, but a son. He employed in such addresses, either the appellative, Mark v. 41, or else a proper name, John xi. 43.—σοὶ λέγω, *I say to thee*) *to thee*, not as yet [as I shall at the general resurrection] to the other men.

15. Ἔδωκεν, *gave*) For the youth had already ceased to belong to his mother.[1] Comp. ἀπέδωκε, ch. ix. 42; 1 Macc. x. 9.

16. Προφήτης, *a prophet*) Hebr. נביא is not only one who predicts the future, but one who imparts to men divine gifts, lessons.—καὶ ὅτι) By this formula the two epiphonemata [exclamations subjoined to the narrative which gave rise to them] are divided from one another.—[ἐπεσκέψατο, *hath visited*) For that visitation we have even still reason to celebrate the divine love to man, φιλανθρωπία.—V. g.]

17. Τῇ περιχώρῳ, *the region round about*) viz. of Galilee, not however excluding the adjacent Gentile regions.

[18. Καὶ ἀπήγγειλαν, *and* the disciples of John *announced*) viz. when the works of Christ, then raising the dead, had reached their climax. Comp. John v. 21.—V. g.]

[1] By His death: therefore he used ἔδωκεν, not ἀπέδωκεν, which however Ac reads, though BD*ab* Vulg. Iren. support ἔδωκεν.—Ed. and Transl.

19. Προσκαλεσάμενος, *having called to him*) John had not disciples so frequently with him as the Saviour had.

20. Ἄνδρες, *men*) John had disciples of a more advanced age: Jesus had those who were youths.

21. Νόσων καὶ μαστίγων, *diseases and plagues*) The νόσοι were lingering *diseases:* the μάστιγες, *plagues*, were attended with acute pain. —ἐχαρίσατο, *He freely gave*) A magnificent expression. *To bestow as a free gift*, χαρίσασθαι, was not a prerogative of the Apostles in their miracles. Comp. ἔδωκεν, *He gave*, in ver. 15.

[23. Μὴ σκανδαλισθῇ, *shall not have taken offence at*) Whatsoever is in Jesus Christ is good and profitable; even that very exterior (of lowliness, which Jesus had for a time, and) which gave offence to men of a perverse mind, is worthy of its own peculiar praise (has its peculiar meritoriousness).—V. g.]

27. Ἰδοὺ, *Behold*) See Matt. xi. 10, notes.

29. Καὶ πᾶς, *and all*) Luke sets forth what the people did, and what on the other hand the Pharisees did, in order that he may show, why Jesus spake at the one time those things which are joined together by both verses.[1] A similar division of the sentence is to be seen, Matt. ix. 6.[2]—ἀκούσας, *having heard*) John.—καὶ) *and* [that is] especially the publicans, whom others had most despaired of as irreclaimable.—ἐδικαίωσαν, *justified*) They approved and submitted to the ordinance of God, the baptism of repentance, as being *just.* The same verb occurs presently, ver. 35.

30. Νομικοὶ, *the lawyers*) Luke departs further from the Hebrew idiom than Matthew and Mark; for instance, he says even ἀληθῶς for ἀμήν. So often he says νομικοὺς, meaning the same persons, I imagine, as are elsewhere called γραμματεῖς, Hebr. סֹפְרִים, *scribes.*[3]—εἰς ἑαυτοὺς)

[1] *i.e.* The things spoken ver. 24–28, which refer to the multitude (τοὺς ὄχλους in ver. 24, answering to ὁ λαὸς, ver. 29), are joined with those spoken ver. 31–35, in reference to the Pharisees and lawyers (ver. 30), by the pair of verses, 29, 30, introduced parenthetically by way of explanation.—Ed. and Transl.

[2] Where similarly the writer introduces, parenthetically, a necessary remark of his own between the former and latter parts of Christ's words.—Ed. and Transl.

[3] S. B. D. Crusius, Hypomn. P. I., pp. 509, 510, has given many proofs *to show* that these terms νομικοὶ, νομοδιδάσκαλοι, γραμματεῖς, were used indiscriminately, so as to be defined at times from the context and scope of the speaker. —E. B. Though in Matt. xxviii. 35, Luke x. 25, 'lawyer' answers to γραμματεὺς, Mark xii. 28, it does not follow the two are identical; for the person may have been *both* a lawyer and a scribe. All that is definitely known is, that the lawyers were expounders of the law, whether publicly or privately, or both. —Ed. and Transl.

εἰς has the effect of limiting; *as far as they themselves were concerned* [But Engl. Vers. *against themselves*]: for they were not able to set aside the counsel of God itself, [however they might frustrate the loving provision of grace *in their own case.*]

31. Ὁμοιώσω, *shall I liken*) viz. in words.—ὅμοιοι, *like*) viz. in actual fact. True words express the actual fact.

33. Ἄρτον, *bread*) In the baking of bread, art intervenes: but John used whatever food was thrown in his way altogether unartificial.—καὶ λέγετε, *and ye say*) See ver. 39, where similar bad language was being spoken in the heart of a Pharisee.

35. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων) *and wisdom has been* (habitually) *justified by* [on the part of, owing to] *all who are her sons.* Καὶ has the force, *and;* for Jesus manifestly continues His complaint (comp. Matt. xi. 19, where He does not express until the end of ver. 25 that which these words might otherwise be thought to denote, *but all her children have justified wisdom*): and moreover transfers, as it were indirectly, the complaint from the hypothesis, viz. concerning the perverseness of the men of that time, to the thesis, viz. concerning the perpetual and habitual characteristic of the Jewish people, just as He has also transferred it in ch. xi. 47, 48. It is to this that the adjective πάντων, *all,* has reference: this also is the intention of the use of the past time (wherein often is included the force of the verb, *is wont*) in *has been* (habitually) *justified* (whereas, *ye say,* in the present time, precedes: ver. 34): this also is the reason of the employment of the term, *Wisdom* [viz. as appropriate when speaking, as here, of a fact habitual in all times]; for He is no longer now called *the Son of man,* as in the preceding verse, but *Wisdom:* and of these terms the one (Son of man) is suitable to Christ's manifested state; the other (Wisdom) to all times: ch. xi. 49. Furthermore He is called in this place *Wisdom,* inasmuch as He Himself best knows what is to be done; and His own actions, replete with the purest accommodation [adaptation] to sinners, ought not to have been called to account. Add Prov. viii. 1, 32. The children of this Wisdom are not Pharisees, and those like them (which otherwise would not be inappropriate to be said here; comp. ch. xiii. 34, at the end, and Matt. viii. 12); but the Apostles, as well as all publicans and sinners who had been converted to Jesus out of the whole people; whom He thus names, in order to show His own tie of connection with them, and His right of associating with them, and the perverseness of the calumniators. In Thucydides and other writers, δικαιοῦν, *to justify,* when used of a

person, denotes *to pass sentence* or *fix a punishment against* (to be inflicted on) *any one, and that a just sentence or punishment;* when used of a thing, it denotes *to account anything just.* Gataker, Diss. de stilo Novi Instr. cap. 8, proves this in opposition to Pfochenius, and considers this to be an altogether striking instance of Biblical Græcism being different from the Greek style of the heathen classics: for in the sacred writings הצדיק, δικαιοῦν, signifies *to give one's judgment in favour of any one*, or in other words, *to pronounce one just, whether by a just or unjust judgment.* Comp. note on Rom. iii. 20. Δικαιοῦσθαι, Sir. xviii. 22, is the same as ἀποδοῦναι: for he who owes a debt is as it were arraigned [a defendant]; he who pays it [ἀποδίδωσι], or makes good what he was bound to make good, is set free [δικαιοῦται]. French, *s'acquitter* [*to pay off*, lit. *to acquit one's self*]. And yet we are not to think that both senses of the term cannot be reduced to the one notion, *justifying;* for the judge accounts that satisfaction has been given him, both in the case of him who has borne his full punishment, and in the case of him who has been acquitted, and thence that both are in his eyes just. There is in the former use of the word the additional element of an Euphemism, which is not needed in the latter. In this passage also δικαιοῦν is employed in the good sense: and ἐδικαιώθη, *has been justified*, contains a Metonymy of the consequent for the antecedent (for every justification presupposes an accusation, a cause at issue and some controversy, Rom. iii. 4; Gen. xliv. 16, LXX.: [and so here the consequent, *has been justified*, is put instead of the antecedent, *has been subjected to trial*]), combined with a strong Euphemism. *Wisdom has been justified;* that is to say, accusers have brought her to trial, have been offended at her, ver. 23, and have brought the matter to such a pass, that she has been at length obliged to have herself justified, and to be vindicated as just, and that it should be shown, that all her actions have been so ordered as to swallow up (counteract) injustice, and fulfil righteousness; whereas, however, she ought to have been embraced without any objection being raised to need justification of her. A similar passage occurs, Rom. x. 21; 1 Cor. iv. 12, 13. Wisdom has been defended and *justified* from the taunts of gluttony and wine-bibbing, thrown out against her; and that too by (ἀπὸ) her own children, and by them all: on the part of all her own sons arose to her the necessity of justifying herself, and of defending all her actions along with them [as well as defending them]. See ch. v. 22, 30, 33, vi. 2, 7, and in this 7th chapter itself ver. 40, xi. 17, xiii. 16, xv. 3, xix. 7; Matt. xv. 2. Comp. the use of ἀπὸ, Luke

xix. 3 [He was not able, ἀπὸ τοῦ ὄχλου, *owing to* the throng]; 2 Cor. ii. 3,[1] x. 7; Heb. x. 22; LXX. Eccl. viii. 11; Is. xxv. 9; Job xxxv. 9; Ps. xxviii. (xxvii.) 1, xxxiii. 8, cxix. 53, and Is. xlix. 19, ii. 3, in the Hebr. מרכיו. So ἀπὸ, *on account of*, LXX. Ps. lxvii. (Hebr. lxviii.) 29 [ἀπὸ τοῦ ναοῦ σοῦ ἐπὶ Ἰερουσαλὴμ, *on account of, because of*, thy temple at Jerusalem; as here, *Because of* her children, Wisdom has had to be justified], where מ and על are parallel.

36. Ἀνεκλίθη, *He lay down* (sat down) *to meat*) without having first taken a look at the house, as guests given to curiosity are wont; also without having taken water or oil, ver. 44 (comp. ch. xi. 37), so as to admit (receive) to Himself the penitent woman the sooner, ver. 45.

37. Γυνὴ, *a woman*) whose name is unknown. [There is certainly a great correspondence between this history and that which John xii. 3, etc.; Matt. xxvi. 6, etc.; and Mark xiv. 3, etc., record: especially in this respect, that both events happened *in the house of* a certain *Simon*. But indeed the anointing described by Luke took place *in a city of Galilee*, before the transfiguration, nay, even *before* the second Passover: the other anointing took place *at Bethany*, six days before the third Passover. The woman in Luke had been heretofore *a sinner;* Mary had been a different kind of character, John xi. 1, 2 (comp. ver. 5). In fine, *Simon the Pharisee* doubted whether Jesus was a prophet: whereas *Simon the leper* had no longer any grounds left for doubting, inasmuch as Lazarus, who had been raised to life, was present.—*Harm.*, p. 302.]—ἁμαρτωλὸς, *a sinner*) Referring to the chief sin which women can commit, unchastity.—καὶ ἐπιγνοῦσα, *and having come to know* [having learnt]) Καὶ, *and*, omitted by many, is here a redundant particle;[2] but yet it adds grace to the sentence, as ו in ויבחר, 1 Chron. xxviii. 5. The particle may also seem to have been repeated after a parenthesis [καὶ ἰδοὺ γυνὴ (—) καὶ ἐπιγν.], for the purpose of separating the mention of her *sins* and of her *conversion*.—ἐν τῇ οἰκίᾳ, *in the house*) Love impelled her so, as that she did not expect to find a more convenient place or opportunity for effecting her purpose elsewhere.

[1] "Have sorrow, ἀφ' ὧν ἔδει με χαίρειν, *arising from* those from whom I ought to have cause of joy." So here, Wisdom has needed to justify her actions, the need *arising on the part of* her children, whom, as well as herself and her actions, with respect to them she has had to justify.—ED. and TRANSL.

[2] ABPΔ Memph. Syr. support it. Rec. Text and Vulg. omit it.—ED. and TRANSL.

38. Ὀπίσω, *behind*) As being one who wished to make no ostentatious display of what she was doing. Love taught her to do that which, to one who loves not, would seem out of place [inept], and which no one would require his servant (slave) to do: and so love taught her without human instruction. Similar instances occur, ch. xvii. 15, xix. 37.—θριξὶ) *with the hairs*, dishevelled, as in mourning. Most exquisite [refinement in her] reverence!

39. Εἰ, *if*) Nay, but if thou, Simon, didst know what kind of a character this woman was now become, thou wouldest judge otherwise.—προφήτης, *a prophet*) [The people had called Him so, ver. 16. —V. g.] Previously Simon had doubted: now he quickly [and without hesitation] affirms the contrary [viz. that He without doubt is not a prophet].—Ἐγίνωσκεν ἄν, *He would have known*) Not even does this follow, that he, whoever does not know any man that comes in his way, is decidedly no prophet.—ἅπτεται, *touches*) His idea was, that not even a touch of such a sinner was to be borne, much less the whole of her proceeding.

40. Ἔχω, *I have*) A courteous preface. He does not call this Pharisee *a hypocrite*.—Διδάσκαλε, *Master*) Simon had some degree of respectful modesty.

42. Μὴ ἐχόντων, *when they had nothing*) Therefore the debt is not paid by the love and grateful feeling which follow after.—ἀγαπήσει, *will love*) Future. For the debtor, who is not able to pay, before the remission of the debt, *flies from* the creditor [rather than *loves* him].

43. Ὀρθῶς) כֵּן, LXX. ὀρθῶς.—ἔκρινας, *thou hast judged*) a judgment which goes against thine own self; ver. 47.

44. Ταύτην, *this*) The woman, by her very attitude and appearance at the time, was refuting Simon, and moving the emotions of all present [save Simon].—σοῦ, *thy*) Therefore in this instance Simon's obligation [as being in his own house, and the host] was greater than that of the woman.—οὐκ ἔδωκας, *thou hast not given*) Simon treated Jesus in the way that a guest who is not honoured is treated.—τοῖς δάκρυσιν, *with tears*) The Lord observed and notices all the circumstantial details of her pious action: Ps. lvi. 9 (8). Tears are the most precious of waters.

45. Φίλημα, *a kiss*) This Simon had omitted, owing to the smallness (the little degree) of his love: otherwise we do not read of even any of His disciples or friends having kissed the face of Jesus, which had something remarkable about it, ch. ix. 29; but the highest degree of love, such as here in ver. 38, and the utmost familiarity

of intimacy, as in John xiii. 25, stopped considerably short of that liberty. We do not read of His having kissed even the little children. The traitor alone (for the unprecedented familiarity of a kiss was not a thing alien to his treachery) with impure mouth profaned the face of the Lord: except in this instance, it remained intact and unviolated by sinful flesh.

46. Ἐλαίῳ, *with oil*) To this is opposed in antithesis μύρον, *the ointment* [of the woman], precious and compounded. *Oil* was uncompounded, and, owing to the abundance of olives among the Jews, was less costly.—τοὺς πόδας, *My feet*) as she did not presume to anoint My head.

47. Αἱ πολλαί, *the many*, [Engl. Vers. not so well, *which are many*]) *the* many sins, which thou, Simon, dost bring forward as objections against her. The article is to be referred to ver. 39.—ὅτι, *because, seeing that*) That is to say, the forgiveness of her sins, which was not thought of by Simon, is proved by the fruit, ver. 42 [where the *love* of *the forgiven* debtor is the proof that he has been indeed forgiven], which is evident, and forces itself upon the eyes of all present [is obvious to be seen], even though the forgiveness be hidden [is not to be seen with the eyes]. Add the antithesis which follows in the text, *But to whom*, etc. In order to refute Simon, there is cited by the Lord that which is "the fulfilling of the law," namely, *love*, as being the criterion of sins being forgiven which was suited to the comprehension of the Pharisee: whereas to the woman herself, her *faith* (ver. 50) is said to have saved her. The former expression has more of an enigmatical character in it: the latter is more strictly literal. The more weight that each assigns to love in this matter above faith, the more like to Simon he is, and the more removed is he from the feeling of the woman, and of the Lord Himself. Love is the criterion of forgiveness, even though he who loves does not so think as to forgiveness.[1]—ᾧ δὲ, *but to whom*) mildly expressed; not actually saying, though meaning, *thou, to whom*, as the force of the antithesis implies; otherwise there are not wanting persons who "love much," even though great transgressions have not been committed by them previous to their forgiveness.—ὀλίγον, *little*) Speaking comparatively, and after the manner of men, he loves tenfold less; ver 41 [as the debtor who was forgiven fifty pence, a tenfold less debt than five hundred, loved

[1] He does not so dwell in thought on his own acts of love as the pledges of his forgiveness. He dwells rather by *faith* on what Christ has done, than on what he himself has done.—Ed. and Transl.

proportionally less].—ἀγαπᾷ, *loves*) but yet he loves, provided only he has obtained forgiveness. The multitude of sins forgiven will exceedingly stimulate in the elect their eternal love towards God.

48. Ἀφέωνται, *are forgiven*) Forgiveness is not now for the first time given to the woman, but is confirmed to her. The greatest sinners often become the largest vessels of grace. Even at table the Saviour used "the power of the keys."

49. Τίς οὗτός ἐστιν, *who is this?*) *Answer:* It is the Son of man.—καί) *even.* It is a greater exercise of power to forgive sins, as far as the reality is concerned, than to heal miraculously a sick man.

50. Εἶπε δὲ, *moreover He said*) Jesus confirms the woman in her faith against all doubts. The same expression is found, ch. viii. 48, xvii. 19, xviii. 42.—πίστις, *faith*) not thy *love.* Faith has regard to ourselves: by love others are convinced [and convicted of their own want of love, in many cases, as in this instance].—πορεύου εἰς εἰρήνην) So LXX. 1 Sam. i. 17. So below, ch. viii. 48.

CHAPTER VIII.

1. Αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην, The Lord *Himself was passing throughout every city and village* [lit. city by city and village by village]) How great was the loving condescension of the Son of God! [There is no need that we should be anxious to form a *calculation of the number* of His journeyings. The several evangelists record them on different occasions: in fact, all the daily life of Jesus was spent in conferring benefits on all by word and deed.—*Harm.*, p. 315.]

2. Τεθεραπευμέναι, *healed*) By this the power of Jesus was being shown, as well as the pious affection of the women, in that they were following Him. [Though these women were not present at the voyage to Gadara, which is to be presently mentioned by Luke, although it in reality occurred previously, nor, as it appears, at the journey which the Lord took "in secret" (John vii. 10) to the feast of tabernacles, and which is narrated by John alone; yet, from this point of time, which was (distant) by the interval of a year from the Passion, they endeavoured in every way to show their adherence to the Lord Jesus, and to minister to Him: for it was during this very attendance on Him that they accompanied Him to Jerusalem; which is the reason why Luke, ch. xxiii. 49, 55,

thinks it unnecessary to repeat their names, as he refers to this very passage, ch. viii. 2.—*Harm.*, p. 315, 316.] This retinue of women were, from the utmost wretchedness [viz. their possession by *evil spirits*], admitted to the utmost felicity [viz. their hourly communion with Jesus], just as happened in the case of David's veteran band. It was a matter of custom among the Jews (as Simonius remarks), that women, especially widows, should relieve doctors and Rabbis out of their private resources, and should, for that purpose, accompany them on their journeys.—[Μαρία, *Mary*) Somewhat fastidious men, even then, may have been inclined to turn away from her with disgust, on account of her former wretchedness: but she was held in high account with Jesus.—V. g.]

3. Ἰωάννα, *Joanna*) the wife of a husband of high standing in the world. [Her public attendance on the Saviour does not seem to have been without effect, in bringing it about that Herod came to know something concerning Jesus, ch. ix. 7.—V. g.]: yet in the household of Jesus Mary Magdalene takes precedency of her.—ἐπιτρόπου, *steward*).—διηκόνουν, *ministered*) The record of their ministry to the Lord is an ample reward of their liberality. But at that time, no doubt, many supposed them to be silly women.

4. Τῶν κατὰ πόλιν) *out of every city* there was some body of men.—ἐπιπορευομένων) Ἐπί is to be referred to the multitude of the people.

5. Ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον, a *sower to sow his seed*) Conjugate words excite attention.

8. Ἑκατονταπλασίονα, a *hundredfold*) Matthew and Mark add *sixty* and *thirty*. Luke, wishing to give but one genus, expresses, as is customary, the highest; in which the others are included.

12. Ἀπὸ τῆς καρδίας, *out of* their *heart*) Implying the great power of the Devil; [who, however, has less power on the second and third classes mentioned in this place than on the first.—V. g.]—πιστεύσαντες, *having believed*) We are saved by the word through *faith*: ver. 13. Faith is the appropriate fruit of the word.

13. Δέχονται, *receive*) This is the beginning of faith.—πρὸς καιρὸν) So 1 Cor. vii. 5.

14. Καὶ πλούτου) Repeat ὑπὸ; comparing Mark iv. 19, [where the *cares* of this world are made distinct from the deceitfulness of *riches*: showing that πλούτου here is governed, not by μεριμνῶν, but by ὑπό.] Construe the words with συμπνίγονται, *they are choked.*—πορευόμενοι, *setting out, going their way*) without any rapid and manifest apostasy (falling away), nay, even with some degree of progress. For this is the force of the verb ילך πορεύομαι. The increments in good

and evil go on simultaneously, not only in the case of men collectively, Matt. xiii. 30, but also in the case of individuals.—οὐ τελεσφοροῦσι) *they do not bear the fruit perfected* and ripened, viz. *faith* itself, in such a way as that they should attain the τέλος, or "end of faith, the salvation of their souls:" ver. 12: comp. 1 Pet. i. 9. Plutarch, τελεσφόρα δένδρα.

15. [Ἐν τῇ καλῇ γῇ, *on the good ground*) Lest such a soil should not be sown upon, it is better that some seed should be thrown away on the wayside, etc.—V. g.]—καλῇ καὶ ἀγαθῇ) See Matt. vii. 17. A frequent compound is καλοκἀγαθός. Καλὸς has somewhat of a relative meaning, ἀγαθὸς is absolute.—κατέχουσι, *retain, keep it fast*) not as on the wayside.—καρποφοροῦσι, *bear fruit*) not as among the thorns.—ἐν ὑπομονῇ, *with patience*) not as on the rocky ground. Ὑπομονὴ answers to the one Hebrew word תקוה, *waiting, hope*. It is strength of mind, sustained by good hope. It precedes the act of bearing fruit in such a way as even to accompany it: on this account it is here put at the end. This constitutes the sum of Christianity.

16. Τὸ φῶς) *the light*, not the candlestick [or lamp which holds the light, λύχνον]. Man's nature no more has light of itself [derived from itself], than the material of the candlestick has it. For this light is added from without, that is, by Divine agency, through the word. Therefore the candlestick does not seek to be beheld, as far as itself is concerned, but serves that the light may be beheld: and the good hearer, like the candlestick, always hears in such a way as that he may be of use to as many as possible by his shining: and he himself, in turn, day by day increases in the brightness of his shining.

17. Γὰρ, *for*) The light even now already loves to be seen, because it is about to be wholly revealed.

18. [Πῶς, *how*) With what result and fruit.—V. g.—ἀκούετε, *ye hear*) Ye especially who are appointed to instruct others.—V. g.—ὃς γὰρ ἂν ἔχῃ, *for whosoever hath*) and has accordingly done his best, by word and deed, to effect that the word or light should strike the eyes of others.—V. g.]—δοκεῖ, *seems*) He only *seems* to have who does not use. Accordingly, if that too [the semblance of having] be taken away, what, I would ask, will remain left to the wretched being?

20. Λεγόντων) The genitive absolute, *i.e. when they were saying*, לאמר. So the LXX. 1 Chron. xvii. 24, etc.

21. [Μήτηρ μου, *my mother*) See ver. 2.—V. g.—ἀδελφοί μου, *my*

brethren) ver. 1, at the end.—V. g.]—οὗτοι, *these*) Used demonstratively.

22. Καὶ ἐγένετο, *and it came to pass*) The author, in the Harm. Ev., § 49, shows that a transposition has place here in Luke, and also in Mark; and in the same work, p. 264, he considers as most corresponding to the truth such a series of events, as that there should follow after one another in succession: 1) *The evening*, on which Christ bade them get ready for the voyage (sailing) across (Mark iv. 35; Luke viii. 22); 2) *The morning*, in which, having been sought out by the multitude, He declared that He must preach to others also (Mark i. 35, 36; Luke iv. 42, 43); 3) The *voyage*, and the *preaching* throughout the whole of Galilee, partly before, partly after the voyage (Matt. viii. 23; Mark iv. 36, 37, i. 39; Luke viii. 22, 23, iv. 44).

23. Κατέβη, *came down*) viz. from the air.

24. Ἐπιστάτα, ἐπιστάτα, *Master, Master*) An Epizeuxis [a repetition of the same word in the same sentence to give force. Append.] answering to the feeling of the moment.

25. Ποῦ, *where*) There was some faith on their part, but it was not ready at hand in the emergency.

27. [Ἀνήρ τις, *a certain man*) A remarkable and extraordinary instance of demoniacal possession.—V. g.]—οὐκ ἐνεδιδύσκετο, *wore no clothes*) Satan, when he can, reduces man to such a state of misery as even to neglect natural decorum. God loves order, propriety, measure, etc.

29. Γὰρ, *for*) This assigns the cause of the expulsion, and of the greater suffering which was conjoined with it.—ἠλαύνετο, *was driven*) with the utmost violence; comp. ver. 33; and without his being able to exercise his reason, ver. 35.

31. Εἰς τὴν ἄβυσσον, *into the deep*) תהם, LXX. ἄβυσσος often; comp. Rev. ix. 11, xx. 3. In the deep or abyss, 1) They are not worshipped by bad men; 2) They cannot injure men; 3) They feed (brood) upon their own wretchedness, and do not, however, as yet seem to be tortured in that place of confinement. The power of Jesus Christ extends over animals, demons, and the abyss: and the demons acknowledged the fact.

[39. Σοί, *unto thee*) Every one can be the weightiest witness of those things which have been vouchsafed to himself by the Divine favour.—V. g.

42. Μονογενὴς, *one only-begotten*) Ch. vii. 12.—V. g.]

43. Ἰατροῖς, *physicians*) Luke, being a physician himself, writes

candidly.—προσαναλώσασα) The πρὸς implies, besides his affliction of body.—οὐκ ἴσχυσεν—θεραπευθῆναι) *was not able—to be healed, i.e.* the physicians were not able to heal her.

47. Οὐκ ἔλαθε, *that she had not escaped notice* [*was not hid*]) She had wished to escape Jesus' notice.—ἐνώπιον, *in the presence of*) Faith drives away all unseasonable modesty.

50. Καὶ σωθήσεται, *and she shall be saved* [*made whole*]) from death. The word was one suited to give hope.

51. Ἰωάννην καὶ Ἰάκωβον, *John and James*) That John should be at times put first is the less wonderful, as even John alone is sometimes added to Peter: ch. xxii. 8.

53. Εἰδότες, *knowing*) Therefore all of these persons must have recognised the reality of the miracle.

54. Ἡ παῖς, *maid*) Luke has least of all employed Hebrew idioms.

CHAPTER IX.

1. [Συγκαλεσάμενος, *having called together*) Therefore it was no ordinary business.—V. g.]—πάντα, *all*) All of every kind, which might meet them.—θεραπεύειν, *to cure*) This depends on ἔδωκεν, *He gave.*

3. Ἔχειν, *to have*) The Infinitive may be resolved either into an Imperative or into a Gerund.

4. Ἐκεῖθεν, *from thence*) Let your exit from the house and from the city be at one and the same time.

6. Κώμας, *the villages* [towns]) The cities are not excluded, but much rather are taken for granted: ver. 5.

7. Διηπόρει, *was perplexed*) They who have not faith are liable to be miserably carried about by the various opinions of others. [And whosoever are given to self-indulgence (whoever indulge their appetites), their disquieting alarms are at once excited, as soon as ever anything falls upon them connected with spiritual matters. —V. g.]

8. Ἐφάνη, *appeared*) This is put midway between ἠγέρθη, *was raised up*, and ἀνέστη, *had risen again.* For Elias had not died.

9. Ἐζήτει, *he desired*) Any one of the common people that wished, could more readily accomplish that desire. For Jesus was not one

wont to enter courts: Herod was not one who thought it necessary to go forth from his court (palace) for the sake of Jesus.—[*ἰδεῖν αὐτὸν, to see Him*) Whether He was like John, or whether, for the sake of Herod, He would perform a miracle?—V. g.]

11. Δεξάμενος αὐτοὺς, *having received them*) Adhere closely to Jesus, and give in your name to Him as His follower, if indeed such be your desire: and you will be at once received by Him.—V. g.]

14. Ἀνὰ πεντήκοντα, *by fifties*) A convenient number, on account of there being *five* loaves: and also the men thus formed one hundred fifties; Mark vi. 40.

18. [Καὶ ἐγένετο, *and it came to pass*) A memorable point of termination (epoch or boundary of time), marked at once by Matthew, Mark, and Luke (Matt. xvi. 13, Mark viii. 27). They all, with a remarkable concert of statement, place here the commencement of the last departure of the Saviour to the northern borders (coasts) of the land of Israel. It is near Cæsarea-Philippi that He privately asks His disciples, Whom do men say that I am? And then He informs them as to His Passion. Then He so directs His route, as finally now to sow the good seed throughout the whole land of Israel. After the transfiguration He again returns to Capernaum, passing thence through the middle of Samaria and Galilee: further, in continuation, having crossed the Jordan, He proceeds to the land of Judea from that side; and having at length bid farewell to Bethabara and crossed the Jordan again, He came to Jericho and Bethany.—Harm., p. 367.]—προσευχόμενον, *praying*) Jesus had prayed the Father that He would reveal Himself to His disciples. For the subject of the prayers of Jesus may be inferred from His subsequent words and actions; ch. vi. 12, 13 [His praying *all night* was preparatory to the election of the Twelve].

23. Ἔλεγε, *He said*) Matthew states the occasion of His speaking thus, which having taken for granted, Luke thinks it sufficient to set down the discourse itself.—πρὸς πάντας, *to all*) even to those who had not heard concerning the coming Passion of the Lord.

25. Ἀπολέσας, *having destroyed* himself) when he might have been *saved* [ver. 24].—ζημιωθεὶς, *having incurred loss* [having become a castaway]) when he might have *gained* [ver. 25] himself.

26. Καὶ—καὶ, *and—and*) The mention of God and His creature is here conjoined. See Judg. vii. 18, 20; 1 Sam. xii. 18; Heb. xii. 23; Rev. iii. 5, xiv. 10.—[τῶν ἁγίων ἀγγέλων, *of the holy angels*) who by their attendance on Him as His retinue, shall subserve to the glorifying of God and of His Son.—V. g.]

27. Τῶν ὧδε ἑστώτων) This Genitive may seem to have arisen from parallelism.[1] For the Vulg. has "hic stantes."[2]

28. Ἐγένετο, *it came to pass*) Impersonal. For with ἡμέραι, we are to understand ἦσαν, as in ὁσημέραι [ἦσαν], *daily*. So Mark viii. 2, in the best MSS., ἡμέραι τρεῖς προσμένουσί μοι.—καὶ Ἰωάννην καὶ Ἰάκωβον, *and John and James*) Where the most usual order of these names [James and John] is kept, nothing particular can be elicited from them: as in ver. 54. But where the order is changed, in no case must this be thought to have been done without purpose. Here Luke puts John before James, who had been put to death long ago, before the time when Luke wrote, inasmuch as John was yet alive, and therefore a better known witness of this most important event: in this respect he writes differently from Mark, ch. v. 37, who, it seems, wrote before Luke.[3]

29. Εἶδος) *the aspect*, the expression and look of His countenance. —ἕτερον, *altered*) The language of the earth does not suffice to express things strictly celestial. So it is said of the godly, ἀλλαγησόμεθα, *we shall be changed*, 1 Cor. xv. 51.—ἐξαστράπτων, *glistering* [flashing brightly forth]) the glory of His body shining out transparently from within, and passing through the pores of the garment.

30. Ἄνδρες δύο, *two men*) Who would believe that these were not angels, but that their names as men are added?

31. Ἐν δόξῃ, *in glory*) They were like their Lord in this scene [and seem to have obtained a greater degree of glory after the death and glorification of Christ. These two personages are a sample of the coming resurrection and transfiguration.—V. g.]—ἔξοδον, *His departure* [*decease*]) out of the world. Comp. Heb. xiii. 12, 13. The same word occurs, 2 Pet. i. 15.[4] The subject was a great one: the term describing it a very weighty one, wherein are contained the Passion, Cross, Death, Resurrection, and Ascension of Christ.

[1] To stand parallel to the Genitives at the close of ver. 26.—Ed. and Transl.

[2] So also *ab*. But "hic stantium" in *c*; *d* has "qui hic stant."—Ed. and Transl.

[3] The Germ. Vers. has "James and John," following the margin of both editions rather than the Gnomon in this place.—E. B. DL support "James and John." But Lachm. with best reading of Vulg. and some of the oldest authorities, has "John and James."—Ed. and Transl.

[4] Appropriately it was used by one who had himself been an eye-witness of the transfiguration, and who was divinely taught the connection of the ἔξοδος with the δόξα, 1 Pet. i. 11.—Ed. and Transl.

The antithetic word is εἴσοδος, *His entrance* into the world, Acts xiii. 24.

32. Σὺν αὐτῷ, *with him*) By this formula Peter is given the precedency over James and John.—ὕπνῳ, *with sleep*) Comp. Gen. ii. 21. [By the mediation of that sleep an oblivion of all earthly thoughts and images whatever took possession of them.—V. g.]—διαγρηγορήσαντες) *when they had recovered themselves from sleep.* [By the sleep they were now become more alert.—V. g.] It is probable that it was night: ver. 37 [" the next day"] seems to imply this. —εἶδον τὴν δόξαν αὐτοῦ, *they saw His glory*) Peter, who was present at the scene, has described it in the same words, 2 Pet. i. 16, 17: so also John i. 14.

34. [Νεφέλη, *a cloud*) This cloud, as is evident from what follows, let itself down low to the earth.—V. g.—εἰς τὴν νεφέλην, *into the cloud*) out of which the voice of GOD issued forth. To such an exalted audience (presence) are both of these saints admitted. Exod. xxxiv. 5; 1 Kings xix. 13.—V. g.]—ἐκείνους, as *they* entered, etc.) The *they* refers to Moses and Elias [not to *the disciples*].

43. Ἐξεπλήσσοντο, *they were struck with amazement*) in mind.—μεγαλειότητι) God is μέγας, *great;* His works are μεγαλεῖα, *magnificent.*—θαυμαζόντων, *whilst they were wondering*) and were also expressing their wonder in words.—εἶπε, *said*) For this one word the Gothic Version has the following: Quath Pætrus, Fan, du vve veis ni mahtedum usdreiban thamma: ith Jesus quath: thata kuni ni usgangith nibai in bidom jah in fastubnja: quath than; that is, *Peter said, Lord, why were we not able to cast him out? And Jesus said, This sort goeth not forth but in prayer and fasting. Then He said,* etc. Comp. App. Crit. Ed. ii. on this passage.[1] If Luke himself wrote these words, we must suppose that Peter along with the rest, struck with admiration at the magnificent miracles performed by the Lord, identifies himself with the inability of the disciples to perform the miracle, and acknowledges that if he had been present [which he was not, being at the transfiguration at the time], he would not have prevailed against the unclean spirit. Therefore he inquires the cause why not.[2]

[40. Οὐκ ἠδυνήθησαν, *they were not able*) This demon was one of a

[1] ABD*ab* Vulg. support the omission of these words. *c* however agrees with Goth. Vers. in inserting them. They seem to me to have crept in here through the Harmonies and transcribers from the parallel passages, Matt. xvii. 19, 21, Mark ix. 28, 29.—ED. and TRANSL.

[2] However the Vers. Germ. omits this inserted clause.—E. B.

peculiar kind. For in ver. 1, the disciples are said to have received power over all demons.—V. g.]

44. Ὑμεῖς, *ye*) It is a secret hidden from others.[1]—εἰς τὰ ὦτα, *into your ears*) The first degree of comprehension: *the heart* of the disciples was still less capable of comprehending this matter. See ver. 45.—τούτους, *these*) This may also be referred to what precedes.—παραδίδοσθαι, *delivered up*) He hereby produces an equilibrium in their thoughts, which are thus evenly balanced between His glory on the one hand, and His Passion on the other. Comp. what goes before this ver., and also ver. 35, 20, 22. In joy we are to remember the cross: and the knowledge of His Majesty is a preparation for receiving the word of the cross.

45. Ἄἰσθωνται, that *they perceived* it not) Ἐπίγνωσις, *knowing* a thing, or *understanding* it (referring to ἠγνόουν), produces αἴσθησις, *sense*, or *perception and feeling* of it: when the former is wanting, the latter is necessarily so.

46. Εἰσῆλθε, *entered* [arose] *among*) The flesh often takes occasion for its motions: and this, even when all things are opposed to it.

48. Γὰρ, *for*) It is the part of humility to care for little children: it is the part of greatness to receive God.[2]

49. Ὁ Ἰωάννης, *John*) Comp. concerning this ver. 54, [where, along with his brother James, he likewise evinced extraordinary zeal after the glorification on the mount.—V. g.]

50. Ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν, *for he who is not against you is for you*) So too Mark ix. 40, although some Greek MSS. in Mark, and most of them in Luke, have written ἡμῶν for ὑμῶν. To such a degree were the Greek transcribers indifferent in their confounding these pronouns, that the true reading must be decided not so much by the number of Greek MSS., as by the ancient versions, which translate and present these pronouns with greater accuracy of distinction, and also especially by a comparison of the context. The more or the less different is the condition of those concerning whom the expression *we* and *you* is used, the more or the less weight in proportion the variety of reading has. And in this passage the variety of reading is not a matter of indifference. For when He is speaking of external association and mode of procedure (conversatione), the Lord used the first person Plural, "Let *us* pass over to the other side; Lo, *we* go up to Jerusalem," etc. But when

[1] It proved to be *hid* also from the disciples themselves, ver. 45.—Ed. and Transl.

[2] And whoever receives a little child, Jesus saith, receiveth God. Therefore "he that is least," in this sense, "the same shall be great."—Ed. and Transl.

matters of a more internal character were concerned, He made an appropriate distinction in His language, and did not say, *we*, but, *I*, or else, *you*. "*I* ascend," saith He, "to *My* Father and *your* Father, and *My* God and *your* God," not, "to *our* Father and God." Therefore He does not here say, "He who is not against *us*, is for *us*," but, "he who is not against *you*, is for *you*;" and in another passage, "He who is not with *Me*, is against Me."[1]

51. Ἀναλήψεως, of His being received up [of His assumption]) An appropriate term, especially after His glorification on the mount: comp. Acts i. 2. There was but one day *of His being received up* into heaven; but the forty days after the resurrection, nay, even these days before His Passion, were equivalent to a Preparation (parascene): comp. Luke ii. 22. There were still imminent His passion, cross, death, sepulture; but through all these Jesus looked onward to the goal; and this feeling of His is imitated by the style of the Evangelist. He who is aiming at reaching the city, and must pass a rugged part of the path to it, does not mention the path but the goal, when he wishes to say whither he is going. [The passages, Luke ix. 51, x. 38, xiii. 10, 22, 33, xvii. 11, xviii. 31, 35, xix. 11, 28, with which comp. ix. 31, subsequently bring Him on nearer and nearer towards Jerusalem, and cannot be understood excepting of one and the same journey.——No other journey can be placed between this journey and the Passion itself, excepting that secret going up to the Feast of Tabernacles, John vii. 10.—Harm., p. 387.]—τὸ πρόσωπον αὐτοῦ, *His face*) ver. 29.—ἐστήριξε) Ezek. xxviii. 21, שִׂים פָּנִיךָ, LXX. στηριζον τὸ πρόσωπόν σου. And so often. Add Is. l. 6, 7, τὸ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων—ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν, καὶ ἔγνων, ὅτι οὐ μὴ αἰσχυνθῶ. [A firm resolution is of the greatest use in the case of difficulties.—V. g.]—εἰς Ἱερουσαλὴμ, *to Jerusalem*) ver. 31. Herein is seen the fruit of the 'appearance' on the mount [ver. 31].

52. Ἑτοιμάσαι, *to make ready*) viz. whatever needed to be made ready. The great number of those accompanying Him required this: nor was Jesus wont in His place of lodging to blend with the crowd.

53. Ὅτι, *because*) It was openly manifest that He was seeking to reach Jerusalem: this the Samaritans regarded with aversion [as

[1] ABCD*abc* Vulg. have καθ' ὑμῶν. BCD*abc* Vulg. have also ὑπὲρ ὑμῶν. But AΔ have ὑπὲρ ἡμῶν. Rec. Text has καθ' ἡμῶν—ὑπὲρ ἡμῶν. In Mark ix. 40, AD*abc* Vulg. read ὑμῶν twice. But BCΔ Memph. later Syr. in marg. read ἡμῶν.—Ed. and Transl.

being bitter enemies to Jewish ordinances of worship.—V. g.]—*πρόσωπον, face*) So the LXX. 2 Sam. xvii. 11, *καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν.* Whithersoever the face is turned, thither is directed the ardour of mind which conquers every difficulty.

54. *Ἰάκωβος καὶ Ἰωάννης, James and John*) Who had been selected above the others to see the glory of Jesus, ver. 28, along with Peter, who however in this instance remained quiet. After that they had heard of the approaching death of Jesus [ver. 44], on that account the more they try now to preserve His life. They seem also to have had in mind that injunction which is recorded, ver. 5 : see Mark ix. 41.—*πῦρ, fire*) It was not for this end that they were named *the Sons of Thunder*. Christ wrought miracles in all the elements except fire. Fire was reserved for the end (consummation) of the present world.—*ἀπὸ τοῦ οὐρανοῦ, from heaven*) Vengeance being impotent on earth, is readily disposed to stretch out its hand, its wishes, its sighs, to heaven for the weapons from above.—*ὡς καὶ, even as*) We are too willing to imitate the saints just in the cases where we ought not.—*Ἠλίας, Elias*) who also did so, as in the present case, against the Samaritans, 2 Kings i. 2, seqq. They at the time had Elias fresh in their remembrance and thoughts ; ver. 8, 19, 30.

55. *Οἵου πνεύματος, of what manner of Spirit*) Namely, of that Spirit which is the Spirit of Christ, and the Spirit of grace. There may be compared with this the fact, that when Jesus prayed on the cross, employing the very words of the twenty-second and thirty-first psalms, yet He did not pray against His enemies, which would have been also in accordance with prophetical psalms, but for His enemies.—*ὑμεῖς*) *ye*. The appeal to Elias is hereby proved erroneous.

56. *Ψυχὰς, souls* [*lives*]) which are precious.—*ἑτέραν, another*) A most excellent and clearly-obvious plan ; see Matt. ii. 12 ; Num. xx. 21.—*κώμην, village*) the inhabitants of which were *εὐγενέστεροι, of a more liberal spirit*, than those of whom ver. 52 speaks.

[57. *Εἶπέ τις πρὸς αὐτὸν, a certain man said unto Him*) Three persons are recorded in this place as having been stirred up to follow Christ, of whom the two first, who had been mentioned already by Matthew (ch. viii. 19–22), are, now that the suitable occasion presents itself (ch. x. 1, which follows immediately after), joined to a third, who has been adopted (enrolled) by Luke among the number of the Seventy, as we may conjecture.—*Harm.*, p. 388.]

58. *Οὐκ ἔχει, hath not*) In ver. 53, 56 an example occurs.

59. *Ἀπελθόντι, having departed* [*i.e. to go and*]) The dative. Here the man takes for granted his *departure*, does not ask leave for

it. A different kind of *departure* (ἀπελθὼν, "*go thou* and preach") is enjoined in ver. 60.

60. Διάγγελλε) *announce everywhere.*[1] The same verb occurs, Rom. ix. 17. This the Lord was pressing forward at the time with the utmost ardour; comp. ver. 62, and the beginning of the following chapter. [It is probable that both this person and he of whom the following verses treat, were shortly after enrolled in the number of the Seventy.—V. g.]

61. Πρῶτον, *first*) This person was one as yet entangled in natural affections; therefore the less indulgence was to be given him in respect of them.[2] Moreover, he seems to have had in mind the example of Elisha, to whom Elijah gave the same indulgence; for Jesus replies in an image derived from the *plough* (comp. 1 Kings xix. 19). The kingdom of God demands souls more unencumbered for its service than the prophetic discipleship: nor must we appeal to Elijah or Elisha, without making the necessary distinctions between the case now as compared with then; see ver. 53.—ἀποτάξασθαι, *to bid farewell*) Perhaps attended with a sumptuous farewell feast.

62. Ὁ Ἰησοῦς, *Jesus*) Being presently after about to send forth the Seventy.—βλέπων, *looking*) He who looks back, strictly speaking, is deranged.[3]—εἰς τὴν βασιλείαν τοῦ Θεοῦ, *for the kingdom of God*) [the Gospel], viz. for holding it fast and propagating it.

CHAPTER X.

1. Μετὰ ταῦτα, *after these things*) *i.e.* after proving those who were fit for the embassy or the contrary, of whom three are mentioned in ch. ix. 57, et seqq.—ἀνέδειξεν, *declared* or *designated*) as His ambassadors [Engl. Vers. *appointed*].—ὁ Κύριος, *the Lord*) There is described in this passage an act truly worthy of the Lord [ver. 2, 3, 9, 11].—ἑτέρους, *others*) [of whom the embassy was not

[1] This is the force of διὰ, *throughout, everywhere.*—Ed. and Transl.

[2] Lest they should rob him of that self-denial which the Christian, and especially the preacher, needs.—Ed. and Transl.

[3] *Delirat*, alluding to its literal meaning, *to draw the furrow awry in ploughing*, Th. *de* and *lira*, a furrow: metaphorically, *is demented, misses the right Gospel track.*—Ed. and Transl.

indeed of long continuance, but yet was of such a nature as to be very nearly approximating to the apostolical office, so as that also not a few of them might be able in subsequent times to establish the testimony concerning Jesus Christ. Nay, indeed, individuals among them, who had seen and heard Jesus, as well as also through the faith which they entertained towards Him, testified concerning Him, had something analogous, according to their position (in their own sphere), to the eminence of the apostles themselves.—*Harm.*, p. 391]. The kingdom of God is always acquiring more strength, and good undertakings have a tendency to growth: especially the prophetical office of Christ was not without speedy fruits appearing. The number increased from *twelve* to *seventy*, then to *five hundred* and more; see 1 Cor. xv. 6.—ἑβδομήκοντα, *seventy*) L. Valla remarks: "We observe the number both of the apostles and of the disciples prefigured by the Lord in the books of Moses, by the twelve fountains and seventy palms in the desert [Exod. xv. 27]. Therefore we ought to read here *seventy* [not *seventy-two*]: which was also the number of those upon whom God bestowed a portion of the spirit which was in Moses [Num. xi. 16, 17]." Valla finds fault with the Latin of the Vulgate, which has "septuaginta duos." The word δύο follows within four words after ἑβδομήκοντα, [ἀνὰ δύο.] It would seem that some very ancient transcriber hastily transferred the word δύο from thence to this place. Or else Luke wrote the accurate number, *seventy-two*, in the first verse, and then in the seventeenth verse wrote in round numbers *seventy:* and so others set down in both verses either *seventy* or seventy-two.[1]—[καὶ ἀπέστειλεν, *and sent* them) It is not said that power was granted to these, as to the Twelve, to heal the sick and to cast out demons (comp. ver. 17, note).—V. g.]—ἀνὰ δύο, *two by two*) There were thus thirty-five or else thirty-six pairs.—οὗ ἔμελλεν αὐτὸς ἔρχεσθαι, *whither He Himself was about to come*) So, when the apostles preceded the Lord, those who wished to hear and to be healed, were able to flock together to Christ from the localities on both sides, adjoining the route through which they were directing their journey.—[δεήθητε οὖν, *pray ye then*) By this precept Jesus forthwith provoked the

[1] The δύο, which Lachm. brackets, and Tisch. omits, is supported by BD*acd*, Amiat. the oldest MS. and other MSS. of Vulg. and Hil. But A*b* and Cod. Fuldensis of the Vulg. Iren. 200, and, in express words, 146, support ἑβδομήκοντα without δύο. In ver. 17, *all* the best MSS. of Vulg. have the 'duo.' But otherwise the same authorities respectively support the opposite readings.—Ed. and Transl.

longing desires of the workmen, as also their prayers, and satisfied those prayers.—V. g.]

3. Ἄρνας, *lambs*) So the Seventy are called; but the twelve apostles, *sheep*, Matt. x. 16. [He gave to both a safe-conduct, as it is termed, by the words, Behold, I send you.—V. g.]

4. Μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε, *salute no man by the way*) It is not inappropriate, that this should be understood literally. He who is engaged in a very serious and sudden emergency, has it less in his power to observe ceremonies of etiquette, and is readily exempted from the ordinary rules of politeness. Comp. 2 Kings iv. 29, and in a similar case, Luke xix. 30, et seqq. There were various classes of men among the Jews exempted from the duty of salutations, especially religious men (men exercising some religious function), as Lightfoot shows. They used to salute [in the East, and still salute] with many formal words and gestures; but by omitting these words (by silence), the sincerity of the mind is retained: and the time of these envoys was very precious (comp. John xx. 17); very precious too [*i.e.* not to be indiscriminately thrown away on every one] was a salutation on the part of the envoys: see following verse, and Matt. x. 12. Hearers are more attentive in their home than on the way-side; and salutations by the way might deprive the envoys, who were so many in number, of a considerable portion of time. [In fine, even the very omission of salutations by the way in a useful manner admonished men, that the business of the Seventy was a weighty one, and one which required mature despatch.—V. g.]

5. Πρῶτον, *first*) The messenger of God ought to make his beginning with praying for the salvation of men, before that he proceeds to reprove them.

6. Ὁ υἱὸς εἰρήνης) If there be there one who is *a son of peace*, one worthy of peace.—ἐπαναπαύσεται, *shall rest*) in such a way as that you shall sensibly perceive it. As to the term, comp. 1 Pet. iv. 14. Peace, when once it has gone out, does not cease to seek until it has found a place wherein it may stay.—ἐπ' αὐτὸν) This may be referred to υἱὸν εἰρήνης primarily, to οἶκον by implication.[1]

7. Τὰ παρ' αὐτῶν, *such things as are in their house*) with frugality and freedom (frankness): as you shall find them.—τοῦ μισθοῦ, *of his hire*) It was lawful for them to receive their food: they must not

[1] 'Participativè,' *in the way of participation.* Vulg. has in some MSS. "super *illum*;" in others, "super *illam*."—Ed. and Transl.

seek to get money, although they are not ordered altogether to refuse even that. But, on the other hand again, the hire is worthy of a labourer (one who earns it by work): there must be no idleness.

9. Ἐν αὐτῇ, *in it*) viz. in the city. So all the sick in a whole region might be healed.—ἤγγικεν, *is come nigh*) See ver. 1, at the end.

10. Πλατείας, *the streets*) near the walls. Comp. on Rev. xi. 8.—εἴπατε, *say*) publicly.

11. Πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ) The messengers at first said ἤγγικεν ἐφ' ὑμᾶς, κ.τ.λ., ver. 9; then to those who proved to be contumacious they used a more general mode of expression (omitting the words ἐφ' ὑμᾶς), ἤγγικεν, κ.τ.λ.: however many have supplied the omitted words even in ver. 11.[1]

13–15. Οὐαί, *woe*) A most weighty denunciation: with which comp. Matt. xi. 20, et seqq. It is now repeated by apostrophe [*i.e.* when the speech is suddenly directed to some other person, present or absent, differently from what the sentence had begun with. Append.], as a formula whereby the ungrateful cities are dismissed; and it is intimated that these Seventy ambassadors are to go to other cities rather than to these, and that others are to take warning from the example of these.

13. Χοραζίν) So my editions write the word, although others in my name have edited Χωραζίν. Some have written Χωραζὶν from a slip of the pen, as I have observed in Appar., p. 473: and these in serious earnest have made out of *Chorazin*, which is mentioned in Matt. xi. 21 among *the towns*, the *region of Zin* (χώρα and ζιν): D. Rus, T. i. Harmon. Ev., p. 1199, et seqq., mentions and refutes this notion.

16. Ἀκούει, *heareth*) Supply, from the antithesis, *but* (moreover) *he who heareth Me, heareth Him who sent Me.*

17. Ὑπέστρεψαν, *returned*) one pair after another. [They had not been long away.—V. g. To wit, Luke mentions their mission and return in the one passage; for having been sent forth only a few weeks before the Lord's passion, they could not be away very long.—*Harm.*, p. 390.]—[μετὰ χαρᾶς, *with joy*) They had two most weighty and sufficient reasons for their joy: 1) because a short while before the disciples had not been able to drive a demon out of a lunatic: 2) because, in giving them His instructions, the Lord had

[1] BDL*bcd* Vulg. omit ἐφ' ὑμᾶς in ver. 11. A, as Rec. Text, supports the words.—Ed. and Transl.

indeed made mention in general of healing the sick, but not of *casting out demons*.—Harm., p. 390.]—καὶ τὰ δαιμόνια, *even the demons*) They experienced more things (more gifts conferred on them) in the actual effect, than Jesus had expressed.

18. Ἐθεώρουν, *I was beholding*) viz. in spirit: at the time *when ye went forth*, or *when ye acted*.[1]—ὡς ἀστραπὴν, *as lightning*) with the utmost rapidity.—ἐκ τοῦ οὐρανοῦ, *from heaven*) in which Satan seems to have been accusing the little ones, *i.e.* the disciples.—πέσοντα) *falling headlong* (or *rushing*): and this, *either*, he had been banished by force out of heaven (certainly Satan at that time received many strokes, even through the instrumentality of those little ones; in which view the ἐθεώρουν, *I was beholding*, signifies, that the disciples themselves in some measure had acted against Satan, the Lord *beholding* them all the time, and rejoicing that He is conquering Satan through them as His instruments): *or else*, because he (Satan) had obtained permission to resist the disciples, by whom Satan was to be overcome; and he had hastened to come to the succour of the *demons* which obey him, and to support (prop up) his bad cause. Comp. ver. 19. At all events πεσεῖν, with which comp. Acts xxvii. 26, LXX. συμπίπτειν, פשט, 1 Chron. xiv. 9, 13, is not always the same as βληθῆναι; Rev. xii. 9.[2] Action in heaven includes action on earth, not *vice versa*.[3] The image, *as lightning*, is in consonance; and it is not until afterwards that Satan is said to be about to be cast out: John xii. 31.

19. Δίδωμι) As I have given, so in continuation *I give*.—ὄφεων, *serpents*) Mark xvi. 18. An appellation appropriate to an earthly enemy: He no longer alludes to the enemy descending "from heaven," as in the image, *as lightning*. The passage, Acts xxviii. 3, et seqq., is parallel to Mark xvi. 18; but between Mark and Luke (the *Gospel*) there is a verbal parallelism, yet one not of the things themselves, but of the names.[4] Believers were secured against serpents, called so both in the literal and metaphorical sense.—σκορπίων, *scorpions*) which are more subtle (*keen*, or else *more minute*) than ser-

[1] When ye were actually preaching and performing the miracles which I enabled you to perform.—ED. and TRANSL.

[2] Where ἐβλήθη ὁ δράκων refers to the forcible ejection of the dragon, which was to be long subsequent.—ED. and TRANSL.

[3] Therefore it does not follow that because demons were cast out on *earth*, therefore Satan was *cast out* from heaven.—ED. and TRANSL.

[4] 'Homonymicus,' *i.e.* where the same name or term is applied to different things.—ED. and TRANSL.

pents.—δύναμιν) *power*, or, צבא, *forces*. *Serpents and scorpions* are the species: *All the power* is the genus.—τοῦ ἐχθροῦ, *of the enemy*) The singular number, applying to the chief enemy [Matt. xiii. 39; Ps. viii. 3].—οὐ μὴ ἀδικήσῃ, *shall not hurt*) Greater danger was lying hidden beneath, than the inexperienced had been sensible of.

20. Μὴ χαίρετε, *rejoice not*) An admonition salutary at the time of their first experience, intended to moderate in a due degree their joy. Their joy is not forbidden, but is reduced to proper bounds. They who rejoice in excess through self-love, are liable to become like Satan.[1]—ὑμῶν) the names *of you*, who are Mine.—ἐγράφη, *have been written*) Although Satan hath exclaimed against it [accusing you, Rev. xii. 10] in heaven: (your names are written in heaven) even though on earth you have no celebrity.—ἐν τοῖς οὐρανοῖς, *in the heavens*) in the book which is in the heavens, the kingdom of which ye are announcing: in these heavens moreover from which Satan hath fallen down. The contrary is declared concerning apostates (prævaricatoribus, *those who do not steadily follow the Lord: shufflers; crooked walkers*), Jer. xvii. 13, *they shall be written in the earth*.

21. Ἠγαλλιάσατο, *exulted*) The crowning point of the fruits of Christ's office was reached at that time. He Himself rejoiced in the joy of His disciples described in ver. 20, *But rejoice*, etc.—Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, *Lord of heaven and earth*) Satan is cast out from heaven and earth: the kingdom of God stands in heaven and on earth.—[νηπίοις, *babes*) Such were the Seventy, and those who had received their testimony.—V. g.]

22. Τίς) *who*, and how great and good.

23. Καὶ στραφείς, *and having turned*) Luke is wont accurately to note the pauses and turns in the Lord's discourses. Jesus had prayed to the Father: after that, He had spoken concerning the Father: now He directs His discourse to the disciples apart.

24. Προφῆται καὶ βασιλεῖς, *prophets and kings*) who were otherwise highly blessed. An example of both is furnished in Abraham, who was at once a prophet and prince: Gen. xxiii. 6, xx. 7: so also David, who was both a prophet and a king, and the father of so many kings.

25. Ἀνέστη, *stood up*) on purpose that he might question Him.—τί ποιήσας, *by doing what*) It is just the same as if he were to say: By doing what shall I see the Sun of Righteousness? Nay, it is not by doing but by seeing that He is to be seen: see ver. 23. It is to this ποιήσας, *doing*, that the verb, ποίει, *do*, in ver. 28 and 37, has reference; just as ζήσῃ, *thou shalt live*, ver. 28, refers to ζωὴν, in this verse.

[1] *Overweening pride* was his great sin.—Ed. and Transl.

26. Νόμῳ, *in the law*) This is apposite in reference to νόμικον, *a lawyer, a teacher of the law*, ver. 25.—πῶς, *how*) The Jews used daily to repeat the subsequent text. We must read Scripture often, but also daily [with due care to ascertain its spiritual meaning]. [It is your duty to strive to attain the *scope* of Scripture.—V. g.]

28. Τοῦτο ποίει, *do this*) Jesus in His turn πειράζει, *tries*, justly, rightly [*tempts*, in the sense *puts to the proof, sounds*, and *tests*, Gen. xxii. 1], the man who had 'tempted' Him with a wrong motive [ver. 25]: see ver. 37. [In doing, he might have experience of the real fact, namely, what things were wanting in his obedience, and so might be led to seek fuller instruction. It is not said, *Thou art adequate to the doing.*—V. g.]

29. Θέλων, *wishing*) with a heart not broken or bruised into contrition: priding himself on his one right reply.—δικαιοῦν, *to justify*) They who ask many questions have no delight in doing many deeds of obedience, and prefer to exempt themselves by subterfuges from the obligations of the law. He who limits, by exceptions and qualifications, those duties which ought to be performed, and the persons to whom such just duties are to be performed, invents for himself a righteousness easy of attainment.—καὶ, *and* who) This particle approves of the immediately preceding speech of the Lord, and yet adds something to it: it has a wonderfully characteristic effect in expressing the ἦθος or feeling of the speaker.

30. Ὑπολαβὼν) So often the LXX. write in translating ענה, especially in Job, as applied to a full reply.—ἄνθρωπός τις, *a certain man*) A Jew, called however by the common (general) designation, *man*, for the sake of expressing the common tie of humanity which connected the Jews even with foreigners.—τυγχάνοντα)[1] Not caring whether the man should live or die.

31. Κατὰ συγκυρίαν, *by a contingency* [chance]) Many good opportunities lie hid under those things which may seem to be matters of *chance*. Scripture describes nothing at random, as if a matter of chance: in this passage it is a suitable Syncategorema [accessory proposition added to the principal one] in relation to the parable; and it is opposed to that which is inevitable.—ἱερεὺς, *a priest*) There was many a journey of Priests and Levites wont to be taken on that road to the city and the temple.—ὁδῷ, *way*) Even on the way-side, in inns, ver. 34, in the middle of the intercourse of social life, piety

[1] Leaving him to whatever might *happen* to be his state, which was that of one *half dead*.—ED. and TRANSL.

and mutual love can be exercised or omitted: Exod. xxiii. 4, 5.—ἀντιπαρῆλθεν, *he passed by on the other side*) without showing any compassion, being in haste to go to Jerusalem.

34. Ἔλαιον καὶ οἶνον, *oil and wine*) Those things are easy to be procured, which are most necessary for the exercising of love.—ἐπιβίβασας, *having set him on*) with labour to himself.—ἴδιον, *his own*) which he himself had used.—εἰς πανδοχεῖον, *to an inn*) The language in this passage is wonderfully popular (adapted to the intelligence of even the common multitude).

35. Δύο δήναρια, *two denarii*) twenty asses. He might be able to return in two days: the expense of one day would be a denarius.—ἐπανέρχεσθαι, *to return*) On the way from Jerusalem, through Jericho, to Samaria.

36. Τριῶν, *of the three*) who were, the one a Priest, the second a Levite, the third a Samaritan. God does not accept the person [Acts x. 35]: the three men, though different in position, are enumerated together.—πλησίον, *neighbour*) The Samaritan, in doing a benefit to a Jew, his national enemy, was his neighbour: but the lawyer had asked his question concerning the neighbour to whom love was to be exhibited [not concerning the neighbour who was to exhibit love to another]. The two are mutually related.[1] The Jews also are hereby reproved, inasmuch as they regarded the Samaritans with loathing.[2] It might happen that even the lawyer should want the help of a Samaritan, the very person whom he did not account as his neighbour.

37. Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ) LXX. 2 Sam. ix. 1, etc., has ποιήσω μετ' αὐτοῦ ἔλεος. It is not without design, that the lawyer refrains from giving the proper appellation, "the Samaritan." [He shrunk from attributing such credit to a Samaritan, and therefore does not use the name.]—πορεύου, *go thy way*) Not yet was this lawyer fit for discipleship.—καὶ σὺ, *thou also*) When once the love of one's own people and sect is removed out of the way, the access then at length is the easier to the Grace, which is free and common to all. Therefore the Samaritan, say you, has by this act of his obtained

[1] The one infers the other. Jesus' mode of answering implies, that it is of more consequence for us to ask, Have we the true neighbourly spirit of love *in ourselves?* than to ask, What is the qualification needed in him (the neighbour) to whom we show that love?—Ed. and Transl.

[2] It was wiser therefore to give an example of love in one of the despised Samaritans, than to offend Jewish prejudice *directly* by saying, The Samaritan is thy 'neighbour,' and therefore "love him as thyself."—Ed. and Transl.

eternal life? [ver. 25.] Comp. ver. 27–29. The answer to this may be given from Rom. ii. 26.—ποίει, *do*) This is in consonance with ὁ ποιήσας, *he that did* the deed of mercy.—[ὁμοίως, *likewise*) We need not be ashamed of copying any good example set us, even though it be a Samaritan who is to be imitated.—V. g.]

38 Αὐτὸς, *He Himself*) Sometimes He did not enter.

39. Ἀδελφὴ, *a sister*) a younger sister as is probable, and as it were a domestic virgin [free from all care of the household]. Martha stood in the position of matron of the household; John xii. 2, 3. [The author, in the *Harm.*, pp. 392, 393, is of opinion that the Saviour was not at Bethany at this time,[1] and that Martha of Bethany did not possess at the same time a house in Galilee as well as in Bethany (John xi. 1, xii. 2); and that therefore the pair of sisters bearing the same names (ὁμωνύμων) is different in Luke from the pair mentioned in the passages of John already quoted.] Comp. 1 Cor. vii. 32, 33.—παρακαθίσασα, *sitting down close* to Him) So absolutely, ἐκαθέζετο, *sat*, John xi. 20. The antithetic word is περιεσπᾶτο, *was distracted* or *cumbered.*

40. Περιεσπᾶτο) The Greek LXX. have often in Eccl. περισπασμὸς for ענין.—οὐ μέλει σοι, *hast Thou no care?*) What then? Something better *is an object of care* to Him. Martha herself acknowledged some degree of unhappiness as existing on her part.—ἡ ἀδελφή μου, *my sister*) An argument as it were drawn from an injustice done to her.—κατέλιπε) She does not say, *suffers me*, but, *has left me.* Hence it may be inferred that Mary had done something in the way of διακονία, or external *service*, perhaps before the arrival of the Master: but presently after betook herself to devoting her whole attention to the Master.—εἰπὲ, *bid* her) Martha did not dare herself to order Mary.

41. Μάρθα, Μάρθα, *Martha, Martha*) An Epizeuxis [the forcible repetition of the same word in the same sentence] calculated deeply to impress Martha's mind.—μεριμνᾷς, *thou art careful*) inwardly. The antithesis is, οὐ μέλει σοι, *hast Thou no care?*—τυρβάζῃ, *thou art troubled*) externally. Its synonym is, περιεσπᾶτο, *was distracted* or *cumbered.* See Eustathius.

42. Ἑνὸς δέ ἐστι χρεία, *whereas there is need of but one thing*) The antithesis is περὶ πολλά, *about many things*, ver. 41. Comp. Sir. (Ecclus.) xi. 11, 10 in the Greek. This *one thing* seems to be

[1] It is called "a certain village," and seems to have been in Galilee, not Judea.—ED. and TRANSL.

said of the same kind (class, genus) as the *many things*. One thing (ἓν is the original, *not* τὸ ἕν, *the* one thing) in relation to the necessities of food (living), without the distracting varieties of a great feast.[1] The δέ, *but*, twice employed, accords with this view. *One needful thing*, in the class (genus) of spiritual things, is equally commended [at the same time that the one needful thing in the way of *food* is praised], when it is termed ἡ ἀγαθὴ μερίς, *that good part:* and therefore, if you refer the ἓν, *one thing*, to frugality in the viands of the entertainment, not only is the doctrinal lesson in the whole passage[2] not attenuated, but it is rendered the more full and fruitful by this interpretation. However, I do not dogmatically assert this view. I have said, 'seems.' As concerns the thing itself, the force of the sentiment is not diminished thereby.—ἀγαθὴν, *good*) better than Martha thought: tranquillizing, enriching.—μερίδα, *portion*) A metaphor from a feast.—ἐξελέξατο, *hath chosen out for herself*) What each soul chooses out, that it enjoys. The elect soul is accounted to have chosen the good part. So great is the goodness of the Lord towards those who are willing to receive it.—οὐκ ἀφαιρεθήσεται, *shall not be taken away*) Comp. Mark iv. 25. The exemption from worldly service was thus confirmed to Mary

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CHAPTER XI.

1. Ὡς ἐπαύσατο, *when He ceased*) Inasmuch as it was their duty not to interrupt Him before He had ceased.—τῶν μαθητῶν, *of His*

[1] Called by the Latins "dubia cœna;" ubi dubites quid capias, where you are puzzled by the variety what to take.—Ed. and Transl.

[2] In a similar way, ch. xvii. 21, there is no disparagement to the truth that *the kingdom of God* possesses the whole *inner* man of believers, even though the discourse, addressed directly to the Pharisees (and not to believers), is thus to be understood: The kingdom of God and the Messiah Himself is even already near at hand and in the midst of you. So also in Phil. i. 21, Christ does not cease to be *the life of Paul*, although Paul says in that particular passage, "My life, wherein I must remain in the world for some time longer, altogether aims towards Christ as its object and mark." *There is no reason that we should try to gain for the meaning and intention of the sacred words of Scripture, which are never void of the power of the Spirit, a richness of meaning even fuller than was designed. The denial of mere human caprice and fancy is certainly better than giving scope to such exercises of religious devotion.*—V. g.

disciples) Who either had heard the words of the Lord whilst praying, or at least had seen His most sweet and impressive gestures.—δίδαξον, *teach*) By this very fact they already pray, whilst in the act of begging that they should be taught how to pray. Most gratifying it was to the Master to be solicited that He should teach them, as also this very act of teaching. John had taught his disciples to pray; but not in such a way as that they should call God *Father* (although in other respects the formula of John was not widely different from the formula of Christ): it was a privilege reserved peculiarly to the Son of God to give this power to His disciples. Already He had given them it, in Matt. vi. 9, 10, but had suffered somewhat of an interval to elapse [during which it lay in abeyance], exhorting the disciples in common to pray, and leaving them to the ordinary custom of praying according to the common Israelitish formula (for otherwise the disciples would not have quoted the example of John teaching his disciples to pray), until they had made sufficient progress in the knowledge of the Father and of the Son: when once this was accomplished, He then at last threw open to them the richest fulness of access to pray to the Father in the name of Himself, the Son; see John xvi. 23.—ἡμᾶς, *us*) The cause of the disciples was joint and common to them all: he who was making the request was making it even for others, as well as on his own behalf.—καὶ Ἰωάννης, *John also*) A good teacher ought even most especially to teach his own followers to pray aright. See Bernard's "Scala Claustralium." He cannot teach, who is himself ignorant [how to pray]. Moreover, there are degrees in prayer. John had taught how to pray; Christ also had taught it: now, when requested, He still further teaches those already far advanced.—[τοὺς μαθητὰς αὐτοῦ, *his disciples*) Andrew, for instance, had been one of them (one of John's disciples), John i.—V. g.]

2. Εἶπε, *He said*) The Master promptly teaches both the words and right manner of praying: ver. 2, 3, 5, 6.—λέγετε, *ye say*) Matthew on the one occasion records this incomparable form of prayer, as it was prescribed to the people, in more words: Luke on a different occasion records it, as it was prescribed in briefer form to the disciples, who had begged to be taught. Therefore the main substance of prayers is in all cases the same: but at one time all the αἰτήματα, or *chief topics of prayer*, are introduced; at another, only some out of them all, the choice of the words and subjects being left free. Nor did Luke hold it necessary to agree exactly with Matthew in the number of petitions; which latter evangelist, how-

ever, does not expressly say that they are seven: for Luke enumerates the beatitudes also in ch. vi. 20, *et seqq.*, differently from Matthew: so also he recounts the commandments of the Decalogue differently from Moses. [Comp. Marg. of Vers. Germ. on this passage.]—[Πάτερ, *Father*) By this one word, especially the spirit of the prayers of Christ, and of His disciples, is distinguished from the spirit that characterizes the prayers habitually used by believers under the Old Testament, as also those used by John and his disciples.—V. g.]

3. Τὸ καθ' ἡμέραν) Comp. Acts vi. 1.

4. Καὶ γὰρ, *for also*) The *for* denotes here the removal of an obstruction in the way of prayers being heard, not a meritorious cause. Great as is the brevity of this prayer in Luke, yet a petition is set down in it for the remission of our debts or sins.

5. Καὶ εἶπε, *and He said*) The Scripture exhorts us abundantly to prayer. In what lies the whole principle and right mode of prayer? In importuning, and that, in good earnest.—μεσονυκτίου, *at midnight*) at a time least of all convenient. In the case of God, no time is unseasonable with respect to hearing and giving.—φίλε, *friend*) A familiar and courteous appellation, employed instead of a proper name: it is not repeated at ver. 7.—τρεῖς, *three*) one for my guest: one for myself: one supernumerary by way of compliment. The language in this passage is wonderfully familiar, and adapted to the popular understanding.

6. Φίλος, *a friend*) Therefore the service which we owe towards others may be alleged in prayer as a ground for being heard.

7. Κέκλεισται, *has been shut*) with a bolt (long since): such as is removed with greater difficulty.—μετ' ἐμοῦ, *with me*) It is the duty of parents to guard their children, especially at night.—οὐ δύναμαι, *I cannot*) namely, without great inconvenience and trouble.

8. Λέγω, *I say*) Almost all the codices of the Latin Vulg. omit the clause, "Et si ille perseveraverit pulsans," or "et ille si perseveraverit pulsans.[1] See App. Crit. Ed. ii. on this passage. It might seem to be a gloss from Acts xii. 16, "Petrus autem perseverabat pulsans." But Bede, Augustine, Ambrose, and especially Tertullian, set aside this conjecture. See *lib. de Or.* cap. 6, where Tertullian says, "Sed et nocturnus ille PULSATOR panem PULSABAT." Add his *lib. de Præscript.* c. 11 and 12, and his lib. iv. c. Marcion, ch. 26. The more recent Armenian translators, and the

[1] *c* has it, and some old MSS. of Vulg.—ED. and TRANSL.

old English Versions, follow the Latin; [however the Germ. Vers. of Bengel himself does not follow it.—E. B.]—διὰ τὸ, *because that* he is) God hears on account of His own love, and is not affected by sense of trouble.—τὴν ἀναίδειαν, *shameless importunity*) *unabashed boldness*, shown in coming by night. [In prayer, we must not proceed with timidity, but ask, seek, knock: ch. xviii. 1, 5, 7; Ps. lv. 18.—V. g.] In the case of such an importunate petitioner, it would cost one less trouble to grant his request than to refuse it. Comp. ch. xviii. 5. The order of the words is well-considered,—δώσει ἀναστάς—ἐγερθεὶς δώσει: though he will not *give rising up*—yet *being aroused he will give*. Friendship might have impelled him to *give* [but it did not]: shameless importunity, persevering in knocking, does impel him to the labour of *rising* [therefore the *giving* is made prominent by being first in the former clause; the *rising* in the latter].—ὅσων, *as many as*) even if the loaves asked for be more than what urgent necessity requires. It is no greater inconvenience now to give many, than to give three, or even one loaf.

9. Καὶ δοθήσεται, *and it shall be given*) as to that friend in the parable.

11. Τίνα—τὸν πατέρα) The article τὸν has in this passage a force less definite: there is an Apposition [*Of what man* who is *a father* will his son ask bread, etc.].—δὲ, *but*) There is a gradation (ascending climax) from a friend to a parent: and yet in this case also there is added the *How much more*, in ver. 13.—ἰχθὺν, *a fish*) viz. αἰτήσει, *shall ask*.—ἀντὶ ἰχθύος, *for a fish*) The child might take (mistake) a serpent or snake for a fish.[1]

12. Ἢ καὶ, *or even*) His confidence in asking is increased.—ᾠὸν, *an egg*) The requests of the children proceed on from necessaries to what are more of luxuries than necessaries: yet not only the bread, but the fish also, and the egg, are not denied.—σκόρπιον, *a scorpion*) which is a most deadly reptile.

13. [Πόσῳ μᾶλλον, *how much more*) Since the readiness in freely giving is so great on the part of God: how great, I ask, must be thought to be the torpor which lurks beneath on the part of men, even though offering prayer, seeing that so few things are obtained by prayer!—V. g.]—ὁ Πατὴρ ὁ ἐξ οὐρανοῦ, *the Father who is of heaven*) who is supremely good.—Πνεῦμα Ἅγιον,[2] *the Holy Spirit*) the *best* of

[1] So spiritually also, in estimating things.—Ed. and Transl.

[2] The *Germ. Vers.* prefers the reading ἀγαθὸν, which is considered an inferior reading in the margin of *both Editions*.—E. B. AB and Rec. Text read πνεῦμα ἅγιον. D*bcd* (datum), Orig. 1,213*c*; 3,650*d*, read ἀγαθὸν δόμα. L and

all *good* gifts, and with it all things: ch. xxiv. 49. The Holy Spirit is a spirit good and joyous: τὸ Πνεῦμά σου τὸ ἀγαθόν, Ps. cxliii. 10, in LXX. It is the Holy Spirit Himself that works in man the first beginning of the desire for Himself. He is moreover more necessary to the soul than food is to the body.

14. Ἦν ἐκβάλλων, *He was casting out*) that is to say, He was actually at the time engaged in that miracle. These things took place before mid-day. Comp. ver. 37.

15. Τινὲς, *some*) Their objection is met in ver. 17, 18. [They were not able to deny some agency being at work superior to nature.—V. g.]

16. Ἕτεροι, *others*) Their cavil is met in ver. 29, 30.

17. Οἶκος, *a house*, or *family*).—ἐπὶ οἶκον, *upon the house* [super domum]) That is to say, *A house divided upon* (*against*) *itself falleth*, Mark iii. 25.[1] The noun is put for the reciprocal or reflexive pronoun, ἑαυτόν. Matt. xii. 26; Acts iii. 16; Eph. iv. 16; 2 Tim. i. 18, where see the note. LXX. Lev. xiv. 15; Num. x. 29.

18. Καὶ ὁ Σατανᾶς) *even Satan:* of whom however this is not at all to be supposed likely.

20. Δακτύλῳ, *with the finger*) by a power manifestly divine, and without any difficulty. Comp. Exod. viii. 19.

21. Ὁ ἰσχυρὸς, a strong man) intrinsically strong. This is the Subject.—καθωπλισμένος, *armed*) extrinsically: *Armed, i.e.* whilst he is armed, so long as no one strips him of his armour. This is to be joined to the Predicate.—τὴν ἑαυτοῦ, *his own*) See 2 Pet. ii. 19 [“servants of corruption,” who constitute *Satan's own palace*].—τὰ ὑπάρχοντα αὐτοῦ, *his goods, his resources*) which are kept safe in his palace.

22. Ἐπελθὼν, *having come upon him*) unexpectedly.—ἐπεποίθει, *he had been confident*) The victory of Christ was the more glorious, after that He had overcome Satan, who had prevailed mightily, and had been *confident*, for so many ages.—σκύλα, *spoils*) which Satan had wrested from mankind.—διαδίδωσι, *distributeth*) Eph. iv. 8 [When He ascended on high He led captivity captive, and gave gifts to men].

[23. Μετ' ἐμοῦ, *with Me*) No mortal man could by his own strength (powers) have assisted Jesus, and many were fighting against Him:

Vulg. read πνεῦμα ἀγαθόν. The ἀγαθὸν and δόμα have both probably crept in here, through the harmonies, from Matt. vii. 11.—ED. and TRANSL.

[1] Vulg. translates, Regnum *in* se ipsum (or Cod. Amiat. *ipso*) divisum desolatur, et domus *supra* domum cadet (cadit).—ED. and TRANSL.

yet notwithstanding He performed such stupendous miracles. He is therefore ὁ ἰσχυρότερος, the *stronger man*, ver. 22.—V. g.]

27. Ἐπάρασα, *having lifted up*) It would be good, and not a thing to be laughed at, if hearers would discover the emotions of their hearts whilst hearing, in however simple a manner.—ἡ κοιλία, *the womb*) The woman has good sentiments, but speaks as a woman in woman's fashion. The Saviour reduces this into due order.—μαστοί, *the paps*) Comp. concerning the Messiah, Ps. xxii. 10.

28. Μενοῦνγε) The mother of One who teaches so well is pronounced 'blessed:' *but in truth rather* blessed are they who follow the Teacher. So μενοῦνγε, [*Nay but*, O man, etc.] Rom. ix. 20, x. 18 [μενοῦνγε εἰς πάσαν τὴν γῆν, etc.: "Have they not heard? *Yes verily*, their sound went into all the earth"].—οἱ ἀκούοντες, *they who hear*) including even that pious woman herself.—φυλάσσοντες, *who keep it*) viz. they who bear Christ and His word in their heart, as His mother had borne the Saviour Himself in her womb. [She however was one who herself also kept the word, being on that very account 'blessed.' Luke i. 45 (ii. 19).—V. g.]

29. Τῶν δὲ ὄχλων, *but when crowds* [the multitudes]) This took place at the same time. Comp. ver. 37, at the beginning.—[ἐπαθροιζομένων, *were rushing in upon Him* ["were gathered thick together," Engl. Vers.]) to see whether a sign was about to follow from heaven. See ver. 16.—V. g.]

30. Τοῖς Νινευίταις, *unto the Ninevites*) Therefore the Ninevites knew as to the three days of Jonah; and were thereby led to repentance: but afterwards they through impenitence drew down punishment upon themselves, after almost the same interval had elapsed from the time of the respite given to them (because of their penitence), as subsequently elapsed in the case of the Jews: which may in both cases be compared with the time given for repentance.[1]—οὕτως, *so*) This has the force of a promise, extending to a distant period.

31. Ἀνδρῶν, *the men*) Because, though but *a woman*, this queen followed after wisdom.

33. [Οὐδείς δὲ, *moreover no man*) We ought to give ourselves wholly up to the Word of God, so as that those who are thoroughly and inwardly enlightened by it may be enabled to gain over others.

[1] *Forty* days, Jonah iii. 4, given for repentance to the Ninevites after Jonah's "three days," somewhat analogous to the time, about *forty* years, between Jesus' "three days" and the destruction of Jerusalem.—Ed. and Transl.

—V. g.]—εἰς κρυπτὴν) Feminine, according to the Hebrew idiom, for the Neuter.

34. Ὁ λύχνος, *the lamp* [light]) Light is freely open to us, and is manifest and single (not complex, without duplicity): we therefore, in turn, ought to be open to the whole light.

35. Μὴ) *whether*.[1] For the Indicative, ἐστίν, follows.

36. Ὅλον φωτεινὸν—φωτεινὸν ὅλον, *all full of light—full of light all over* or *wholly*) An instance of Ploce [when the same word is twice employed, so as that in one instance the notion of the word itself simply, in the other an attribute of it, is understood]. The perfection of the parts [ὅλον in the first instance] tends to the perfection of degrees [ὅλον in the second instance: light wholly and perfectly in degree]. [Often two words are put in inverted order, in two successive clauses, in such a way, as that in each clause the word that stands first is to have the emphasis. Matt. xxiv. 33 (where see the note on the present passage), 34; John viii. 21, 24, xiv. 1, *et seqq.*; 1 Cor. vii. 22; Gal. iv. 25; Eph. ii. 1, 5; Phil. ii. 7, 8; James ii. 18, 22. The analogy of examples shows that this is no vain subtlety of hyper-criticism.—*Not. Crit.*]—ὁ λύχνος [a candle] *the lamp*) that lamp [candle] of which in ver. 33 He had spoken.—τῇ ἀστραπῇ) with its utmost degree of *bright shining* (brilliancy).

37. Εἰσελθὼν δὲ ἀνέπεσεν, *having entered in, He lay* [sat] *down to meat*) forthwith, without having *washed* (ver. 38) before sitting down to table. Perhaps He was wearied [with the crowds, ver. 29].

38. Ἰδὼν, *having seen*) that He had lain down [sat down].

39. [Εἶπε δὲ ὁ Κύριος, *but the Lord said*) Jesus spake these things which here follow in Galilee first, subsequently at Jerusalem (Matt. xxiii. 1–39). In Galilee He said, in this passage [ver. 49], "I will send [Future] Prophets and Apostles among them." Then also at Jerusalem [Matt. xxiii. 34], He said, "Behold, I send" [Present]: To wit, in the intervening time He was come nearer to the actual sending of them.—*Harm.*, p. 398.]—νῦν, *now*) The particle has the force of demonstrating a thing present: on this account the LXX. employ it for הִנֵּה, *Behold*, 2 Kings vii. 6; and in this passage it at the same time involves an antithesis between external purity and impurity; in the same way as *nunc* among the Latins has often the force of *atqui*.—τὸ ἔξωθεν) that which is *exterior* (the outside): for

[1] Not as Engl. Vers. *that—not lest*, which would require the Subjunctive after it.—ED. and TRANSL.

instance, the exterior of a very clean cup.—τὸ ἔσωθεν ὑμῶν) *your interior* (inner man), viz. your manner of life.—γέμει, *is full*) like a cup or dish. First, ἔξωθεν and ἔσωθεν are adverbs; then in Matthew, ch. xxiii. 25, 26, it is the cup and the dish that are said *to be full*, γέμειν: in Luke it is "the inward part" itself of the Pharisees. The exterior of vessels is not only convex, but also concave [what is commonly, though not correctly, called the *inside*]: the interior is both the heart and the manner of life.[1] It makes no difference whether ἁρπαγὴ, *rapine*, be taken, in the material sense, for the thing carried off, or, in the formal sense, for rapaciousness. However, it is taken in the formal sense, inasmuch as in Matthew ἀκρασία or ἀδικία, *intemperance* or *injustice*, and in Luke πονηρία, *malignity*, *wickedness*, are added. It may be thus paraphrased: Ye Pharisees keep clean the part in the vessel which is exterior; but your interior is full of rapaciousness and malignity. Ye fools, did not He, who made the *exterior* thing, to wit, *the vessel*, at the same time also make the *interior* thing, namely, the heart? But as concerns those things which are *in* the vessel [which is but the exterior thing], give alms, and behold all things, your whole manner of life, are clean to you, whatever be the case as regards the vessel, whether it be more or less clean.

40. Ὁ ποιήσας, *He who made*) God.—καὶ τὸ) On this account, both must be attended to. Cleanness of the manner of life [answering to the vessel] becomes a clean heart [answering to the *interior* or *inward part*].

41. Πλὴν) Although the *exterior* thing has been made by Him by whom the *interior* has been made: *nevertheless* in the case of man, who has contracted uncleanness, the footing on which the *exterior* stands, which does not in itself defile, is different from that on which the *interior* stands, which is in the greatest degree in need of purification.—τὰ ἐνόντα) An anonymous writer in Suidas (V. ἐνόν) says: θυσίαν ἐκ τῶν ἐνόντων καὶ παρόντων προσαχθεῖσαν, *a sacrifice brought of the animals which were there, and which he had;* as is observed by Pricæus, whom see on this passage. Therefore τὰ ἐνόντα are not τὸ ἔσωθεν, but articles of food and drink which *are in* the vessels. Supply κατά.—δότε, *give*) The more usual expression is ποιεῖν, *to do* alms: but in this place *give*, used (as in ch. xii. 33) in antithesis to *rapaciousness* [*ravening: Give* is antithetic to *rapa-*

[1] Not what is commonly called *the inside* of a cup: τὸ ἔσωθεν, according to Beng., applies here *only to the heart*, and *not* to the *cup* figuratively.—Ed. and Transl.

ciously snatch, implied in ἁρπαγῆς], ver. 39.—καὶ ἰδοῦ, *and behold*) He does not say, *and then*, but *and behold;* and presently after, not *shall be* [in consequence], but *are*. Therefore He does not say, that it is by giving alms in particular that cleanness or purity is to be gained for one's food and drink; but that purity exists in the creature of God in itself (that is, in the food and drink regarded *per se* in itself): that all that is effected by the alms when given, not by the washing of hands, is that the stain is wiped away, which the Pharisees had contracted by their rapacity.[1]—πάντα καθαρὰ) *all things*, which are in the cup and the dish, are *clean* unto you. For God hath made all these things: ver. 40. None of these things defileth a man: Matt. xv. 11.

42. Ἀλλ' οὐαί) Ἀλλὰ, a particle of transition; 2 Cor. vii. 11.—τὴν κρίσιν, *judgment*) which is in the understanding. True judgment dictates the assertion, that the love of God is the greatest of the commandments. [Comp. ch. xii. 57.]—τὴν ἀγάπην τοῦ Θεοῦ, *the love of God*) which is in the will. [He saith, the love of God, and that of our neighbour for the sake of God.—V. g.] It is he who *loves* God, and he alone, that is endowed with a true *judgment*. See 1 Cor. viii. 3, 2. In Matthew [xxiii. 23, there is added to, "Ye have omitted the weightier matters of the law, *judgment*"], *mercy and faith*. In fact, along with 'love,' is conjoined and implied that *faith*, of which Matthew makes mention. See 1 Tim. i. 5. *Mercy* [in the form of *giving alms*] is recommended in ver. 41.—[ταῦτα—κἀκεῖνα, *these things—and those things*) The former of less consequence—the latter of more importance.—V. g.]

44. Οὐαὶ ὑμῖν, ὅτι, κ.τ.λ.) Here the Lord does not add τοῖς Φαρισαίοις, as He had added the words in ver. 42. Moreover it seems that, together with His discourse, the countenance (look) also of the Lord was turned towards the lawyers, as we may infer from ver. 45, where a certain lawyer feels that the Lord's saying was spoken to him. The words, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, were introduced here from Matthew [xxiii. 27] by some transcribers.[2]—ἄδηλα, *hidden* [which appear not]) not whitened over [as was the custom

[1] *i.e.* Having been guilty of rapacity, and having found pardon through repentance and faith, the only *outward* amends which one can make to his neighbour, as a fruit of faith and a pledge of sanctification, is, besides restoration of what has been wrongfully taken, almsgiving.—Ed. and Transl.

[2] And through the Harmonies. AD*b* Lucif. 133 and Rec. Text support the words; except that D and Lucif. omit ὑποκριταί. BCL*ac* Vulg. Memph. omit the words. Tisch. therefore omits them; Lachm. brackets them.—Ed. and Transl.

in order to warn against defilement].—οὐκ οἴδασιν, *they know not*) and therefore become defiled.

45. [Ταῦτα, *these things*) which precede, especially in ver. 43.—V. g.]—ὑβρίζεις, *thou dost insult*) ὑβρίζειν, *to insult, to treat with insolence*, is a different idea from that of justly reproving, as expressed by ὀνειδίζειν, *to reproach*.

46. Ἑνὶ, *with one*) There is an ascending climax, of which the steps are—to touch with one finger, to touch with the fingers, to move with the fingers, to lift with the hand, to lay on the shoulder [Matt. xxiii. 4]. The latter they used to compel the people to: the former they shrank back from themselves.

47. Οἰκοδομεῖτε, *ye build*) This in itself does not seem to have been wrong; but what was wrong was, that they imitated their fathers.

48. Καὶ, *and*) Ye bear witness that ye have them for your fathers, and approve of ('allow') their deeds. They did not think this: and yet it was true, and it is justly ascribed to them.

49. Ἡ σοφία τοῦ Θεοῦ, *the Wisdom of God*) A sweet designation. The קהלת, Koheleth or Ecclesiastes: the Preacher that gathers together assemblies. See ch. xiii. 34.—εἶπεν, *said*) See Matt. xxiii. 34, note.—προφήτας, *prophets*) who existed under the Old Testament.—ἀποστόλους, *apostles*) who exist under the New Testament.—ἐκδιώξουσιν) *they shall by persecution cast out*. A word of frequent occurrence in the LXX.

50. Ἐκζητηθῇ) Hebrew דרש 2 Chron. xxiv. 22.—πάντων, *of all*) There were prophets at all times: among these was also Abel.—ἀπὸ τῆς) Construe with ἐκζητηθῇ: with this comp. ver. 51.—[51. Ζαχαρίου, *of Zechariah*) the prophet. See 2 Chron. xxiv. 20.—V. g.]

52. Ἤρατε) *ye have taken away*. [They had thrust themselves into the ecclesiastical office: and he who neglected them was left bound in all kinds of ignorance.—V. g.]—τὴν κλεῖδα τῆς γνώσεως, *the key of knowledge*) *i.e.* true knowledge, viz. of the Messiah (ch. xx. 41), which is the key of the kingdom of the heavens.—οὐκ εἰσήλθετε, *ye have not entered in*) into the kingdom of the heavens.

53. Δεινῶς, *vehemently*) Under this vehemence there was lurking a cunning design. See following verse.—ἀποστοματίζειν) Ἀποστοματίζω, *I urge* (whether myself or another), to give vent to [random or hasty] words *from the mouth*. With this comp. the following verse.

CHAPTER XII.

1. Ἐν οἷς) ["in the meantime"] *during these things.*—τῶν) of those who were wont to be present.—μυριάδων, *myriads*) Not merely the adjective μύριοι, but this substantive μυρίαδες, is wont to be used of a large indefinite number.—πρὸς τοὺς μαθητὰς, *unto His disciples*) The rest were not yet able to comprehend this doctrine.—πρῶτον, *first of all*) To the disciples first: then, after one or two interruptions and questions, to the multitude of people also: ver. 54.—ὑπόκρισις, *hypocrisy*) This charge is afterwards brought also in the case of the people: ver. 56. Hypocrisy, like a leaven, infects the whole man, and through the one man infects many. Hypocrisy is either when evil is covered over with a good veil by evil men, or when good is in an evil manner (improperly) covered by good men. This latter kind of hypocrisy is what is denoted in the present instance. Comp. the following verses.

2. Οὐδὲν δὲ, [*for*, Engl. Vers.] *but nothing*) All things, both bad and good, shall be revealed: and they who reveal the truth, are removed (shrink) from hypocrisy.—συγκεκαλυμμένον, *covered all over*) removed from the eyes of men: so, *in darkness* (ἐν τῇ σκοτίᾳ), ver. 3. —κρυπτὸν, *hidden*) removed also from the knowledge of men: so, *to the ear* (πρὸς τὸ οὖς), ver. 3.

3. Εἴπατε, *ye have spoken*) with some degree of fear.

4. Φίλοις, my *friends*) A faithful counsel, and a spur to strength of resolution, and a conciliatory appellation, which is intended to temper the severity (sternness) of His language respecting a difficult and hard matter. In war, a General addresses his soldiers whilst doing battle by the kindly title, Brothers [in arms, fellow-soldiers], etc.—[μὴ φοβηθῆτε, *Be not afraid of*) in your confession of the truth.—V. g.]—τὸ σῶμα, κ.τ.λ.) Μείωσις.—μετὰ, *after*) The *after* [*He hath killed*], in ver. 5, corresponds to this *after*.

5. Ὑμῖν, I will show or *suggest to you*) viz. my friends.—φοβηθῆτε, *fear*) This verb is employed thrice with the greatest force.[1]—μετὰ τὸ ἀποκτεῖναι) The verb is employed as it were impersonally [after *the act of killing* has taken place].—γέενναν, *hell, Gehenna*) Weighty and stern language this, addressed even to friends.

[1] Therefore in ver. 4 it would be better, instead of Engl. Vers. *Be—afraid of*, to use the same word *fear* to translate the thrice repeated φοβηθῆτε, both in ver. 4 and 5.—Ed. and Transl.

6. Ἕν) not *any one:* not even an odd one, a supernumerary one.

7. Πολλῶν) Others read πολλῷ. Comp. ver. 24.[1]

8. Ἔμπροσθεν τῶν ἀγγέλων, *in the presence of the angels*) *in the last judgment.* The appellation, *Son of man*, denoting His manifested state, is in consonance with this.

10. Καὶ, *and*) From the denying of Christ in ver. 9, the transition is easy to blasphemy against Him.

11. Ἢ τί εἴπητε, *or what ye shall say*) Even independent of the absolute need there is of a *defence* [τί ἀπολογήσησθε; independent of *the defence in answer* to the charge, which you must necessarily make].

13. Τὶς) *some one*, who had become sensible that Jesus is "the Just One."—ἀδελφῷ, *to my brother*) who perhaps had begun to hold Jesus in high estimation. Readily those who admire a spiritual teacher sink down to that point, that they wish to convert him into an umpire for the settlement of domestic and civil matters in dispute.

14. Ἄνθρωπε, *man*) He addresses him as a stranger (one alien to Him).—δικαστὴν, *a judge*) to give (pronounce) sentence of law.—μεριστὴν, *a divider*) to divide goods [between parties at issue].

15. Πρὸς αὐτοὺς, *unto them*) viz. to the two brothers, or else, to His hearers: comp. ver. 16.[2] The discourse returns to the disciples [to whom it was at first addressed], at ver. 22.—πλεονεξίας, *covetousness*) which may possibly lurk beneath, even in the case of a cause however just: ver. 13.—ἐκ τῶν) These words are to be construed with ζωή.[3] Life is well lived on little.[4]

16. Εὐφόρησεν, *brought forth plentiful fruits*) on one particular year, or else year by year. This is the most innocent manner of becoming rich, and yet it is attended with dangers.—χώρα) not merely χωρίον.[5]

17. Τί ποιήσω, *what shall I do*) The characteristics of a mind set at rest, and yet void of real repose ["animi sine requie quieti"[6]], are

[1] ABDQ Rec. Text and Origen read πολλῶν. *a* has *multo*; but *bc* Vulg. *multis*.—Ed. and Transl.

[2] Where also πρὸς αὐτοὺς occurs: the parable there would probably be addressed to *all His hearers*.—Ed. and Transl.

[3] *i.e.* "In the case of one's having abundance, his life is not derived from one's goods." But Engl. Vers. joins ἐκ τῶν with ἐν τῷ περισσεύειν, *in the abundance of the things which he possesseth*.—Ed. and Transl.

[4] If there be contentment and the grace of God.—Ed. and Transl

[5] χώρα, *a tract*, 'regio,' is the more extensive of the two.—Ed. and Transl.

[6] Perhaps 'quieti' may be intended by Beng. as Ablat. of old Adjective quies,

herein happily portrayed. [They exert themselves in order to fill their chests and coffers; and, when these are full to overflowing, they contrive and plan new storehouses.—V. g.] The same formula occurs in ch. xvi. 3. Comp. ver. 4.

18. Πάντα, *all*) There is no mention made here of the poor.

19. Κείμενα, *laid up, lying in store*) He speaks of them as if present.—ἀναπαύου, *begin to rest* [Take thine ease]) cease to toil. Comp. Sir. xi. 23, 24, in the Greek.—φάγε, *eat*) He might have done so long ago, and in good style [he might have eaten and enjoyed good fare].

20. Εἶπε, *said*) if not by an express revelation, yet in His secret judgment: [Comp. Is. lvii. 11.]—ἄφρον, *thou fool*) This is put in contrast with his opinion of his own prudence, of which ver. 17, *et seqq.*, treat.—νυκτί, this *night*) It is at night that most of the Divine addresses to men take place: it is at night that there occur many sudden deaths. [Job xxvii. 20, "A tempest stealeth him away in the night."]—ψυχήν, *soul*) concerning which he had spoken so confidently in ver. 19.—ἀπαιτοῦσιν) They to whom the power of requiring the soul is given, require thine of thee:—they whom thou thyself knowest not, O rich man. An elliptical expression, as Rev. xii. 6. So 1 Sam. iii. 9 in the Hebr., where the LXX., according to the Aldine copy, has the full expression, ἐὰν καλέσῃ ὁ καλῶν: comp. 2 Sam. xvii. 9.—[ἃ δὲ ἡτοίμασας, *those possessions which thou hast acquired* [provided]) Not seldom, if one is said to have acquired and left behind many thousands, we may be sure that he has bestowed on that object the greatest share of his vital energies.—V. g.]—τίνι, *for whom, for whose advantage*) The dative of profit (Dativus commodi). So Gen. xlv. 20, ὑμῖν ἔσται. There are many things belonging to the rich, which, however, are not for the rich. The rich man knows not for whom they are about to be [who shall have the good of them, the enjoyment out of them]: at all events, they shall not be for the rich man himself.

21. Οὕτως, *so*) viz. shall be.—ἑαυτῷ, *for himself*) for his own soul. See ver. 19, 22.—μὴ εἰς Θεόν, *not toward God*) It is not said, Θεῷ, *for God*, as ἑαυτῷ, *for himself*. Nothing can be added or diminished from the perfection of God [whether a man seeks His glory or not in laying out his wealth]. He is rich *toward God*, who uses and enjoys his riches in the way that God would have him [1 Tim. vi.

-etis. The sense will then be clearer, "a mind void of any tranquil repose."—ED. and TRANSL.

17].—πλουτῶν, *who acts the part of a rich man* [who is in the enjoyment of wealth]) This denotes the state: θησαυρίζων, *one who layeth up treasure*, denotes the aim and desire [to be rich].

22. Μαθηταὰς, *His disciples*) who had but little of riches.—ὑμῖν λέγω, *unto you I say*) The pronoun placed before the verb has the greater emphasis. See Devar. de partic. in ἐμοί.

24. Κόρακας, *the ravens*) which are least of all birds useful to man, though even birds, too, are subservient to man.[1]—ταμεῖον, *storehouse*) from which they may draw forth seed for 'sowing.'—ἀποθήκη, *barn*) in which they may store up what they 'reap': as the ants have a nest, into which they gather together their stores.—ὁ Θεὸς, *God*) Comp. ver. 28.

25. Τίς δὲ ἐξ ὑμῶν, *moreover which of you*) In antithesis to God, who feeds the ravens, and all birds, and all animals, and men.—ἡλικίαν, *stature*) Some make the reference of this word be to length of life or age: but no one measures age by cubits.—αὐτοῦ, *his own*) If *our own* stature is not at our disposal, how much less are all the creatures, from which we derive our meat and drink!—πῆχυν ἕνα, *one cubit*) The height of a man is equal to four of his own cubits [the πῆχυς, *cubitum*, is strictly the length from the point of the elbow to the end of middle finger]: a man cannot, however anxious (with all his anxieties), add even one such cubit, *i.e.* a fifth, to his height; whether he wish for it, or does not. A man is not likely to wish that a hand-breadth or a foot, much less a cubit, should be added to his height: but he who is unduly anxious as to his life (what he is to eat, drink, and put on), in reality, even though unconsciously, wishes for greater stature, wherewith he may expend more toil and make more gain.

26. Οὔτε ἐλάχιστον, *not even that which is least*) The argument is drawn from the greater to the less in ver. 23. Now it is by an argument from the less to the greater that the truth is shown, that our anxieties are vain and driftless. To add a cubit to the stature of a man already born and in full strength, was regarded by Jesus as a thing the least difficult with God Almighty, and as even a less exertion of power than the remarkable increase of the five loaves, etc., ch. ix. 16. On the contrary, it is the greatest exhibition of power, that He has given us stature itself and strength of body, whereby the necessaries of life are obtained,—nay more, hath given

[1] And so even the ravens on one occasion, 1 Kings xvii. 4–6.—Ed. and Transl.

us the soul along with the body: and year by year, and day by day, produces corn, wine, oil, spices, fruits, berries, vegetables, herbs, cows, sheep, wild beasts, birds, and fishes, and preserves and maintains the whole world of nature. These are the τῶν λοιπῶν, *the rest*, the other remaining things, which are much less in our power than the height of our stature: and yet they have a much closer connection with our sustenance than our stature has.

28. Ἐν τῷ ἀγρῷ, *in the field*) This may be construed either with τὸν χόρτον: in which view, comp. Matt. vi. 30, τὸν χόρτον τοῦ ἀγροῦ: or else with ὄντα, so as to be in antithesis to εἰς κλίβανον.

29. Καὶ ὑμεῖς, so *ye also*) as the ravens and the lilies.—μὴ μετεωρίζεσθε) Μετέωρος means *elevated, lifted aloft*: whence μετεωρίζεσθαι is, *to be borne up aloft*, or *to be kept in a state of elevation* [and so, *suspense*]. It is said of a mind elated, or tossed to and fro. He who is anxious with cares is driven hither and thither: being in suspense, he *fluctuates* in feelings, and is seized with dizziness. For which reason, what in the parallel passage of Matthew is μεριμνᾶν *(to be distracted with solicitudes)*, is expressed in Luke by μετεωρίζεσθαι. Pricæus compares with this the language found in Josephus, μετέωρον εἶναι καὶ κραδαίνεσθαι: and in Suidas, μετέωροι καὶ πρὸς τὸ μέλλον σαλεύοντες. Cic. i. xv. ad Att., Ep. 14, "Ita sum μετέωρος et magnis cogitationibus impeditus."

30. Πάντα) Construe with ταῦτα.

32. Μὴ φοβοῦ, *fear not*) This passage is full of benignity.—μικρόν) That which is *little* might seem to have cause for fearing: but it is for that reason with so much the more benignity guarded in safety. Both the several little sheep individually are small (as a people is said to be 'feeble,' which consists of the feeble, Prov. xxx. 25, 26, *the ants* and *conies*): and the whole flock is by no means numerous, if it be compared with the world at large, and is easily fed, even on this very account, because it is not numerous, and is [therefore also the more] precious. [Such persons as belong to this "little flock," do not hunt after worldly splendour.—V. g.]—ποίμνιον) A diminutive most sweet and full of love.—εὐδόκησεν) *It hath been the good pleasure* of your Father Himself.—τὴν βασιλείαν, *the kingdom*) A grand expression, implying much: see ver. 31: why then should not bread be included in His promise? [Truly the son of a king has no reason to be anxious as to meat, drink, and clothing.—V. g.]

33. [Ἑαυτοῖς, *for yourselves*) Laying out your money at the highest interest, Heb. x. 34.—V. g.]—πωλήσατε, *sell*) This the Lord said, not to *the crowds* [ver. 1, 54], to whom however He was

showing the way of salvation in a manner appropriate to that very time, ver. 54, 56; nor to the apostles, who had left their all previously, and therefore had nothing to 'sell:' but to the rest of the disciples: see ver. 22, 41. His departure from Galilee, ch. xiii. 32, and his Passion itself, were at hand: and He was now already preparing His disciples, that they might be thenceforth as lightly equipped (with as few encumbrances) as possible. For these were they, of whom Luke makes mention in Acts i. 15, ii. 44, etc.: so that there is no doubt but that soon after this discourse they sold their possessions in Galilee. Otherwise the indiscriminate sale of all one's resources is not enjoined on all, so as to require that they should convert them into alms, and that themselves, as well as their families, should either seek or re-seek [seek to get in their turn] from others the alms which they had once given. Nevertheless spiritual prudence makes men, from being mercenary, even though they have not the most abundant supply of goods, to become liberal, and disposed to sell in order to have wherewith to give, especially when the exigency requires it. See Eccl. xi. 2; James v. 1.—*βαλάντια*, *purses*) Plural. He who sells after the manner of the world, fills his *purse:* but this kind of purse *waxes old*, even as the natural *heaven* itself doth.[1]—*θησαυρὸν ἀνέκλειπτον*, *a treasure that faileth not*) The treasure, as opposed to the purse, is the abundance of articles of food, which are very soon spent or spoiled [consumed or corrupted].—*ἐν*) namely [purses and a treasure] *in* the heavens. This appertains to both of the preceding clauses.

35. Ἔστωσαν, *Let-be*) What goes before and what follows, and the connection between them, applies most exactly to those times which followed after Christ's ascension. As to *selling*, comp. Acts iv. 34. He wishes that His people should be free from encumbrances. —*ὀσφύες*, *loins*) So afterwards Peter enjoins, 1 Ep. ch. i. 13, and Paul, Eph. vi. 14.

36. Ὑμεῖς, *ye yourselves*).—*προσδεχομένοις*, *expecting* [waiting for]) with longing desire and joy.—*πότε*) *when* He is about to return.—*ἐκ τῶν γάμων*, *from the nuptials* [wedding]) Therefore *the nuptials* are [going on] in heaven before the (second) Advent of our Lord.—*εὐθέως*, *immediately*) on hearing the first knock.

37. Παρελθὼν διακονήσει) The participle is pleonastic (*παρέλκον*), and often occurs in similar cases where a banquet is spoken of. See ch.

[1] Opposed to the spiritual *τοῖς οὐρανοῖς*, which do not wax old.—Ed. and Transl.

xvii. 7, παρελθὼν ἀνάπεσε.[1] Sir. xxix. 33 (26), πάρελθε κόσμησον τράπεζαν. This promise of Himself *ministering to* (serving) His servants is the most distinguishing and greatest of all marks of honour. It is thus that the Bridegroom receives and entertains His friends on the solemn day of the marriage feast.

38. Δευτέρᾳ, *in the second*) The first watch is not mentioned: inasmuch as it was the very time itself of the nuptial feast.—τρίτῃ, *in the third*) The Romans used to divide the night into four watches, the Jews into three. Accordingly Simonius establishes it as certain, that Luke alludes to the Jewish division.

39. Γινώσκετε) *ye know* [but Engl. Vers. *Know* ye].—[ἐγρηγόρησεν ἄν, *he would have watched*) Nor would that have been anything particularly remarkable. The doubtfulness attending the hour (of the thief's coming) renders the watching both continuously-maintained and praiseworthy.—V. g.]

41. Ἡμᾶς, *us*) the apostles, and disciples.—καὶ, *even, also*) we not being excluded. See ver. 22 [where His discourse is restricted to the disciples].—πάντας, *all*) viz. all then present. Comp. ver. 1, 4, 15, 22, 54.

42. Τίς, *who*) The Lord does not expressly reply to the question of Peter; but yet He intimates, that He addresses the parable strictly to the disciples (for the steward is distinct from the household committed to him): and He shapes His address to them in the singular number, so as thereby to stimulate them singly and individually the more. Then in ver. 54, 55, He says something to *all* then present, reproving the people, inasmuch as, not as yet having become sensible of the truth of the Messiah's first Advent, they were not able to comprehend the doctrine of the Second Advent.—καταστήσει, *shall appoint* ['make']) The Future tense: because it is *faithfulness* [which had yet to be proved] that makes the servant worthy to be appointed over the household. A new καταστήσει, shall appoint ['make'], follows in ver. 44. There is a gradation from the charge over the 'household,' to that over "all that He hath" [all his goods, τοῖς ὑπάρχουσιν αὐτοῦ].

45. [Δὲ, *but*) Hereby is implied the great contrast there is between the conduct of the servant then, and his feeling now, when retribution overtakes him.—V. g.]—ἐσθίειν καὶ πίνειν, *to eat and to drink*)

[1] *Go forward and sit to meat.* Wahl, *Clavis*, under ἀνίστημι, ἀναστὰς, attributes this pleonastic junction of a participle with the finite verb to the simplicity of antiquity, which is wont "totum rei ambitum emetiri, nihilque cogitationum, quod eodem spectet, missum facere."—Ed. and Transl.

These constitute the act: *μεθύσκεσθαι, to be drunken*, to give way to *intoxication*, denotes the habit.

46. Ἀπίστων, *unbelievers*) In antithesis to *πιστὸς, believing* or *faithful*, ver. 42. He who has a heart divided [between his Master's service and the indulgence of his own appetites], shall be himself *divided* [*cut in sunder*].

47. Τὸ θέλημα, *will*) whereby vigilance is required.—*μὴ ἑτοιμάσας*, [having got ready]) Neuter, as in ch. ix. 52. [There follows *ποιήσας* in respect of the servant *himself:* for *ἑτοιμάσας* has respect to *others*, whom the servant ought to have got ready.[1]—V. g.]—*πολλὰς, many*) viz. *πληγὰς, stripes*. The same ellipsis occurs, 2 Cor. xi. 24.

48. Ὀλίγας) not merely fewer than he who knew his Lord's will, but *few* absolutely.—*ᾧ ἐδόθη πολὺ, to whom much has been given*) especially if he himself has got it by solicitation and by violence.—*παρέθεντο*) To whom those, whose business it was to commit it, have *committed*, as a *deposit*, much. A personal verb used with the ellipsis of the person [*those* or *men*].

49. Πῦρ, *fire*) A fire which is to be wished for, the fire of spiritual ardour. [The love of God.—V. g.] See ch. iii. 16; Matt. x. 37, compared with what precedes and follows. The Lord continues His former discourse, which calls men from earthly to heavenly things; and gradually returns to those subjects which He had been speaking of before the interruption. See ver. 13, 12.—*βαλεῖν*) viz. from heaven, *to send.*—*εἰς τὴν γῆν, on* or *into the earth*) That fire is not natural to the earth [not sprung of earth]: therefore He does not say, *ἐν τῇ γῇ, in earth* [the distinction is lost by Engl. Vers. rendering both "*on* earth"], as in ver. 51.—*τί θέλω, what will I*) The Present, *I will, I wish*, for *I would, I would wish*, is appropriate to a thing much wished for and sure to be accomplished: *What further need I wish*, if (when) the fire be already kindled? The conflict preceded the kindling of the fire. It was kindled on Pentecost: Acts ii.

50. Βάπτισμα δὲ) *But a baptism*, and that too a baptism completely consummated, must precede the fire, and the kindling of it.—*ἔχω βαπτισθῆναι*) Comp. Mark x. 38.—*πῶς συνέχομαι, how am I straitened* [severely pressed]) John xii. 27 ["Now is My soul troubled," etc.]; Matt. xxvi. 37. The nearer His passion approached, the greater were the emotions by which He was affected. The preceding formula, *What will I?* indicates the mere will and inclination by

[1] Engl. Vers. understands *ἑαυτὸν* to *ἑτοιμάσας*, "prepared not *himself:*" it thus loses the point of distinction between *ἑτοιμάσας* and *ποιήσας*.—Ed. and Transl.

itself; but the words, *How am I straitened* (with which comp. Phil. i. 23; 2 Cor. v. 14), implies the will struggling forth through opposing objects and obstructions.—τελεσθῇ, *it shall have been accomplished* [finished, consummated]) Comp. John xix. 30 [τετέλεσται, *It is finished*, or *consummated*].

51. Οὐχί) *Nay; not* peace of such a kind as that which congregates together heterogeneous elements, the good and bad alike.—διαμερισμὸν, *division*) The sword has the power of 'dividing,' Heb. iv. 12. And the fire, of which ver. 49 treats, separates heterogeneous elements, and congregates together homogeneous ones.

52. Πέντε, *five*) The Father, the Mother, the Son, the Daughter, and the Daughter-in-law. The Son-in-law is not added; for he constitutes a different household [as its head].—τρεῖς ἐπὶ δυσί, *three against* [or *upon*, 'super,' ueber, *Germ.*] *two*) Numbers most suitable to form the division of the household.

54. Καὶ τοῖς ὄχλοις, *also to the multitudes*) For He had spoken the former words to the apostles. See ver. 42, note. The imitators of Christ ought to submit even to *division* (διαμερισμὸν, ver. 51) for the sake of His name: whereas the multitude, being void of the influence of that heavenly motive, ought to seek after *peace* as their chief aim. In the case of the people, quarrels are an impediment to the entrance of grace. See ver. 58.—ἀπὸ δυσμῶν, from the west [the setting of the sun]) The sea was on the west of the Jews: whence rain arose from that quarter.—εὐθέως, *straightway*) without hesitation or doubt.

55. Νότον, *south*) See ch. xiii. 29; Acts xxvii. 13.—καύσων) καύσων sometimes is used to express the wind itself from the East. But in this passage the South Wind is a prognostic of the καύσων; therefore καύσων expresses the *heat*, which the wind coming from the regions situated at the equator used to occasion to the Jews.

56. Ὑποκριταί, *ye hypocrites*) A *hypocrite* is a term used to characterize him whosoever aims at a portion of good, or the appearance of what is good, and yet neglects the greater good. It is applied also, for instance, to an *interpreter of dreams*, ὑποκριτὴς ὀνείρων; but in this passage the Lord without doubt employed the usual Hebrew word, which means an evil-disposed hypocrite: for such signs of the times are adduced, as any even of the common people, without any physical science, might have appreciated.—τῆς γῆς, *of the earth*) ver. 54.—τοῦ οὐρανοῦ, *of the heaven*) ver. 55.—καιρὸν) *the time* of the Messiah. See ver. 49, 50.—πῶς οὐ, *how is it that* ye do *not*) Spiritual *proving* [δοκιμάζειν, "ye know how to *prove* or *discern*," etc.] ought to be much more easy to man than the proving of things in the world of

nature. [Yet notwithstanding, from the multitude of things which are the subjects of investigation in the latter, the former (the proving of spiritual things) is declined even by those who are placed in the highest and most favourable positions.—V. g.]

57. [Δὲ, *but*) What precedes has respect to faith; but what is here treated of has respect to love. The matters which are set forth in this place ought to be accounted of the greatest importance, inasmuch as out of the whole range of whatever is just, this one thing alone is mentioned to the people by Jesus.—V. g.]—καὶ ἀφ' ἑαυτῶν) *of your own accord, even* without signs, and irrespective of the consideration of this present time. So ἀφ' ἑαυτῶν, ch. xxi. 30. Comp. Matt. xvi. 3, note. [Or else the phrase, ἀφ' ἑαυτῶν, expresses this: *Before that the Judge pronounces sentence, and the matter become known to you, to your cost, from some other quarter* (than by *yourselves* settling the matter in dispute). Often one, when admonished as to what is just or unjust, is compelled thereby to perceive the truth. But it would be better for him to infer it "of himself." Nabal came to know subsequently, when taught it, in what way he ought to have received and entertained David; but previously he neglected to use reflection.—V. g.]—τὸ δίκαιον) *what is* true and *just*, and conducive to true peace; ver. 58, with which comp. ver. 51 and ver. 13 as to the quarrel between the brothers. The kingdom of Christ is a kingdom of *justice* ['righteousness:' Heb. i. 8, 9; Ps. xlv. 6, 7].

58. Γὰρ, *for*) Γὰρ, *for*, is often employed where the discussion follows the proposition [statement of subject].—ὑπάγεις, *goest*) although against thy will.—ἀντιδίκου, *adversary*) the plaintiff, to whom thou art bound to *repay* the debt, ver. 59.—ἄρχοντα, *prince*) *the judge* [or *magistrate*].—ἀπηλλάχθαι, *to be delivered*) by any negotiation, or on any condition whatever. A friendly compromise is wont to be recommended, even in civil cases. This is a favourable (agreeable) kind of *division*.[1]—κατασύρῃ, *hurry* thee *off by force* [hale thee]) The power of the offended party is great: so much so, as sometimes to snap asunder the tie which binds the soul to the body.[2]—τῷ πράκτορι, *to the officer who exacts* what is due) the *avenger* or executioner. Satan himself is a party in the action (plaintiff), not an executioner.[3]

[1] Ver. 51. The parting asunder, by a compromise and reconciliation, of those who meet for litigation, is a good kind of διαμερισμός.—Ed. and Transl.

[2] *i.e.* The violence of a quarrel sometimes hastens the death of the delinquent through fear and chagrin.—Ed. and Transl.

[3] Reus, non executor. Rev. xii. 10; Job i. 9, ii. 5; Zech. iii. 1. Perhaps

CHAPTER XIII.

1. Τῷ καιρῷ, at that same *season*) Opportunely they were present; comp. ch. xii. 57.—ἀπαγγέλλοντες, *announcing the tidings*) as of a recent event.—Πιλάτος, *Pilate*) This act of Pilate is in consonance with the 'enmity' which he had entertained towards Herod; ch. xxiii. 12. Each of the two had a different cause [for the enmity].—ἔμιξε, *mingled*) An Euphemism. [See Append.]

2. Δοκεῖτε) A Metonymy for, *Think ye* that you are innocent, and will escape without punishment? We ought to have regard, not so much to what has happened to others, or why it has so happened, as to what may happen to ourselves, and what ought to be done by us. [This is the principal use to be made of the news which we hear.—V. g.—ὅτι, *seeing that, because that*) It is rather unsafe to draw a conclusion from individual calamities to individual sins (to think great calamities of individuals must be the result of their great sins, as Job's friends thought of him).—V. g.]

3, 5. Λέγω ὑμῖν, *I tell you*) The Lord puts forth this from His treasures of Divine knowledge.—πάντες, *all*) Galileans and inhabitants of Jerusalem alike.—ὡσαύτως) This signifies, *in the same manner*: Ὁμοίως means, *in like manner*. Ὡσαύτως means something more than ὁμοίως [Engl. Vers. loses this by translating ὡσαύτως, *likewise*]. The event accordingly corresponded to the prediction: for the Jews were punished by the same nation to which Pilate belonged: and also at the same time, viz. the Passover time, when the offering of sacrifices prevailed: and also with the sword.

4. Ἢ, *or*) From the Galileans He passes in His discourse, inasmuch as His departure from Galilee was close at hand, to the people of Jerusalem; comp. ver. 33. He passes from slaughter inflicted by men to a casualty, which might seem to have happened by chance.—οἱ δέκα καὶ ὀκτώ, *those eighteen*) A profound and mysterious judgment in the case of the deaths of so many joined together.—ὀφειλέται, *debtors*[1]) Comp. ver. 34.—κατοικοῦντας ἐν Ἰερουσαλὴμ) So the LXX. In Jerusalem, a city in other respects esteemed "the holy city."

Beng, however, means by *reus*. "Satan is himself a condemned criminal." 2 Pet. ii. 4; Jude 6.—ED. and TRANSL.

[1] 'Sinners,' Matt. xviii. 24, and above, ch. xi. 4.—ED. and TRANSL.

5. Ἀπολεῖσθε, *ye shall perish*) This actually took place in the siege and destruction of the city.

6. Συκῆν, *a fig-tree*) a tree which in itself has no rightful place in a vineyard. God took Israel as His people by the freest exercise of grace.—αὐτοῦ, *His*) The Father has a vineyard, and Christ cultivates and dresses it, עבד יהוה. Comp. ver. 8, *Lord* [which implies, the vineyard has Him for its *Lord and owner*]: or else Christ has the vineyard, and His ministers cultivate it.—πεφυτευμένην, *planted*) designedly.

7. Τρία, *three*) A number in some measure decisive and determinate. The Lord was beginning His third year of teaching, as the true harmony of the Evangelists shows.—ἔρχομαι, *I come*) An abbreviated expression, as in ch. xv. 29, τοσαῦτα ἔτη δουλεύω σοι, *these so many years I* (have served and still) *serve thee.*—ἔκκοψον, *cut it off* [down]) Great severity (stern strictness in punishing) is expressed in this word: as also there is implied the great power of the ἀμπελουργὸς, *Vine-dresser.*—ἵνα τί καὶ, *why even* [not expressed in the Engl. Vers.]) Not only is it of no use, but it *even* draws off the juices, which the vines would otherwise extract (suck) out of the earth, and intercepts the sun's rays; and it takes up valuable room.

8. Ἀποκριθείς, *having answered*) By reason of His tender affection for the tree, inasmuch as being the object of His care as its dresser. —ἄφες, *let it alone*) This is akin to an argument drawn from its costing no great trouble or expense. [To such a degree are even they benefited by the intercession of Christ, who if left to themselves would have long since perished.—V. g.]—τοῦτο τὸ ἔτος, *this year*) the third year, on which Jesus most especially visited them (in mercy), ch. xix. 42, 44; and perfected the work of redemption, and sent His apostles: Acts ii. [It follows from this parable, that three Passovers in all elapsed between the baptism and resurrection of Christ.—*Harm.*, p. 403.]—κόπρια) Greg. Naz., κόπρια περιβαλεῖν. Sing. κόπριον.

9. Κἂν, *and if*) The Apodosis is to be understood: *It is well*, or *I will leave it to stand*; or else, *let it bear fruit.* It comes to the same.—ἐκκόψεις, *thou shalt cut it off* [down]) The *Vine-dresser* does not say, *I will cut it off* (down); comp. ver. 7; but refers the whole case to the Lord of the vineyard: however, He ceases to intercede for the fig-tree, that it should be spared.—μέλλον) viz. ἔτος, *in the year to come*, in antithesis to *this year* (τοῦτο τὸ ἔτος), ver. 8.

11. Γυνὴ, *a woman*) This seems to have been a pious woman; for

she was one to whom it was not said in this passage [as in the case of others], *Thy sins are forgiven thee:* nay, even she is called *a daughter of Abraham* in ver. 16.—συγκύπτουσα, *bowed together*) The state and posture of her body, which turned her face from the gaze of heaven, was in consonance with her misery in having a "spirit of infirmity" (πνεῦμα ἀσθενείας).

12. Ἰδὼν, *having seen*) The woman seems to have had longing desire after Him, and confidence in Him.—ἀπολέλυσαι, *thou art loosed*) even now already: the preterite. The same expression occurs ver. 15, 16.

13. Ἀνωρθώθη, *she was raised up straight*) The upright posture is one that is in consonance with the nobility of man.—ἐδόξαζε, *glorified*) The soul and body, after having received help [and relief from above], become, as it were, an instrument just freshly acquired for sounding the Divine praises.

14. Τῷ ὄχλῳ, *to the multitude*) But all the while he obliquely aimed at Jesus. [For doubtless the benefit of the healing came to the woman without her expecting it.—V. g.]—ἓξ, *six*) quite many enough.

15. Ὑποκριταὶ, *ye hypocrites*) The plural is used, including more persons, but addressed to one person; comp. ver. 17 [where *all His adversaries* are included]: as also in ch. xi. 46, compared with ver. 45. There was some degree of reverence felt on the part of the ruler of the synagogue towards Jesus; and it was not owing to any peculiar prejudice of his own, but owing to the common error of the Jews on the subject, that he was led to oppose the Saviour.[1] —λύει, *doth loose*) A most apt illustration. Comp. λυθῆναι, *to be loosed*, applied to the woman in ver. 16.—ἀπαγαγὼν, *having led away*) Words are heaped together in order to show the amount of *work* [comp. ἐργάζεσθαι, ver. 14, in the complaint of the ruler] done on the Sabbath in such a case.

16. Θυγατέρα Ἀβραὰμ, *a daughter of Abraham*) not merely *a daughter of Adam.* There is a strong antithesis to the beast of burden (the *ox* or the *ass*). Christ brought salvation to all the children of Abraham: they who remained without share in it had themselves to blame. Comp. as to Zaccheus, ch. xix. 9.—ἰδοὺ δέκα καὶ ὀκτὼ ἔτη) *eighteen years ago.* The nominative. So the LXX.

[1] However the Vers. Germ., following the margin of the 2d Ed., prefers the singular number in this passage.—E. B. Ὑποκριταὶ is the reading of ABabc Vulg. Iren. 236. Ὑποκριτὰ of the Rec. Text is only supported by D of the primary authorities.—ED. and TRANSL.

according to the Aldine copy, in Josh. i. 11, ἔτι τρεῖς ἡμέραι ὑμεῖς διαβήσεσθε [Al. καὶ—διαβαίνετε]. A specimen of the omniscience of Jesus Christ: The Lord knew all about the cause of the disease, and its duration, which seems not to have been made known to Him previously by any outward means of information. זֶה ἰδου τεσσαράκοντα ἔτη, Deut. viii. 4.—οὐκ ἔδει, *ought not, was it not fitting?*) The argument holds good, both when drawn from the daily necessary wants of the beast, ver. 15, and also when drawn from any sudden danger into which it may fall, ch. xiv. 5. Nor is it permitted one to make the objection: "But the human being, who has been sick for so many years, may wait some few hours until the end of the Sabbath;" for not even in the case of the beast is the case one of the extremest necessity, and yet help is given to the beast; and in the case of a human being's affliction, where there is the opportunity of getting or giving aid, even an hour is of great importance, when first the patient and the physician meet one another.

17. Κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ) Comp. Is. xlv. 16, LXX., αἰσχυνθήσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ [which words were probably in Luke's mind, whilst recording their partial fulfilment].—πᾶς, *all*) The following verses should be compared with this.—ἔχαιρεν, *rejoiced*) with a noble and ingenuous joy.—γινομένοις, *which were being done*) by His word and His miracles.

18. Τίνι, *to what*) Comp. ch. vii. 31. [The Saviour had put forth the same similes, as to the *grain of mustard and the leaven*, at about the interval of a year before this, as recorded in Matthew, ch. xiii. 31, 33, and also in Mark, ch. iv. 31.—*Harm.*, p. 404.]—ἡ βασιλεία, *the kingdom*) Many were about to enter it of the Jews and Gentiles: comp. ver. 17, 29.

19. Κῆπον, *garden*) which is enclosed. Comp. in connection with the same thought, *hid* (ἐνέκρυψεν), ver. 21.—[καὶ ηὔξησε, *and it grew*) You have instances in point in ver. 13, 17.—V. g.]

21. Ἐνέκρυψεν, *hid in*) so that the leaven seemed to be quite absorbed by the dough.—ἄλευρον) The words, Ἀλεύρου σάτα τρία, seem to have been introduced into the text here from Matthew: I have, as I think, demonstrated clearly enough in my Apparatus Crit. that the very ancient Italic Version had ἄλευρον. And the steady testimony of Ambrose to the same is exhibited, not merely in his commentary on this passage, but also in his Fifth Discourse.

22. Εἰς, *towards*) His route was arranged with a view to reaching Jerusalem at the terminus of a journey especially memorable. See ver. 33, ch. xvii. 11, xviii. 31, xix. 11, 28.

23. Εἰ ὀλίγοι, *whether few*) The man seems to have thought that out of the pale of Judaism there would be no salvation.

24. Ἀγωνίζεσθε, *strive as in a contest*) A merely speculative question is at the very outset turned to a practical account: *strive* by faith, with prayers, holiness, patient perseverance. However there follows also a reply to the subject of the question: see ver. 28, *et seqq.* [There are many, indeed, who are being saved, ver. 28, 29; but they are such persons whom, of all men, thou wouldest have supposed least likely to be saved, ver. 29, 30.—V. g.]—πολλοί) *many*, including Israelites also: see Rom. ix. 31. In antithesis to the ὀλίγοι, *few*. —οὐκ ἰσχύσουσιν, *shall not be able*) יכל, LXX. ἰσχύω, absolutely. The contest (agon, from ἀγωνίζεσθε) is maintained by strength, especially the contest which we have in relation to God. They shall not have strength; namely, because they seek near by and about the gate [but do not go straight and direct, and with decision, to the entrance itself], and so at length, when the gate has been firmly shut fast, they shall not be able to burst through it: They neither seek in good earnest, nor put forth the strength which is needed for victory. See ver. 27 at the end.

25. Ἀφ' οὗ, *from the time that once* [when once]) This being abruptly subjoined, has great force. The Apodosis is in τότε, *then*, in ver. 26: nor is the employment of the Indicative ἐρεῖ, *shall say*, an objection to this view of the construction. Comp. note on Mark iii. 27.—ἐγέρθῃ, *shall have risen up*) from the banquet (supper) in order to shut the door. For He is not speaking concerning His advent; for at the Advent it is not the Lord that opens to the servants, but it is the servants who open unto their Lord: ch. xii. 36.—ἀποκλείσῃ) *shall have shut*, against strangers alien to Him. Now, now is the time for striving in the [good] contest.—τὴν θύραν, *the door*) What seems to those standing outside to be *a gate*, is a *door* to those who are within, as in a *house* (home).[1]—καὶ ἄρξησθε, *and ye shall have begun*) This too depends on ἀφ' οὗ, *from the time that once;* for the ζητήσουσιν, *shall seek*, is handled (treated of) in ver. 26; and the οὐκ ἰσχύσουσιν, *shall not be able*, is handled (treated of) in ver. 27. Such persons had never thought so before. O how *new* [implied in τότε ἄρξεσθε] shall be their sense of misery then first realized, and how

[1] Beng. thus reads, with Rec. Text, πύλης in ver. 24; and this reading is supported by A*bc* Vulg. ('portam'), *d* ('januam'). But θύρας, in ver. 24, is the reading of BDL, Origen 3,804*a*, who adds ὅτι ὀλίγοι εὑρίσκουσιν αὐτήν (evidently inserted from the parallel, Matt. vii. 13, from which probably the πύλης also, in ver. 24, has come).—Ed. and Transl.

late, and how long-continuing! It is when his opportunity has passed by, that man begins to wish: Num. xiv. 40. [The Israelites began thus to feel only when doomed to forty years wandering, whereas, had they believed in time, they would have entered the promised land at once: Too late "they rose up early, etc., and said, Lo we be here and will go up," etc.]—κρούειν τὴν θύραν, *to knock at the door*) which was now not merely στενὴ, as before, ver. 24, but by this time *closed and shut to* (ἀποκλείσῃ, ver. 25).—πόθεν, *whence*) Herein is implied the point of view in which He refuses to know them. They are recognised by Him, in their character as workers of iniquity.

26. Τότε ἄρξεσθε, *then ye shall begin*) though previously having relied on other pretexts. [They who have remained estranged from Christ heretofore, when they had the opportunity of intimate communion with Him presented to them, shall, at the time when they would wish that they had been His familiar friends, be banished by Him from His presence.—V. g.]—λέγειν, *to say*) Meaning to say this, "Why shouldest Thou not know us?" [Thou hast seen into our daily conversation and walk: we have had Thee in the midst of us.—V. g.] This properly applies to those who were living at that time.—ἐνώπιόν σου· ἐν ταῖς πλατείαις ἡμῶν, *in Thy presence; in our streets*) Therefore we must not merely eat and drink in the presence of Christ, but we must be partakers of (have a share in) Christ [if we are to be acknowledged by Him at last]; and not merely throw open our streets, but our hearts, to His saving doctrine.

27. Λέγω ὑμῖν, *I say unto you, I tell you*) He repeats the same words: His sentence stands fast and unchangeable; but in repeating them, He does so with emphasis.—ἀδικίας, *of iniquity, of unrighteousness*) Therefore the *righteous* shall enter the kingdom. See Matt. v. 20.

28. Ἐκεῖ, *there*) in that place, to which ye shall be commanded to depart. [See that thou dost in due time reflect on that "terror of the Lord," lest hereafter thou shouldest in actual fact be forced to know it by bitter experience.—V. g.]—ὄψησθε) when *ye shall see*, but not taste [their blessedness]. A sight full of misery. See ch. xvi. 23. The ungodly, on the contrary, shall be a festive sight to the saints:[1] Is. lxvi. 23, 24.—Ἀβραὰμ, *Abraham*) The patriarchs and all

[1] "They shall go forth and *look upon* the carcasses of the men that have transgressed against Me, for their worm shall not die," etc. Their will shall be so entirely one with God's, that they shall rejoice in the destruction and punishment of God's enemies; Rev. xiv. 10, at the end, xi. 17, 18, xv. 3, 4, xviii. 20.—Ed. and Transl.

the prophets looked to Christ; and whosoever do not follow their faith, shall not recline at the heavenly feast with them.—πάντας, *all*) All the prophets were saints. The Jews used to boast themselves of these, though their fathers had rejected them. There is here, as also in ver. 29, a softening down of the apprehension which the 'fewness' of the saved might create: see ver. 23.—βασιλεία, *the kingdom*) ver. 29.—ἐκβαλλομένους, persons *who are being cast out*) The Present. The weeping shall forthwith begin.

29. Ἥξουσιν, *they shall come*) Here there is not added *many*, [as there is in ver. 24 and Matt. viii. 11. It is a rather stern reply to the question proposed, inasmuch as the question was one easily liable to abuse.—V. g.]—ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, *from the East and West and North and South*) It was almost in this order that the several peoples were converted to the faith. It is especially in the South that as yet the Gospel has to be preached.

30. Ἰδοὺ εἰσὶν—καί εἰσι, *behold, there are—and there are*) The present with emphasis, in antithesis to the future: ver. 29, 24.—εἰσὶν ἔσχατοι, *there are last*) This has reference to ver. 28, 29. The absence of the article makes the whole assertion in the sentence indefinite, and denotes that there is to be an interchange in the relative positions of some, though not of all, of the first and of the last, not that there is to be an account taken of both in the mass without discrimination: For those coming from the four quarters of the world shall recline at the banquet *with* the fathers and the prophets, not the latter *with* them (the former). See Matt. viii. 11.—εἰσὶ πρῶτοι, *there are first*) This is to be referred to ver. 24, *et seqq.*

31. Ἡρώδης, *Herod*) The Pharisees, in saying this, did not say what was decidedly untrue: for Herod did earn the appellation, *fox;* and Simonius suspects that he was so called by many. But Herod was wishing that this worker of miracles, whom he suspected to be John, should be removed as far as possible from him [For which reason he the more frequently drove Him from place to place: Matt. iv. 12, xiv. 1, comparing ver. 13.—*Harm.*, p. 407]: and the same object was the aim of the Pharisees: hence both conspired together against Jesus. Again, on the other hand, Herod does not seem in serious earnest to have wished to kill Jesus; for if he was struck with fear after having killed John, ch. ix. 7, 8, he could not but have been struck with more violent fear had he killed Jesus; but he tried to agitate Jesus (by alarming Him), and to thrust Him out of his country, under the pretext of his territorial right (comp. Amos vii. 12, [where Amaziah uses the same policy towards the

prophet]), and by means of threats derived from that plea, which the Pharisees reported to Him, as if in the way of friendly admonition, not in Herod's words, but in their own words, and perhaps with exaggerations of their own invention. Therefore Jesus replies to both in accordance with the real state of the case, not being terrified by anything (in any respect). He calls Herod *a fox*, employing an epithet accurately characterizing him, on account of his cunning and hypocritical cowardice (comp. ch. ix. 7), inasmuch as he was throwing out threats which were but a feint, and declaring that He is not to be deterred by those threats from the performing of miracles: but, at the same time, He upbraids the persons who announced the tidings of Herod's threats, as also the whole of Jerusalem, with their ungrateful and blood-thirsty spirit: ver. 33, 34. Herod was *a fox*, a persecutor on a comparatively small scale, compared with Jerusalem, the great persecutor ('persecutrix').—*θέλει σε ἀποκτεῖναι, wishes to kill Thee*) being irritated perhaps with the act of Pilate, mentioned ver. 1.

32. Εἴπατε, *tell ye*) if you dare.—ἐκβάλλω, κ.τ.λ., *I cast out*) He does not add, *I preach the Gospel;* for this would have been less within the comprehension of Herod. From the goodness of Jesus' actions, the wickedness of Herod's designs against Him stands out the more palpable and glaring.[1]—ἐπιτελῶ, *I use despatch in performing* cures [*conficio*]) I am urgent, inasmuch as My time is short. He speaks with majesty in making answer to His enemies; with humility towards His friends. See Matt. xi. 5, xii. 27.—σήμερον καὶ αὔριον) So the LXX., σήμερον καὶ αὔριον, Josh. xxii. 18 [ἐὰν ἀποστῆτε σήμερον ἀπὸ Κυρίου, καὶ αὐριὸν ἐπὶ πάντα Ἰσραὴλ ἔσται ἡ ὀργή], with which comp. ver. 28.[2] It is equivalent to a proverb concerning the time to come; as the phrase, *yesterday and the day before*, χθὲς καὶ τρίτην ἡμέραν, is used concerning the time past. If it had depended on Herod, not even a day would have been left to the Lord.—τελειοῦμαι) *I reach the goal —the consummation.* Comp. Heb. xi. 40 ["That they without us should not be *perfect*."] On the third day He departed from Ga-

[1] After the feeding of the five thousand, recorded in ch. ix., Luke is sparing in the mention of miracles performed by our Lord in Galilee. However in this passage he observes, in general terms, that He spake thus (of *casting out devils and doing cures*) on the journey, which He had determinately undertaken for the enduring of His Passion: Luke gives three instances of such miracles, ch. xi. 14, xiii. 11, 12, xiv. 2, 3.—*Harm.*, p. 406.

[2] ἐὰν—λαλήσωσι—ταῖς γενεαῖς ἡμῶν αὔριον, where *to-morrow* is used for *hereafter; to-day*, for *in the present times*.—ED. and TRANSL.

lilee [the territory of Herod], turning His course towards Jerusalem, being about to die there; see ver. 33, at the end: and so, from this time forth, He vividly realized to His own mind the consummation. [Nor did He return after this to Galilee, previous to His resurrection.—*Harm.*, *p.* 407.]

33. Τῇ ἐχομένῃ, *on the following day*) This expression has a wider meaning than τῇ τρίτῃ, *on the third day* (*the day after to-morrow*), which is included in τῇ ἐχομένῃ. The journey to the city of Jerusalem was not a journey of only two days: see ver. 22, ch. xvii. 11. Whence it appears that the third day was not merely a day of consummation, πλὴν [beginning of this ver.], *but also*, before this, of farther journeying and progress.[1] ["If I were to proceed straightway," saith He, "to the place where I am about to be slain, there would be need of at least a three days' journey."—*Harm.*, l. c.]—πορεύεσθαι, *to walk*, *depart*) They had said, πορεύου, *depart*, ver. 31. He replies, This very thing which you so suddenly enjoin upon Me (viz. *to depart*), is not a thing to be done in one day.—οὐκ ἐνδέχεται, *it is not usual*[2]) This phrase admits of exceptions: for instance, John the Baptist was "a prophet" who "perished out of Jerusalem."—ἀπολέσθαι, *perish*) by a public judicial procedure.

34. Ἰερουσαλήμ, *Jerusalem*) It is not without cause that His discourse is turned to this city; the Pharisees had an intimate tie of connection with it: see ver. 31: and it was in the same city that Herod was about to assail Jesus [ch. xxiii. 11].—πόσακις, *how often*) ver. 7. He had come thither thrice since His baptism: [John ii. 23, v. 1, vii. 10.—Harm., l. c.]—νοσσίαν, *her young brood*) A collective noun.

35. Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν) Many have added ἔρημος from Matthew.[3] In Luke the Saviour is represented as having said these words in Galilee: nor did He subsequently afford the people of Jerusalem the opportunity of seeing Him, until, after the resurrection of Lazarus, at His own royal entry, they said, Blessed is He who cometh in the name of the Lord.[4] Therefore, from the time of

[1] πορεύεσθαι, *to walk*, implying His furthering the *advancement of His kingdom* during His *journey*.—Ed. and Transl.

[2] Lit. "It is not *admissible*. The phrase occurs here only in New Testament. —Ed. and Transl.

[3] AB Vulg. Orig. 3,188*b*; 642*d*, omit ἔρημος. But D*abc* Iren. and Rec. Text, add ἔρημος.—Ed. and Transl.

[4] This can only be the immediate temporary fulfilment of His prophecy. For that it is not the full and exhaustive fulfilment of it is plain from the fact, that presently *after* they had used the words, "Blessed is He," etc., ch. xix. 38, He "wept over the city," ver. 41–44, and denied that it *even then* "knew the time

this declaration and prelude up to the time of that entry of His, *He left their house to them*,[1] though not yet however 'desolate' [therefore the ἔρημον here is spurious]. But in Matthew, after His royal entry, going out from the temple for the last time, He solemnly declared their house to be left *desolate*.[2] [We have been permitted to observe the same nice distinction in the words respectively used, between Luke xi. 49, and Matt. xxiii. 34: see the notes on both passages.—*Harm.*, p. 407.]—λέγω δὲ ὑμῖν, *but I say unto you*) He speaks sternly, and yet mercifully, as we have just now remarked. Nay, even in Matt. xxiii. 39, the ἀμὴν, *verily*, is wanting, by the insertion of which in Luke some have intensified the sternness of His denunciation.[3] The particle, δὲ, *but*, opposes to one another the present *desolation* of their abandoned house, and their *acclamations* so soon about to follow.

of its visitation " by Him in mercy. Therefore the time is yet future when the Jews, according to Psalm cxviii. 22, 26, Zech. iv. 7, xii. 10, shall recognise Him in the character (= *name*) of Lord.—Ed. and Transl.

[1] I am confidently of opinion that *the house* in this passage is the same as that of which He speaks in Matt. xxiii. 38, though at a different time. Moreover that the temple is meant in the passage of Matthew, is evident from Matt. xxiv. 1, where, immediately after that most solemn declaration, the Saviour is said to have *departed from the temple*. What need, then, could He have had of the demonstrative οὗτος in order to point out that house or temple, seeing that He spake these words in the temple itself? Truly the article ὁ, in such a case, was more than sufficient. I moreover will most freely grant, that the *Jews* never called the *temple their own* house, but always the house *of the Lord* (although S. R. D. S. F. *Lorenz*, in his diss. de *Induratione Israelis ante finem dierum finiendâ*, Argent. 1771, p. 50, shows the contrary to be the fact). But yet, seeing that He did not hesitate to call the *temple* σπήλαιον λῃστῶν (ch. xix. 46), need we wonder that He, *in order to express indignation*, might have called it in this passage " the house of the Jews?" Never did the Jewish people, as far as I know, call themselves the *people of Moses:* and yet the Lord, when angry with the people, says to Moses, " *Thy people have corrupted* themselves," Exod. xxxii. 7. Comp. by all means Jer. vii. 4, 8, where the nomenclature [which they arrogated to themselves], *The temple of the Lord*, is reproved as false: Comp. Hos. i. 9, לֹא עַמִּי, *not—my people*, and Rom. ii. 28, *not—a Jew;* comp. with this Rev. iii. 9, etc. I make these remarks by the way of an answer to Ernesti Bibl. Theol. Tom. x. p. 184, *et seqq.*—E. B.

[2] Matt. xxiii. 38, BL Memph. Orig. 3,167*cd* omit ἔρημος. But both internal probability for the reason given by Beng., and the weighty authorities, D*abcd* Vulg. Orig. Iren. and Cypr. support it —Ed. and Transl.

[3] ABD*abc* Vulg. omit ἀμὴν. Rec. Text, without any primary authority, inserts it.—Ed. and Transl.

CHAPTER XIV.

1. Ἐν τῷ ἐλθεῖν, *when He was coming*) by invitation. See ver. 12. —ἀρχόντων, *of the chiefs*) The Pharisees had their own *chiefs*, and these also numerous, possessing pre-eminent authority; which, however, Jesus did not regard with fear. See ver. 12, at the beginning. [—ἦσαν παρατηρούμενοι αὐτὸν, *they were craftily watching Him*) The spiritual Sabbath is grossly profaned by crafty and wicked thoughts. —V. g.]

2. Ὑδρωπικὸς, *a man in the dropsy*) who was brought hither for this very reason.

3. Ἀποκριθεὶς, *answering*) to the thoughts of His adversaries.—νομικοὺς, *lawyers*) who, though the law was their profession, notwithstanding did not understand aright the law concerning the Sabbath.

4. Ἰάσατο, *He healed him*) His adversaries were using the dropsical man as the cloke for assailing the Lord: but yet Jesus conferred the benefit on him.

5. Ἀναστάσει, *will pull out*) with much toil.

7. Παραβολὴν, *a parable*) Taken from external manners, but having regard to internal principles.—ἐπέχων [when He marked] *directing His attention to the fact*[1]) Attention in conversation and social intercourse is a most wholesome (profitable) habit.

8. Εἰς γάμους, *to a wedding-feast*) There was no wedding then going forward; therefore this element is introduced into the parable for the sake of treating of social civic life.—μὴ, *not*) comp. Prov. xxv. 6, 7 ["Stand not in the place of great men: for better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince"]. Each man knows his own calling, not that of all others.—εἰς τὴν πρωτοκλισίαν) *in the highest seat.* To this, which is in the singular, there corresponds the word ἐντιμότερος, *one more honourable*, and τὸν ἔσχατον τόπον, *the lowest place.* The proud man sets himself before not merely some men, but all men; Ps. x. 4, 5.—ἐντιμότερος) This in the parable marks one esteemed *more honourable* among men (LXX., Num. xxii. 15): and at the same time one who is esteemed, in the main

[1] In Vulg. 'intendens.' Supply νοῦν, *fixing His attention on the circumstance, observing.*—ED. and TRANSL.

aim of his life, more precious in the sight of God, even though sometimes coming [to the heavenly feast] somewhat late. Moreover, the humble man esteems all others more precious and 'honourable' than himself. Comp. Sir. x. 7—xi. 6, in the Greek.

9. Ἐλθὼν, *having come*) Comp. Matt. xxii. 11.—καὶ αὐτὸν, *and him*) The dignity of the guests, and the relative degrees of that dignity, depend on the 'calling' [ὁ σε καὶ αὐτὸν καλέσας]. The words καὶ αὐτὸν, *and him*, are not repeated in ver. 10 [but only ὁ κεκληκώς σε, *He that bade* or *called thee*]. For in this passage the words are employed as a motive for modesty [seeing that *he too* as well as thyself is called].—ἐρεῖ) The Indicative, *shall say*, after μήποτε ἢ κεκλημένος, Subjunctive, as presently after, in ver. 12, μήποτε ἀντικαλέσωσιν—γενήσεται, where see the note.[1]—δὸς, *give*) There is not added Φίλε, *Friend*, as there is in ver. 10.—ἄρξῃ, *thou shalt begin*) To be the last and lowest is not attended with ignominy, except in the case of one who aspired to a higher position.—αἰσχύνης, with *shame*) In antithesis to δόξα, *glory* [Engl. Vers. *worship*, in the old English sense of *honour*, *respect*], in ver. 10. This is appropriately so.—ἔσχατον) not merely a lower place, but the lowest of all. He who is once bidden to give place, is put away to a distance [from the Lord of the feast].

10. Πορευθεὶς, *having gone* [*Go and*]) *i.e.* in taking the lowest place, do so with alacrity and from the heart [this is the force of πορευθεὶς].—[τὸν ἔσχατον, *the lowest*) He who sets himself before even one, may possibly be forced to give place to that one. Therefore it is good to take the lowest place of all. No wrong that you can do to yourself, can inflict less of real loss upon you than this, if indeed it should happen that without thinking of it you should thereby do to yourself a wrong.—V. g.]—προσαναβῆθι) *go up higher to* others, who are [like thyself] 'honourable' guests. Prov. xxv. 7, LXX., κρεῖσσον γάρ σοι τὸ ῥηθῆναι ἀναβῆναι, ἢ ταπεινῶσαί σε ἐν προσώπῳ δυνάστου.

11. Πᾶς, *every one*) A weighty word. [An axiom very often repeated, and that with the most impressive force; ch. xviii. 14; Matt. xxiii. 12.—V. g.]

12. [Τῷ κεκληκότι, *to him that had bidden Him*) This Pharisee was not one of the worst stamp; see ver. 14.—V. g.]—ἄριστον ἢ

[1] The Subjunctive of the first verb, in each instance, follows the μήποτε regularly, as being contingent; but the second verb, in each instance, follows, as it is regarded as not contingent, but *sure to follow* as the consequence of the first.—Ed. and Transl.

δεῖπνον, *a dinner* [rather the *morning meal*, or *breakfast*], *or a supper* [rather *a dinner*]) More usually there is made the simple mention of supper: therefore the meal at this time may have been the early meal [ἄριστον, prandium, *breakfast* or *luncheon*]. See v. 1, 25.—μὴ φώνει τοὺς φίλους, *do not give an invitation to thy friends*) that is to say, *I do not tell thee to invite thy friends*, etc. Jesus leaves as it were in their own place [as generally recognised] invitations which arise out of a natural or social tie of connection. He Himself enjoins [besides] a better class of invitations. He does not altogether abolish the offices of friendly courtesy.—πλουσίους, [when they happen to be] *rich*) This epithet is to be joined to τοὺς φίλους—ἀδελφοὺς—συγγενεῖς—γείτονας, *those of thy friends, brethren, relatives, neighbours who may be rich*, but who are often neglected when they are poor: But the epithet chiefly belongs to γείτονας, *neighbours;* to which four classes of those well-off in the world, there are opposed as many classes of those who are not so in ver. 13,—μήποτε—ἀνταπόδομα, *lest —a recompense*) This kind of fear is unknown to the world, as is also fear of riches [*Give me* neither poverty *nor riches*], Prov. xxx. 8. This is the foundation of true liberality, and αὐταρκεία, *independent contentedness*. Who is there that would wish that all his acts in this life should be recompensed according to their desert? [And yet there are not wanting persons, who wish that everything whatever, which they give or lend, should be most quickly, abundantly, and with accumulated interest, repaid to them: nay they even hunt after both peculiar privileges and undeserved opportunities which for crushing many others, with such great eagerness, that one might suppose that there was no resurrection at hand or recompense of men's deed, nay, indeed, as if nothing is to be taken away (wrested) from those, who practically deny their faith in things future by their unbridled panting after things present. At what a fearful cost do these things present stand to not a few persons, with whom they are turned into a matter of plunder and rapacity! Happy is he, who is not loath to wait (for his good things). Do not be unduly chagrined, if at any time it will happen that in some case you fail (are disappointed) in the world. But beware of judging rather harshly of others, whom, whether you will or not, you cannot but perceive to have precedency given to them above yourself.—V. g.]—καὶ γενήσεταί) Concerning this construction, μήποτε καὶ αὐτοί σε ἀντικαλέσωσι [Subj.], καὶ γενήσεταί [Indic.], σοι ἀνταπόδομα, the exact counterpart to which occurs in ver. 9 [where see note], a judgment may be

formed from the note on Mark iii. 27, which see. From not observing this, many have altered γενήσεται to γένηται.[1]

13. Κάλεῖ) *invite, bid, call,* simply; not φώνει,[2] as in ver. 12, Φωνεῖν conveys the idea of something more loud (clear) and formal (solemn).—πτωχοὺς, *the poor*) It is such whom God Himself invites · ver. 21.

14. Γὰρ, *for*) There is nothing left without retribution.—σοὶ, *to thee*) as being a friend of the Saviour.—ἀναστάσει, *the resurrection*) Before the resurrection there is not a full retribution, but rather, whilst life lasts, an opportunity for further sowing against the final harvest of recompense; and after death, there is a state of rest [not of full recompense]. See Rev. xiv. 13.—τῶν δικαίων, *of the just*) Acts xxiv. 15 [Matt. xxv. 46; John v. 29.]

15. Ἀκούσας, *having heard*) and having been touched thereby. [However one feels inclined to suspect, that something of a worldly character crept into His thoughts concerning the kingdom of God. —V. g.]—μακάριος, *blessed*) Alluding to the μακάριος, *blessed*, in ver. 14. Often this epithet includes in its signification the idea of something that is rare and uncommon. Comp. ver. 24. It is not enough to pronounce godly men 'blessed;' but each must exert himself for his part to the best of his ability. Comp. the following verses: also ch. xiii. 23. 24.—φάγεται) *shall eat.*—ἄρτον) Many read ἄριστον; but the reading ἄρτον is better established, especially as there is joined to it the verb φάγεται, which is more appropriate to ἄρτον, than ἄριστον: comp. ver. 1 [φαγεῖν ἄρτον].[3] However at that time it seems to have been the ἄριστον, *prandium, breakfast* or *luncheon, the early meal:* see note on ver. 12. On that account it is worthy of the greater attention that in the parable set before them in ver. 16, it is a δεῖπνον, *cœna, supper* (*our late dinner*), which is specified.[4]

16. Μέγα, *great*) Both a sumptuous supper and one capable of satisfying abundantly many. What is meant is the kingdom of grace, in so far as through it the entrance is to be to the kingdom of glory.—ἐκάλεσε, *bade, invited*) This word forms the bond of connec-

[1] However the oldest authorities support γένηται, not γενήσεται, ABa Vulg. Iren. ('fiat') Cypr. *bc* alone have 'erit.'—E. and T.

[2] *Issue a formal invitation,* lit. invite with a loud voice, φωνή.—E. and T.

[3] All the oldest authorities have ἄρτον. None but inferior uncial MSS. ἄριστον.—E. and T.

[4] No doubt alluding to the coming marriage *supper, at the end* of the day of the present *last* dispensation; 1 Cor. x. 11, at the end, Rev. xix. 9.—E. and T.

tion between the two discourses on the subject of *banqueting* or *entertainments*, such as are calculated to lead to *blessedness*, *Call* (*invite*) the poor to thee: Obey the *call* (*invitation*) of God.

17. Εἰπεῖν, *to say*) The successive steps of the gradation are to be observed: ver. 17, εἰπεῖν, to say, κεκλημένοις, *to the called:* ver 21, εἰσάγαγε, *bring in*, τοὺς πτωχοῦς, *the poor:* ver. 23, ἀνάγκασον, *compel*, εἰς τὰς ὁδούς, *i.e. those who are in the highways*, etc. The call goes forward to those that are at a greater distance, and by its continually increasing urgency it compensates for the delay previously incurred. [*The called* are of Israel.—V. g.—ἤδη) *already* now. Herein the time of the New Testament is shown to be the present time.

18. Ἤρξαντο, *they began*) Previously they had professed for their part to be in a state of expectation [waiting for the call to be given]. —ἀπὸ μιᾶς) 'Elliptical,' says Camerarius, who adds, "ἀπὸ μιᾶς, viz. γνώμης, *with one consent* or *mind* (with unanimity); or ἀπὸ μιᾶς παραιτήσεως (*with one declining*), *i.e. they all alike began to decline the invitation.* So almost similarly in Iliad β', εἴγε ποτ' ἔσγε μιάν βουλεύσομεν, namely, supplying βουλήν, *if ever we shall deliberate with unity of counsel among us:* and so elsewhere, οὐχ ὁσίη, κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι, namely, εὐχή, *the vaunting is not pious* wherewith one vaunts *over the dead.* And in Psalm xxvi., μιὰν ἠτησάμην παρὰ τοῦ Κυρίου, namely, αἴτησιν; and in Psalm lvii., εὐθείας κρίνετε υἱοὶ τῶν ἀνθρώπων, namely, κρίσεις."—[παραιτεῖσθαι, *to make excuse*) "To buy a piece of ground," etc., are things not bad in themselves; but it is bad to be entangled and encumbered by such things, and to make as our pretext necessity in the case of earthly things combined with (alleged) impossibility (ver. 20, οὐ δύναμαι ἐλθεῖν, *I cannot come*) in the case of spiritual things.—V. g.—αὐτῷ, *to Him*) who had prepared the banquet.—V. g.]—ἄγρον, *a field* [piece of ground]) In this verse there is implied *a farm*, in the following verse, *trafficking*, *merchandise.* Comp. Matt. xxii. 5 [They went their ways, one to his *farm*, another to his *merchandise*]. The verb, ἠγόρασα, *I have bought*, repeated in both cases, ver. 18, 19, implies eagerness to make gain, as is the usual feeling whilst the transaction is still recent. To a worldly man when he is made sensible of the Divine call, all vain things are new and sweet.—[ἠγόρασα, *I have bought*) It is profitable to allege on the opposite side as a ground for denying the world, *another and very different* purchase of a field (the Gospel-field containing the pearl of great price), Matt. xiii. 44, *another* kind of plowing (the Gospel-plow), Luke ix. 62, in fine, *another* espousal (viz. to Christ), 2 Cor. xi. 2.—V. g.]—ἔχω ἀνάγκην, *I must needs, I*

feel it necessary) Often there meet together the most acceptable seasons of grace, and *the most urgent* calls of worldly business. This man makes as his pretext a feigned necessity: The second, a mere inclination after other things, ver. 19, πορευόμαι, *I go;* The third, ver. 20, a perverse allegation of impossibility, *I cannot* come. This last one declares expressly that *he cannot;* the two former declare that they *will* not, but use a courteous formula of apology. The holy *hatred* (μισεῖ τὸν πατέρα αὐτοῦ) spoken of in ver. 26 [if they had felt it] could have healed them all of their excuses. However the variety in their modes of rejecting the invitation lay not so much in their state of mind [which was the same in all three] as in the objects on which their rejection of it rested, "the piece of land," "the oxen," "the wife." Comp. Matt. l. c.—ἐρωτῶ, *I beg, I pray,* thee) A most unworthy and wretched prayer (request) whereby the kingdom of God is refused.

19. Ἠγόρασα, *I have bought*) 1 Cor. vii. 30.—πέντε, *five*) A purchase by no means small.

20. Γυναῖκα) See ver. 26. Comp. 1 Cor. vii. 30, 29.—οὐ δύναμαι, *I cannot*) This excuser of himself, the more plausible and fair-looking is the excuse which he thinks he has, is in proportion the more blunt in his refusal.

21. Ἀπήγγειλε, *reported*) It is the part of ministers to lay before the Lord in prayer an account of the obedience and disobedience of their hearers.—ὀργισθείς, *being angry*) Therefore He had invited them with entire sincerity.—ἔξελθε, *go out*) So ver. 23.—ταχέως, *quickly*) Because all the viands were already prepared, and, as it were, still hot; and the excellence of these viands is to be vindicated from contempt [such as had been thrown on them by the self-excusers] by means of other guests.—πλατείας, *streets*) which are larger.—ῥύμας, *lanes*) which are smaller.—τῆς πόλεως, *of the city*) We may suppose, that by these are meant those nations, among which the Jews were dispersed.—V. g. (Comp. however the following note, E. B.)]—τοὺς πτωχοὺς, *the poor*) Those already *called* [κεκλημένοι, ver. 24] were those, who were accounted among the Jews to be the best men, ver. 1, 3 ["the chief Pharisees and lawyers"]; *the poor in the streets* are the "Publicans and sinners" [who welcome the invitation in], ch. xv. 1: see Matt. xxi. 31.—πτωχοὺς, *the poor*) whom otherwise no one feels disposed to invite.—ἀναπήρους, *the maimed*) whom no *wife* (woman) would take, ver. 20.—χωλοὺς, *the lame*) who cannot go (πορεύομαι), ver. 19.—τυφλοὺς, *the blind*) who cannot *see* (ἰδεῖν), ver. 18.

22. Γέγονεν, *it is done*) Comp. Ezek. ix. 11.

23. Φραγμοὺς, *hedges*) which are the house-walls of beggars [the only kind of houses they have.]—[εἰς τὰς ὁδοὺς, *into the highways*) Pure unmixed paganism is hereby meant.—V. g.]—ἀνάγκασον εἰσελθεῖν, *compel them to come in*) It is not compulsion of every kind that is meant: for he who is altogether dragged or hurried by force cannot be said to *come in* [which implies a voluntary act]. Comp. the ἠνάγκασεν, Matt. xiv. 22, "He *constrained* His disciples," etc. [which does not mean physical force compulsion, but *by urgent command induced*]; 2 Cor. xii. 11; Gal. ii. 14; παραβιάζεσθαι, in Luke xxiv. 29; Acts xvi. 15. It was in altogether different ways that Saul, when mad with zeal for Judaism, *compelled* men, and Paul the servant of Jesus Christ *compelled* men. [The later the call is, the more strongly urgent in proportion is he; ver. 23, εἰπεῖν, *say*, ver. 17, εἰσάγαγε, *bring in*, ver. 21, ἀνάγκασον, *compel*, ver. 23, are in successive gradation (form an ascending climax).—V. g.]—γεμισθῇ, *may be filled*) Neither nature nor grace admits of a vacuum. The blessed ones form a multitude, which acquires the greatest portion of its fulness in the last periods of the world. [In consonance with this is the prophecy that Christ after "having seen the travail of His soul *shall be satisfied*," Is. liii. 11.—V. g.]

24. Γὰρ, *for*) This is to be referred to ἐξελθε, *Go out* in ver. 23. The Lord now seeks any persons whatever, rather than those who had been bidden, and yet rejected the invitation. [Nor is there any longer any room left open for the despisers of the Lord's goodness.—V. g.]—ὑμῖν, *unto you*) The plural appertains to the 'poor,' the 'maimed,' etc., who had been brought in.—τῶν ἀνδρῶν, *of the men*) men of distinction and wealth though they were.—ἐκείνων, *of those men*) The pronoun has the force of putting them to a distance [the Lord putting them away from Him]. Here too that common saying holds good, "The absent must go without" [must want. He who absents himself must have no share in the good things of the supper].—γεύσεται, *shall even taste*) much less be allowed to enjoy. The contumacious Jews fall short of even the kingdom of grace [not to say the kingdom of *glory*] and any *taste* of it.

26. [Εἴ τις, *if any man*) Wherever the greatest multitude of men flocked together, there at times Jesus used especial sternness of language.—V. g.]—οὐ μισεῖ τὸν πατέρα αὐτοῦ, *doth not hate his father*) viz. *hate his father*, etc., in that respect, in which he is bound to hate *himself* (τὴν ἑαυτοῦ ψυχήν), namely, whereinsoever *father*, etc., or *self* are inconsistent with love to Christ [are averse from Christ].

This text applies to that time especially, in which few were really following Christ: many hated, who deserved to be hated themselves. This hatred must be understood not merely in the comparative [*hate*, i.e. *love less*] or conditional and qualified sense, but even absolutely: For whoever hath derived from Christ a ripened knowledge, taste, and appetite for God and heavenly good things (ver. 16, the viands of the "great supper"), has also a contempt and *hatred* of self and of the whole creature that [of the whole creation, so far as it] is subject to vanity, a hatred that is at once high-spirited and yet at the same time removed from all bitterness of feeling. Comp. note, John xii. 25.—ἀδελφούς, *brethren*) Comp. ver. 12.—ἔτι δὲ, *yea besides* his own life) What is dearest to man, himself. Often he who has seemed to attain to a lower degree of this holy hatred, proves wanting in a higher degree of it.—τὴν ἑαυτοῦ ψυχὴν, *his own soul* or *life*) *i.e. himself.*—μαθητὴς εἶναι, *my disciple* he cannot *be*) The order is reversed in the following verse, εἶναι μαθητὴς, *be* my *disciple*. In both passages the accent in pronunciation falls upon the word which stands first.[1]

27. Καὶ) "whosoever doth not bear his cross," *and yet* (not, *and does not come*) *comes*, and walks *after me*, as ye do, as though he was wishing to be my disciple. [But Engl. Ver. takes it in the way which Beng. rejects, "Whosoever doth not bear his cross *and* come after me," etc.] Comp. note, Matt. xvi. 24.[2]

28. Πύργον) *a strong-hold* ['tower'].—καθίσας, *having sat down*) so as to give himself time for making a summary calculation of his means and resources. So too in ver. 31 [ψηφίζει, *calculates*). This calculation of the expenses of building, or a consultation on a question of war, are things of no inconsiderable moment. But do thou see to it, whether thou hast ever bestowed more careful deliberation on the (infinitely more momentous) question of eternal salvation or else misery. Easy is the descent to hell!—V. g.]

29. Ἄρξωνται, *begin to*) No one laughs at the man, whose attempts are not abortive.[3]

[1] Tisch. however, with BLX Fuld. MS. of Vulg. ("esse meus discipulus:" and indeed the other MSS. "meus esse disc," and so Hilary) reads εἶναί μου μαθητής. But Lachm. reads as Beng. and Rec. Text, μου μαθητὴς εἶναι, with AD*abc*, Orig. 1,299*b*, twice.—E. and T.

[2] Ὀπίσω μου ἐλθεῖν, *to come after Me*, denotes mere status and profession: But ἀκολουθεῖν, *to follow*, denotes actual obedience.—E. and T.

[3] It is only when they prove failures, men then *begin* to laugh.—E. and T.

30. Οὗτος, *this man*) A proper name is meant. They commonly put N. N.[1]

31. Ἤ, *or*) Christianity is a great and difficult thing. It is therefore compared with great and difficult things: such as is the undertaking of a costly building in one's private concerns, of a war, in the case of public concerns. The former parable expresses the 'hatred' of "father, mother," etc.: the second parable expresses hatred of one's "own life."—βασιλεὺς, *king*) The Christian warfare has something royal and kingly in it.—εἰς πόλεμον, to engage *in war*). Comp. Gen. xxxii. 24.

32. Ἐρωτᾷ, *he beggeth*) The king finds it an easier matter to prevail on himself to expend [to expose to the risks of war] an army, than to beg a peace. This begging of peace, therefore, expresses the hatred of one's own soul, wherewith one, having utterly denied self, gives himself up to dependence on pure and unmixed grace. We may also, by changing the figure, understand *peace* as the avoidance of hatred on the part of his own people, which is a bad kind of peace.[2]

33. Οὐκ ἀποτάσσεται, *doth not renounce* or *detach himself from* [bid farewell to]) The builder exercises self-denial as to (renounces), and *expends*, unhesitatingly, sums of money, the warrior his forces, and the disciple parents, and all ties of affection. The former two have a positive expenditure; the latter, a *negative* (self-denying) expenditure (the foregoing, where called on, of that which one might otherwise enjoy, home affections). [It is a mighty undertaking to compass the being a disciple of Christ. He is better to abstain from the attempt, who is not altogether well pleased with all the things which tend to the attainment of that object.—V. g.]

34. Ἅλας, *salt*) Which means the disciples: Matt. v. 13; Mark ix. 50. Salt is something pungent (sharp): let the Christian be so. See the preceding verse [in which the strong pungency which attends Christian self-renunciation is brought out strikingly.] [We

[1] The abstract expression of a proper name; the name to be supplied as the particular case may require. As in the Book of Common Prayer, Catechism, "What is your name?"—"M. or N."—E. and T.

[2] In this view faith will constitute "the good fight," which ought to be persevered in, and no false *compromise* be made with the spiritual enemy without for the sake of escaping hatred at home, *i.e.* among *one's friends*, or for the sake of indulging *self*, in the indulgence of the indolence as to the spiritual fight, so natural to us: this would be saying, "*Peace, peace*, where there is no peace," Jer. vi. 14; Isa. lvii. 21.—E. and T.

must do sharply what is to be done, and must do it also gravely (seriously).[1]—V. g.]

35. Οὔτε, *neither*) That is to say, it brings with it neither immediate (direct) nor mediate (indirect) profit. The divine who is destitute of spiritual salt is not even politically profitable: Isa. ix. 14, 15.—ἔξω, *out*) There is sternness here, even in the mode of expression.

CHAPTER XV.

1. Πάντες, *all*) Not merely very many; *all* who were in the place. [It is evident from this passage in what way the Saviour afforded to those who flocked together to Him, and joined themselves eagerly to Him, that very advantage, which He would have afforded to the people of Jerusalem, had they for their part been willing; namely, after the image of a hen, which protects and cherishes her young brood under her wings, so He cherished them.—*Harm.*, p. 415.]

2. Διεγόγγυζον, *murmured among one another.*

3. Τὴν παραβολὴν ταύτην, *this parable*) Extending from verse 4 to 10. The former part declares the solicitude and joy which the Redeemer feels in behalf of His sheep: the second part, the same feelings on the part of God.

4. Τίς, *what* man) The lost sheep, the lost drachm (piece of money), and the lost son, express respectively the stupid (senseless) sinner, the sinner altogether ignorant of himself, and the knowing and wilful (voluntary) sinner.—ἑκατὸν, *a hundred*) From the greatness of the flock, the solicitude of the Shepherd for His one ewe sheep is evidenced—ἐν τῇ ἐρήμῳ, *in the wilderness*) where the flock is pastured.—πορεύεται, *goeth away*) In the recovery of the soul, it is not man but God, who as it were labours. See ver. 8.—ἕως, *even until*) He does not previously give over the search: see ver. 8. It was for this reason that Jesus Christ followed sinners, even as far as to where their daily food was taken, even to their tables, where the greatest sins are committed.

[1] In the Germ. *mit nachdruck*, "*with energy.*" Perhaps therefore 'graviter' is a misprint for 'gnaviter.'—E. and T.

5. Ἑαυτοῦ, *His own* shoulders) He might have employed the agency of His servant; but love and joy render the exertion to Himself sweet and delightful.

6. Ἐλθὼν εἰς τὸν οἶκον, *having come home*) It was evidently at the Ascension that Jesus Christ returned home; for heaven is His home: John xiv. 2. And it was at that time especially that He informed the heavenly beings as to His own doings (achievements) on earth: 1 Tim. iii. 16. Hence the future, ἔσται, *shall be*, is used in ver. 7; but γίνεται, *there ariseth* joy, present, in ver. 10.[1] Interchange the words with one another for a moment; you will then at once see the difference.—συγκαλεῖ, *calleth together*) Active here; but in ver. 9, συγκαλεῖται, Middle, *she calleth together to herself*.[2]—φίλους, γείτονας, *friends, neighbours*) Implying that there are different classes of the inhabitants of heaven, nay, even of the angels. See ver. 10. Men who are *neighbours* do not occupy the same, but an adjoining *house; friends* are those joined together by *inclination* (will).—τὸ *that* sheep, which you know about. The heavenly beings are aware of the loss and recovery of souls.—[μου, *my*) Even whilst the sheep was lost, the right of the Shepherd over it remained unimpaired.—V. g.]—ἀπολωλὸς, *which was lost*) *which I had lost* (or *destroyed*), ἣν ἀπώλεσα, is the expression in ver. 9. The sheep, being a living creature, is lost as it were of its own accord, as contrasted with the drachm or piece of money.

7. Ὑμῖν, *to you*) Most weightily (impressively) the 'murmuring' [ver. 2] of the Pharisees is refuted by this joy.—χαρὰ) *Joy*, solemn and festive, upon hearing the tidings of the work of salvation accomplished on the earth.—[ἔσται, *shall be*) Future; whereby the return of Jesus to His Fatherland seems to be intimated.—V. g.]—ἐν τῷ οὐρανῷ, *in heaven*) The Shepherd, Jesus Christ, has even especially *the spirits of just men* as His "friends and neighbours," inasmuch as they are sharers in this joy the more in proportion as they have the stronger tie of connection with men. In the 10th verse there is a gradation made (an ascending climax) to *angels*, who are named in that passage rather than men, because there Christ is not regarded as man [in His human nature, but only as God: note,

[1] Appropriately, as ver. 7 is treating of the *Redeemer's* work, the crowning of which at the ascension was still future; but ver. 10, the work of *God*, who even at that time, as at all times, rejoiced over repenting sinners.—E. and T.

[2] AD support συγκαλεῖται or συνκαλεῖται (ver. 9) of Rec. Text: and so Lachm. with Beng.; Tisch. συγκαλεῖ, with BLXΔ.—E. and T.

ver. 3]. Nor are the angels said to know the fact from their intercourse with the man: for they are not all with the one man; but from the revelation of the Lord, which is equally capable of being vouchsafed to the spirits of just men. Comp. Hainlin's Sol. Temp. f. 80, and Ven. Weisemann, H. E. P. 1, p. 106. So the other inhabitants of heaven are put in contradistinction to the angels, in Rev. xviii. 20, xix. 1, 4, 6.—ἐνὶ, *one*) and much more joy over many; see ver. 1.—ἢ) that is, μᾶλλον ἤ. See ch. xviii. 14 [δεδικαιωμένος ἢ ἐκεῖνος, *i.e.* μᾶλλον ἢ. So APQ. But B Origen and Vulg., παρ' ἐκεῖνον]. LXX., Ps. cxviii. (cxvii.) 8, 9, [ἀγαθὸν πεποιθέναι ἐπὶ Κύριον ἢ (*i.e.* μᾶλλον ἢ) πεποιθέναι ἐπ' ἄνθρωπον, etc.] This clause is not added in ver. 10.—οὐ χρείαν ἔχουσι, *have no need*) inasmuch as they are with the Shepherd, and have long ago obtained repentance. The righteous is in the (right) way; the penitent returns to the way.

8. Γυνὴ, *woman*) There is signified Ἡ σοφία, *Wisdom*, or in other words, Koheleth (Ἐκκλησιαστὴς): or else רוח, the Holy *Spirit*, even as the *Son* is alluded to in the 4th verse, and the *Father* in the 11th verse. The relation in which man stands towards God (the aspect under which God views him) is various.—σαροῖ, *sweeps*) This cannot be done without dust, [though not on the part of God, but] on the part of man.

9. Συγκαλεῖται, *calleth together*) forthwith.—τὰς φίλας καὶ τὰς γείτονας, *female friends and neighbours*) The angelic forces, viewed in themselves, have no distinction of sex. They are, however, regarded as acting either at home or abroad; Heb. i. 14, note: when abroad, they are represented in man's attire, which is suited to war: when at home, in the attire suited to peace, and which is that usually assigned to women.

10. Γίνεται, *there ensues* [*results, arises;* not *is*, as Engl. Vers.]) not merely *there shall ensue* or *arise* [as in ver. 7, *shall be*, ἔσται]. In this passage heaven is most openly spoken of; as is also hell, in ch. xvi. 23, which is the continuation of the same discourse. See the bond of connection between the two parts of the discourse, ch. xvi. 1, 14, etc.

11. Εἶπε δὲ, *moreover He said*) This parable has a degree of distinctness and separation from the first and second parables.

12. Ὁ νεώτερος) ὁ ἕτερος is the expression in Matt. xxi. 30. There is hereby signified a *pair* of sons different in character.—τὸ ἐπιβάλλον) So τοῦ καρποῦ τοῦ ἐπιβάλλοντός μοι λαβεῖν, 1 Macc. x. 29 (30).—μέρος, *the portion*) Each man receives his *portion* from God.—αὐτοῖς, *to them*) even to his elder son [as well as to the younger], though

he was not asking for it; not giving up to him, however, as yet, the full actual enjoyment,[1] as appears from ver. 31.

13. Ἀσώτως) A word employed with great propriety. Ἄσωτος, ὁ δι' αὐτὸν ἀπολλύμενος, *i.e. one destroyed by himself*, his own worst enemy; Aristot. b. iv. Eth. ch. 1, where ἀσωτία is excess of liberality conjoined with intemperance. [In this state, he was dead to his Fatherland, ver. 24.—V. g.]

14. Αὐτὸς ἤρξατο, *himself began*) He was not among the last [as one might have expected from the ample means which he had taken with him to the "far country"] to feel the pressure of the famine.

15. Τῶν πολιτῶν, *of the citizens*) although he did not himself become a *citizen* of that country. The man, whom a return to sound propriety of character is awaiting (is in store for), often, even in the midst of his wanderings (John xi. 52, "The children of God—*scattered abroad*"), retains a something which distinguishes him from the ordinary (those who are distinctively and peculiarly) citizens of the world.—ἔπεμψεν, *sent*) A great indignity done to him.—χοίρους, *swine*) A mean condition of life, especially according to Jewish notions [of swine being 'unclean' animals].

16. Γεμίσαι, *fill*) The greater was his emptiness, the greater in proportion was his appetite.—τῶν κερατίων) The Syriac Version has חרובא, from which the opinion seems in part to have originated, and in part is confirmed, namely, that of those who understand the word not of the husks of leguminous plants (pulse, beans, etc.), but of the fruit of the carob tree ("St John's bread"), called καρρούβια (from which comes the French word *carrouges*), which was the food used by the poorest of men and by swine: as is the view of Maldonatus, Bochart, Drusius, Simonius, and before them, some one or other in the Greek Lexicon brought out by ten writers at Basle, 1584. Add Buxt. Lexicon Talm., who, col. 821, shows that חרוב is a species of tree. No doubt all κεράτια are *siliquæ*, leguminous plants; whether all *siliquæ* are to be called by the name, κεράτια, I know not.[2]

17. Εἰς, *to*) The supply of foods that ministered to the scattering of his senses (which the French not inappropriately term *se divertir*,

[1] '*Usufructus*,' which is both the *usus* and *fructus*; whereas *usus* is only the *use*, without the *full enjoyment*. In both *usus* and *usufructus* the ownership is not given, but still remains in the hands of another.—E. and T.

[2] *i.e.* All κεράτια are 'siliquæ' no doubt; but the carob is a 'siliqua' of a particular *species*, "Siliqua Græca." Therefore it is not certain that this particular siliqua was called κεράτια.—E. and T.

[the word *diversion* implying that one is thereby *turned aside* from self-inspection]) had now failed. The commencement of his return to himself is immediately linked to the height of his misery: it is by the latter that his *mad* recklessness in sin is cooled down, so that the man returns *to himself*, and presently after [also] to God. His repentance is his conversion.—[ἐγὼ δὲ ὧδε, *but I here*) The word, ὧδε, after ἐγὼ δὲ, has the force of *here*, emphatically.—Not. Crit.]

18. Ἀναστὰς, *having arisen*) The first steps of repentance are herein accurately indicated.—Πάτερ, *Father*) The name, *Father*, remains the same [His willingness to receive us in that character, as our Father, remains], even though the sons be degenerate.—εἰς τὸν οὐρανὸν, *against heaven*) Comp. ver. 7 [which implies that the inhabitants of *heaven* have a concern in the sinner's recovery, and therefore also in the fall of the sinner, who accordingly in part sins *against* them].

19. Ποίησόν με) *Use me as.*—ἕνα) any *one* you please [even in the lowest position].—μισθίων, *of thy hired servants*) who are taken even from among strangers and aliens.

20. Καὶ, *and*) No sooner said than done.—εἶδεν, *saw*) returning back, starving, naked. Comp. ver. 22.—[καὶ ἐσπλαγχνίσθη, *and He had compassion* (the bowels of His compassion yearned over him). This truly is a forgiveness, not even attended with the lowering (contraction) of the countenance in displeasure, or with a frown on the brow, Jer. iii. 4. 12.—V. g.]—δραμὼν, *running*) out from His house. Comp. ἐξενέγκατε, *Bring forth* (viz. out of the house) the best robe, ver. 22. Parents, under ordinary circumstances, are not readily disposed to run to meet their children.—κατεφίλησεν, *kissed* him *warmly*) [How could a son have looked for a more gracious salutation, if even he had managed his property (and behaved) in the best way, when he was abroad?—V. g.]

21. Εἶπε, *said*) The son did not abuse his Father's graciousness, so as to prevent his proceeding to say what he had intended. Serious and earnest repentance does not satisfy itself with merely one thought unattended with cost or trouble.

22. Εἶπε, *said*) The son does not speak out all that he had determined to say; either because that, owing to the gracious reception given him by his Father, who came forth to meet him, his filial confidence being enkindled, absorbed all slavish feelings: or else because the gracious kindness of the Father broke off the words of the son [before the latter had spoken all he had intended to say].—πρὸς τοὺς δούλους, *to the servants*) He answers the son in very act [not

in mere words].—ἐξενέγκατε, *Bring forth*) in public. If this son had performed the greatest and best achievements, he could not have looked for a greater honour.—τὴν) *that* which is.—πρώτην) *the first*, the principal and best one. On the other hand, it is the *second chariot* [that is given by Pharaoh to Joseph], Gen. xli. 43.

23. Τὸν μόσχον τὸν σιτευτὸν) Judg. vi. 25, τὸν μόσχον τὸν σιτευτὸν καὶ μόσχον δεύτερον ἐπτὰ ἐτῶν.[1] The article denotes pre-eminent excellence.—εὐφρανθῶμεν, *let us enjoy ourselves* ['lætemur,' rejoice: Engl. Vers. "be merry"]) This word is repeated with the greatest emphasis in ver. 24, 32.

24. Οὗτος, *this*) This is a [triumphal] verse, or formula of words, and hymn, which has in it somewhat of rhythm, and seems to have been often repeated; see ver. 32: it was accompanied with symphony ('music'), ver. 25. The ancients used verse when strongly affected. See Gen. xxxvii. 33; 1 Chron. xiii. (xii.) 18, [which are in the Hebraic form of poetry, parallelism.]

25. Ἐν ἀγρῷ, *in the field*) as one *serving* [in the slave-like spirit] his Father: see ver. 29.—χορῶν, *bands* [*of dancers*]) joyously dancing [or exulting].

27. Ὁ ἀδελφός σου, *thy brother*) what should have been a moving argument.—ἥκει) Hesychius says, ἥκει, *i.e.* ἔρχεται or ἦλθεν, *he is come*.—ἔθυσεν, *hath killed*) The *servant* [εἷς τῶν παίδων] is represented as mentioning the killing of the calf rather than the *robe*, the *ring*, and the *shoes*, because it has the chief connection [rather than these latter] with the music and dancing. It is owing to this also that the elder son alludes to it in ver. 30, before that he saw his brother so beautifully clothed.—ὑγιαίνοντα) *Safe and sound*. Josh. x. 21, בשלום, *in peace*, which the LXX. render ὑγιής.

28. Οὐκ ἤθελεν, *would not*) Great perversity and unkindness on his part.—ἐξελθὼν, *having come out*) Great leniency and forbearance on the part of the Father.

29. Τοσαῦτα ἔτη, *these so many years*) In antithesis to ὅτε, *as soon as*, in ver. 30.—δουλεύω, *I serve*) A confession of the slave-like spirit which influenced him. He does not add [in the spirit of *Sonship*], *Father*.—ἔδωκας, *thou hast* never *given*) much less wouldest thou *kill* [ἔθυσεν, *mactavit*, ver. 27].—ἔριφον, *a kid*) much less *the calf*, ver. 27.—φίλων, my *friends*) In antithesis to πορνῶν, *harlots*, ver. 30.

30. Οὗτος, *that* son of thine) [Pointing to him contemptuously, as

[1] The reading approved of in Grabe's LXX.; but the Vatican copy has τὸν μόσχον τὸν ταῦρον.—E. and T.

the Pharisee at the Publican]. See ch. xviii. 11, where see the note. —ὁ καταφαγών σου τὸν βίον, *who hath devoured thy living*) The elder brother speaks invidiously.—ἦλθεν) He says, *has come*, speaking of him as he would of an alien: not, *has returned.*—αὐτῷ, *for him*) The Dativus commodi (Dative of advantage). [The elder brother means to say, *for that profligate.*—V. g.]

31. Εἶπεν, *He said*) He makes a twofold reply to the elder son's twofold complaint.—τέκνον, *son*) He addresses him by a loving title [Being filled with joy to overflowing on account of the return of His once-lost son.—V. g.]; nor does the Father immediately put away from Him (cast off) the envious brother.—πάντοτε, *always*) and it is not therefore necessary to rejoice with peculiar joy, as if something extraordinary had occurred: see ver. 7, at the end of the verse.—μετ' ἐμοῦ, *with Me*) It is better to rejoice (enjoy one's self) with the Father, than with a company of friends. See ver. 29 [ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ].—πάντα, *all things*) This expresses the pre-eminent and peculiar privilege of the Jewish people.—τὰ ἐμὰ, *which belong to Me*) There is therefore no need that thou shouldest seek external *friendships.*—σά ἐστι, *are thine*) For the younger brother had received his share; and the elder-born had the priority of succession to the Father's goods. Many things may possibly belong to the children of God, of which they are not privileged to have now the full enjoyment (usufructus). Therefore the elder brother ought not to have complained that a kid had never yet been given to him.

32. Ἔδει) Not only is the idea intimated hereby, *Thou oughtest to have rejoiced;* but this one, *Rejoicing ought to have been commenced as it has been at our house.* For it is a kind of apologetic defence against the complaint expressed in verse 30 [the *killing* of the *fatted calf* for such a profligate], with which comp. ver. 2 [in which the corresponding complaint of the Pharisees occurs, "This man receiveth *sinners*, and *eateth* with them"]. [How wonderful is the condescending kindness of the Father (in thus gently expostulating with one who evinced so bad a spirit)!—V. g.] So ἔδει, in the sense *it was befitting*, not *it would be befitting*, Acts i. 16 [Peter, speaking of *the past*, ἔδει πληρωθῆναι τὴν γραφὴν—περὶ Ἰούδα, *It was befitting* that the Scripture should be fulfilled concerning Judas].—ὁ ἀδελφός σου οὗτος, *this thy brother*) In antithesis to *this thy son*, in ver. 30 [which the elder brother had said contemptuously].

CHAPTER XVI.

1. Μαθητὰς, *disciples*) These disciples here are not inclusive of those Twelve who had left their all, and were rather to be accounted among those who were to be *made friends of* [*with the mammon of unrighteousness*, ver. 9]: but are those who had been publicans [ch. xv. 1]. And accordingly the Lord now speaks more weightily and sternly *with* the disciples, who had been publicans, than He had spoken *for* them (in their behalf) to others. The (prodigal) son, who has been recovered with joy, is not to have daily 'music' [in celebration of his recovery, ch. xv. 25, συμφωνίας], but is here taught to return to duty. —διεβλήθη) The verb has a middle force.[1] *Information was given* against the steward, and that on true grounds, whatever may have been the spirit that influenced the informer.—διασκορπίζων, [wasting] *squandering*) The Present, but including also the past. The same verb occurs, ch. xv. 13 [said of the prodigal, who "*squandered* [wasted] his substance with riotous living"]. The parable does not refer to all stewards; inasmuch as they rather, throughout the whole time of their stewardship, are bound to show fidelity, 1 Cor. iv. 2; but to those stewards who, in a long period of their stewardship, have mismanaged their business (abused their trust). The whole system of the world's conduct, in the case of their external goods, is a *squandering* or *waste*, since their goods are not laid out (bestowed and deposited) in their proper places; although very many of the unjust [worldly stewards of God's goods] seem to *gather together* [rather than to *squander* or *scatter*]. [For, indeed, whoever evinces alacrity in *scattering abroad* (in charity), he *gathers together* treasure in heaven.[2]—V. g.]

2. Τί τοῦτο, *what is this?*) The rich man speaks as if something had happened which he was not expecting. This implies that God puts trust in man.—ἀκούω, *I hear*) from the complaints which have been made to Me concerning thee. God is represented as *hearing of* his proceedings, as if He did not *see* them Himself. Thus the

[1] Sometimes said of a *true*, sometimes of a *false* accusation. Unless Beng. means the sense of *the Middle Voice*, he *got himself accused; i.e.* by his bad conduct he *brought himself into being accused* before his master.—E. and T.

[2] Luke xii. 33; Prov. xi. 24; Ps. cxii. 9.—E. and T.

steward was left to himself.[1]—τὸν λόγον) *the account* ['libellum,' *the account-book*].

3. Σκάπτειν· ἐπαιτεῖν, *dig; beg*) Death leaves no opportunity of either labouring or begging: Eccles. ix. 10 [There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest]. This accessory ornament of the parable [the digging and begging] is accommodated to the spiritual sense in the Apodosis, as far as the circumstances of the case admit.[2] The complete and utter ἀπορία, *helplessness*, of the steward is implied, if he is to have no place of refuge with the debtors of his Lord.—αἰσχύνομαι, *I am ashamed*) We may suppose him to mean, that he was ashamed to beg, by reason of excessive modesty, and a sense of his unworthiness.

4. Ἔγνων, *I know* [better the Eng. Vers. *I am resolved*]) He suddenly formed a plan.

5. Ἕνα ἕκαστον, *every one*) in order that he might put as many as possible under obligations to him; therefore two instances merely, for the sake of example, are subjoined in the following verses.

6. Δέξαι) *receive* from me.—γράμμα, thy *bill*) bond, or agreement to pay.—ταχέως, *hastily*) stealthily.—πεντήκοντα, *fifty*) A large present: comp. ver. 7. It is at a great cost that a friend is to be gained.

7. Σὺ δέ, *but thou*) The conjunction indicates, that the steward did not transact business separately with every debtor.

8. Ἐπῄνεσεν) Not merely did He ratify the measure adopted by the steward, but He approved of and *praised* it.—ὁ κύριος, *the Lord*) of the steward: see ver. 3, 5.—τὸν οἰκονόμον τῆς ἀδικίας, *the steward of injustice* [*i.e.* Hebraicè, *the unjust steward*]) The steward is called *unjust*, not merely on account of the original squandering away of his master's goods, but also on account of his newly-adopted plan, whereby he intercepted fifty baths (*measures*) of oil and twenty cori,[3] and bestowed them on the debtors, though the property did not belong to him but to another, viz. his master, in order that he might provide for himself. Compare with one another verses 4 and 9, in

[1] That is, to his own free agency, the rich master not interfering with him: just as God seems, as it were, not to interfere with man, and only to *hear* of man's doings, though He really *sees* and controls all things.—E. and T.

[2] The Apodosis to the parable is in ver. 9; and ὅταν ἐκλίπῃ, *when ye fail*, there, corresponds to σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι, *I cannot dig, to beg I am ashamed*, in this ver., implying utter 'failure' of resources.—E. and T.

[3] Also translated in Engl. Vers. *measures*. But the Cor, Ezek. xlv. 14, which the Hellenists write κόρος, is the same as the ancient *homer* חמר (a heap), the largest measure of dry goods. The *Ephah* is the tenth of this: and the *bath* in liquids answers to the ephah in dry goods.—E. and T.

both of which ἵνα, ὅταν, *in order that, when*, occur [and mutually correspond]. Furthermore, from this *injustice of the steward* the *mammon of injustice* (*unrighteousness*) himself takes his denomination, ver. 9; in the same way as a little after the term *unjust* is first said of the man, and from him subsequently the term is applied to the *mammon*, ver. 10 ["He that is *unjust*," ἄδικος], 11 ["in the *unjust*" or "*unrighteous* mammon"]. Moreover, the steward was *unjust*, not towards the debtors of his master, but towards his master himself: therefore man is regarded as "unjust," who does not use mammon precisely for the advantage of God, so to speak, but for that of his own self. That *injustice* is either of a kind, coarse, nefarious, and calculated to accumulate punishment on him: such as is described in the verses after this parable, 10, 11; or else, softening the expression *injustice* by the parable [to accord with its qualified meaning in the parable], it is of a kind refined, noble, and inoffensive. For as the term *just* is used according to the aspect of it presented in Is. xlix. 24 ["Shall the *lawful* captive delivered" or "the captivity of the *just*—be taken from the mighty"], so is *injustice* here used.[1] To wit, those goods, which are denoted by the term *mammon* are the goods *of another* ("another man's," ἐν τῷ ἀλλοτρίῳ, ver. 12), in the same sense as spiritual and eternal goods on the other hand (on the opposite side) are *our own* (τὸ ὑμέτερον, ver. 12, "that which is your own"). Moreover, whosoever seeks and derives his own advantage from the goods of another is so far *unjust*. Therefore, it is admirable indulgence, and *as it were* an exceeding degree of connivance, that God concedes to us, nay even advises us, that we should acquire friends for ourselves by means of His goods. He would have the *just right* of demanding, that we who are His stewards should dispense His goods precisely and exclusively to His advantage, so to speak, so as not to derive any benefit from them ourselves; whereas, as it is, He wishes that we should, with a noble exercise of the discretion given us, blend with the consideration of His interest, or substitute for it, a regard to our own interest. So God waives His *just right*, exhibiting thereby great condescension, to which the case is similar of which Rom. iii. 4

[1] That is, not in the sense of what is positively *unjust*, but in the negative sense of God *not* insisting on that which is His *rightful claim*, viz. supreme Lordship over earthly goods, so that His interest *solely*, and man's *not at all*, should be looked to: as in 2 Cor. xii. 13, Paul, when he did *not* avail himself of his *rightful claim* of maintenance from the Corinthians, says to them, "Forgive me this *wrong*," ἀδικίαν, the *non-exercise of my right*.—E. and T.

treats; where see the note. When we, *right or wrong, i.e.* indefatigably[1] receive and embrace the right so waived by God, we incur the charge of *injustice*, but an injustice of such a kind as is not only not censured itself, but is even regarded as combined with praiseworthy prudence. O how much more unjust as also more imprudent are they, who in the case of the goods of God seek solely their own self-indulgence. All *injustice* is no doubt a sin against God; and so the *injustice*, which is ascribed to mammon, might be taken in the bad sense which is the ordinary one: as Lightfoot, who compares the case of Zaccheus [who restored the goods which he had *wrongfully taken* and in this sense *made friends of the mammon of unrighteousness*], shows the phraseology ממון שקר, to be most common. But at the same time in this passage the *injustice* lay in the very act itself of the steward, whereby he acquired friends for himself; and that act drives us to adopt the recondite meaning of *injustice* given above.[2] Moreover it is a frequent catachresis [not strictly proper use of a word] often combining at once sweetness and grandeur, whereby a term for a thing which is not good is, notwithstanding, used in a good sense, there being extant no other more appropriate term. For instance we have ἄλογον (strictly *absurd, unreasonable*) in the catachrestic sense, *that which is not calculated upon:* ἀχάριστον (*ungrateful*) catachrestically, *that for which no sufficiently great thanks can be returned:* So also, ἐξέστημεν ("we are beside ourselves" with Christian zeal and love) καταναρκᾶν, and ἐσύλησα, 2 Cor. v. 13, xi. 8 ["I *robbed* other churches, taking wages of them," etc., "When I was in want I was *chargeable* (*burdensome*) to no man"]; and what comes nearer in point to the present case, διὰ κενῆς, Job. ii. 3, ix. 17 [*without cause*]; 2 Kings ii. 10, ἐσκλήρυνας αἰτήσασθαι ["Thou hast asked a hard thing;" *strictly*, σκληρύνω would imply a *hardening of the heart*]: Jer. xlix. 12 or 11, οὐ νόμος:[3] βιασταὶ [in a good sense] ἁρπάζουσιν in Matt. xi. 21: ἀναίδεια (*importunity* in a good cause) in Luke xi. 8. If this interpretation be thought too far-fetched, the 'Mammon' may be supposed to be called *unjust*, because it does not *justly* admit of the appellation '*goods*.'—ὅτι, *since*)

[1] 'Improbe;' Beng. refers to the double sense of *improbum*, that which is *not our strict right*, and that which is *bold* and *excessively persevering*. The same double sense holds good of the ἀδικιά here.—E. and T.

[2] And this sense alone gets over the difficulty, which there is in any other view, viz. that *God* commended the *injustice* of the steward.—E. and T.

[3] "They whose *judgment* was *not* to drink." See Biel's Thesaurus, νόμος being there משפט.—E. and T.

Jesus adds to the parable the reason for which the steward obtained such high commendation for prudence.—*οἱ υἱοὶ*) *The sons of this world* ["the children of this world"] (ch. xx. 34), are those who make this world, covered over as it is with thick darkness, and the world's goods their chief aim: *the children* [sons] *of light* (1 Thess. v. 5; Eph. v. 8), are they who though living in this *world* yet seek those goods of the light which *the Father of lights* bestows, James i. 17. This is a sublime sentiment, most worthy to come from the Divine lips of Jesus Christ.—*φρονιμώτεροι, more prudent*) The comparative is here used, and that in a not strict and a diminishing sense: For the prudence of the world does not deserve to be called *prudence* in the positive. The force of the comparative is already in the *ὑπὲρ* [*τοὺς υἱοὺς τοῦ φωτός*] *ὑπὲρ*) *Above.* The sons of the light do not exceedingly care for this world. On this account the sons of this world easily excel them, and carry off from them the *commendation* (*ἐπῄνεσεν*) of superiority in this respect; nor do the sons of the light always in very deed (in their actual conduct) evince as much prudence and vigilance even in spiritual matters [as the sons of the world evince in temporal matters]. See Matt. xxv. 5. They hardly have as much carefulness as is needed; the worldly have more than is necessary. [Hardly any son of the light would expend either fifty baths of oil or twenty cori of wheat, in order that he might gain for himself the favour of a certain (any particular) saint; but the men of this world at times acquire for themselves a friend or a patron at an enormous cost.—V. g.]—*εἰς τὴν γενεὰν, in respect to their generation*) *εἰς, in respect to*, is a qualifying limitation. [In truth, even the smallest spark of the more sublime prudence is more excellent than the highest degree of worldly prudence. For the latter, whether you have regard to the affairs of politics, or of war, or merchandise, or *literature*, or works of art, etc., sets before it an object which is continually fleeting and transitory: Whereas, the former aims at reaching the farthest goal, which alone is of the greatest moment, however ordinarily treated as secondary and utterly neglected it be by the men of the world.—V. g.] The fruit of worldly prudence is brought to its termination in not many years. The antithesis to *εἰς τὴν γενεὰν* is *αἰωνίους* in ver. 9, *everlasting* habitations.

9. *Ποιήσατε—ἵνα ὅταν—δέξωνται, make—that when—they may be about to receive* you) All these words are repeated from ver. 4 [*ποιήσω—ἵνα ὅταν—δέξωνται*].—*φίλους, friends*) Not merely are you to make single friends, each making one friend, but each should make more friends than one. See note on ver. 5. [A result which you

will not truly be able to effect with gifts of mere pence or farthings. —V. g.] In this case, a thing which seldom happens, the debtor [the 'friends'] loves the creditor ['you']. But, alas! what shall we say of the case of those, who not only are destitute of such friends, but who, by rapine and frauds, etc., make for themselves enemies, who sigh and cry to heaven against their oppressors.—ἐκ τοῦ μαμωνᾶ, *out of* [by means of] *the mammon*) not merely by the restoration of what has been [unjustly] taken away, but also by acts of beneficence, almsgiving, kindliness, indulgence, as Job did, ch. xxxi. 20.—ἵνα, *that*) Liberality alone is not sufficient: but yet this removes a great impediment in the way of entrance into the everlasting habitations [tabernacles].—ἐκλίπητε, *ye shall have failed*) viz. at death, when our stewardship is required of us [Eccles. ix. 10]. נרע LXX. render by ἐκλείπω, even in the case of the just. But in this passage He imimplies by the word, according to the force of the parable, such an ending of one's office (as steward) and of one's life, as would be wretched, if there were not friends already made, who should be ready to receive us.—δέξωνται, *they may be ready to receive*) viz. *the friends* [may be ready to receive], either in this life, or in that which is to come.[1] The heirs of heavenly good things will say, The Father hath ordered that these good things should be *ours* (ver. 12, τὸ ὑμέτερον, "that which is your own"); we wish that these should belong to you also, seeing that ye have benefited us. The Divine judgment hath both many interceders for averting punishment, and many approvers of the sentence of condemnation passed (et deprecatores et subscriptores). See 1 Cor. vi. 2. [No doubt, it is not those only upon whom one may have conferred a benefit, that are indicated here, but all, without exception, who, before one dies, have already passed to everlasting habitations, or else who (though not having yet entered them) have their own appointed place there. For the cause of all these is a common cause. And benefits are laid out to the best account when bestowed on the sons and servants of GOD.—V. g.] If the friends had no part to play in this instance [viz. in receiving their benefactors to everlasting habitations], what need would there be to make friends?—αἰωνίους, *everlasting*) This is put in antithesis to the *failure* implied in ὅταν ἐκλίπητε.—σκηνὰς, *tabernacles*, or *habitations*) They are so called on account of their

[1] Some of the *friends* you have made may be still in this life when your stewardship shall come to its close, others may be in the world above. Both alike shall wish your eternal salvation.—E. and T.

security, pleasantness, and the convenience of *dwelling together*, as it were, in one common mansion. There is not added *their own* [viz. habitations], as in ver. 4 [τοὺς οἴκους αὐτῶν], *their own houses*, because the σκηναί, *habitations*, belong to God.

10. Ὁ πιστὸς, *he who is faithful*) The mention of mammon being repeated (ver. 9, and ver. 11), indicates that this has a close connection with what goes before. And yet it is not *prudence* now, as heretofore, but *fidelity*, which the Lord commends. For *fidelity* generates and directs prudence. Πιστὸς, ἀληθινὸν (נאמן), and πιστεύσει, are conjugates.—ἐν ἐλαχίστῳ, *in that which is least*) Theology concerns itself with the *greatest* and with the *least* things. For it is in this view that the antithetic word πολλῷ, "in *much*," acquires also the force of a superlative, as רב.—ἄδικος, *unjust*) In antithesis to πιστὸς, *faithful*.

11. Ἐν, *in the case of*) *i.e.* when so small a matter is at stake.—ἀδικῳ, *the unjust* [unrighteous] *The unjust mammon* is opposed to the *true* [good]: and by a metonymy of the consequent [unjust] for the antecedent [worthless at least], it is used for that which is *least* and worthless; inasmuch as by reason of its worthlessness, it is committed and given even to *unjust* and faithless men; nay, to these especially, because they, with their whole soul and body, seize upon it and devote themselves to it, and esteem it as their one and only good, ver. 25. [Abraham says to Dives, "*Thy* good things"]. Every great thing has, through men's instrumentality either lately or formerly, contracted some stain of injustice. What an amount of injustice must the transference of ownerships throughout so many ages have been liable to impart to the tenures of property, even though at the present time the possessors may hold their property in all good faith?—πιστοὶ, *faithful*) External goods are given by way of a test to prove them.—οὐκ ἐγένεσθε, *ye have not become* [Engl. Ver. not so well, "ye have not *been*"]) having laid aside the faithlessness which was in you. This is the signification of the verb γίνομαι [as distinguished from εἰμι].—τὸ ἀληθινὸν, *the true*) Jesus speaks according to the heavenly sense [perception of the relative value of things]. *The true* good is that which is spiritual and eternal. Its preciousness is not equally liable to be exposed to the risk of *faithless* stewardship (management). No loss is sustained in the case of [this] mammon. —τίς, *who*) *i.e.* not I, nor my Father will.—πιστεύσει, *will commit*) in this life, where the danger is of faithlessness.

12. Ἀλλοτρίῳ, *that which is another's*) In the case of the external goods of the world, in the food needed for the belly. See 1 Cor. vi. 13; 1 Tim. vi. 7. In a different point of view it is carnal things,

not spiritual, which are called *our own*. 1 Cor. ix. 11 [If *we* have sown unto you *spiritual* things, is it a great thing if we shall reap *your carnal* things?]. Nay, indeed, all the good things of God are alien to a man, before that he becomes a *believer*, even those which are inferior and prior to the rest: but when a man has become a *believer*, all things become *his own*, even the greatest and the highest goods.—τὸ ὑμέτερον, *that which is your own*) that which belongs to the sons and heirs of God: ch. vi. 20 ["Yours is the Kingdom of God"] 1 Cor. iii. 22 ["All things are yours," etc.]. It virtually and in fact refers to the same thing as τὸ ἀληθινὸν, *the true* good, ver. 11.—ὑμῖν, *unto you*) This implies that he who fails to obtain salvation, might nevertheless have obtained it.—δώσει, *will give*) The verb πιστεύσει, *will commit*, corresponds to the noun τὸ ἀληθινὸν, ver. 11, and refers solely to this life, during which is the time of probation; the verb δώσει, *will give*, corresponds to the pronoun τὸ ὑμέτερον, *that which is your own*, and refers especially to the future life, in which there is no risk of faithlessness. Wherefore inasmuch as in the case of the one world faithlessness has place, but has not in the other, the cause why the true goods are not to be committed to those who have not evinced fidelity in the case of the unjust mammon, is the truth and exalted worth of the things which must not be exposed to any risk; and the cause why the goods which are their own, are not to be given to those who have not evinced faithfulness in the case of the goods which belong to another, is the unworthiness of those who had been intended to receive them as *their own*,—that unworthiness incapacitating them for so great an inheritance. No man can with the one and the same earnestness administer both things that are 'unrighteous' and things that are 'true:' or enjoy with one and the same soul both the things "that belong to another," and the things that are "his own."

14. Καὶ οἱ Φαρισαῖοι, *the Pharisees also*) His words were addressed to the disciples in the hearing of the Pharisees.—φιλάργυροι, *covetous*) A class of persons who are the most ready of all to take offence.—ἐξεμυκτήριζον, *they began to deride Him*) who was the teacher of singleness of heart. [Whereas they fancied themselves to be accomplished in (furnished with) such prudence as to be able admirably to combine the service of God and that of mammon.—V. g.]

15. Οἱ δικαιοῦντες—ἀνθρώπων) Ye do some things that are just, and thence *ye suppose yourselves to be just, ye feign that ye are so, and are regarded as such*. The antithesis is γινώσκει, *knoweth*.—καρδίας, *hearts*) The heart is the seat of justice and of injustice. [This axiom

is most powerfully effectual both in convicting the bad and confirming the sincere.—V. g.]—τὸ ἐν ἀνθρώποις ὑψηλὸν, *that which is lofty* [*highly-esteemed*] *among men*) What seems to men among their fellow-men the very height of justice (righteousness). Comp. ch. xviii. 14 [πᾶς ὁ ὑψῶν ἑαυτὸν], "every one that *exalteth* himself." This is the connection of the subsequent words, Justification of one's self before men, and loftiness of heart, nourish covetousness, and deride heavenly simplicity and singleness of heart, ver. 15, and despise the Gospel ["the Kingdom of God is preached," εὐαγγελίζεται], ver. 16, and disregard the law, ver. 17, a fact (their disregard of the law) which is shown by an instance of the violation of the law most necessary to be spoken to the Pharisees [who were given to adultery], ver. 18. The narrative concerning the rich man and Lazarus comprises all these points.

16. Ὁ νόμος, *the law*) Supply the predicate *have prophesied* (prophetizaverunt), [answering to the antithetic expression, εὐαγγελίζεται, *the Gospel* kingdom of God *is preached.*—καὶ πᾶς, *and every one*) Comp. ch. xv. [Then drew near *all* the publicans and sinners, etc.] —βιάζεται) with pious *violence presses into it* (assails it). Resolve the sentence thus, πᾶς (βιαζόμενος,) εἰς αὐτὴν διὰ τῆς βίας εἰσέρχεται.

17. Δὲ, *but*) Although I, the Christ, am here, with the Gospel; yet I do not set aside the law; Matt. v. 17, 18. He refutes the antinomian Pharisees. For there is no trace here or mention of any transition from the Pharisees to the Sadducees. In ver. 16–18 the Pharisees' contempt and abuse of the law, and at the same time the everlasting obligation of the law are noticed; and it is to this that the scope of the whole narrative as to the rich man and his brothers appertains: comp. ver. 29 ["They have *Moses* and the prophets," etc.].—πεσεῖν) διαπίπτειν נפל, Josh. xxi. 45 "There *failed* not ought of any good thing which the Lord had spoken." LXX. (43) οὐ διέπεσεν].

18. Πᾶς ὁ ἀπολύων, *every one who putteth away*) The cause also of divorce either on the part of him who put away his wife, or on the part of the Pharisees and Judges, may have been "covetousness," ver. 14, for the sake of the gain derived from the writing of divorcement. This abuse at that time prevailed to a great degree. [The express exception[1] (Matt. v. 32, xix. 9) in the case of one put away on account of adultery did not belong to this place: for in that case

[1] The Ed. Tert. Tubing. 1835, has 'deserta,' evidently a misprint for 'diserta,' as the Germ. Vers. has *ausdrückliche*.—E. and T.

it is not the husband but the unfaithful party (wife) who by the very act separates her own self from him.—V. g.]

19. Ἄνθρωπος, *a man*) This parable (for it is a parable, though a true narrative may lie underneath it) not only condemns the abuse of external goods by covetousness and pride, but also condemns a proud contempt of the law and the prophets: comp. ver. 14 et seqq. The rich man is the exact representative of the Pharisees: Lazarus is an example of the poor in spirit: The state of both respectively in this life and in that which is to come is shown.—πορφύραν καὶ βύσσον, *purple and fine linen*) forming a beautifully blending of colours.

20. Ὀνόματι, *by name*) Lazarus was known by his own name in heaven; whereas the rich man is not designated by any name (is not accounted worthy of any name or reputation marked by a name), ver. 25 ['Son'], but has merely a genealogy in the world, ver. 27, 28. [This is not due to the parabolic nature of the narrative, for] Even in a parable a proper name has place: Ezek. xxiii. 4 [Aholah and Aholibah]. However that there was really at Jerusalem at that time such a person, named Lazarus, is recorded by Theophylact from the tradition of the Hebrews.—ἐβέβλητο, *was lying*)[1] disabled in his limbs. His hunger and nakedness is opposed to the sumptuous fare and fine clothing of the rich man. The character which marked the soul of Lazarus is to be gathered in part from his own external condition, and in part from the opposite character of the rich man. —πυλῶνα, *gate*) that of a great house: the poor man was removed to a distance from the rich man, at such a distance however, as that the rich man might have been moved to compassion, and Lazarus at the same time might see his table. The antithesis is "Abraham's bosom," [κόλπον, ver. 22]. Comp. note Acts xii. 13 [πυλὼν is more spacious than πύλη, and may include the adjoining hall or uncovered entrance].

21. Ἐπιθυμῶν, *desiring*) So far was he from having in his spirit aught that was *lofty* [τὸ ἐν ἀνθρώποις ὑψηλόν], ver. 15.—[ἀπὸ τῶν ψιχίων, *of the crumbs*) The freedom (immunity) which Lazarus enjoyed from every worldly desire is hereby indicated.—V. g.]—ἀλλὰ καὶ) *nay* (but) *even*. This particle, the words, *not only so*, having to be supplied in the former member, usually intensifies the force of the words which follow.—οἱ κύνες) *the dogs*, strictly so called [not figura-

[1] Rather, *he had been laid* by others, not being able to move himself.—E. and T.

tively]. The utter desertion of the naked and outcast Lazarus is herein denoted. The words, *the angels*, in ver. 22, form a powerful antithesis to *the dogs* here.—ἐρχόμενοι, *coming*) not for Lazarus' sake, but for their own; as if he were a corpse [a carcase for them to prey upon].—ἀπέλειχον, *began to lick off*) The structure of the dog's tongue and its saliva impart relief to a body that is not much diseased; but these exasperate the pain of a body covered over with ulcers ('sores').—ἕλκη) *sores*, full of matter.

22. Ἀπενεχθῆναι) He was *carried away*, from the place that was strange to him (in which he was an alien) to his true country.—αὐτὸν, that *he*) *i.e.* his soul: inasmuch as Abraham also is designated in reference to the soul [not the *body*], although his *bosom*, and the *finger* of Lazarus, as also the *tongue* of the rich man, are mentioned.—εἰς τὸν κόλπον, *into the bosom*) as his own genuine son, the coheir and sharer of the same table with Abraham, who "sits down" to the banquet in the kingdom of the heavens [Matt. viii. 11]. An abbreviated mode of expression: For the bosom presupposes the banquet; the banquet presupposes the kingdom of the heavens. Lazarus attained to the kingdom of the heavens; nay more, to the banquet: nay even to the bosom of Abraham. Lazarus afterwards having become more intimately united to Abraham, is said to be ἐν τοῖς κόλποις αὐτοῦ, ver. 23, in the plural.[1] The Jews used to call the good state of the dead the *bosom of Abraham*, and the *garden of Eden*, with which comp. ch. xxxii. 43. See Lightfoot on this passage.—καὶ, *also*) Often two men die at the one time, who during life were next neighbours.—ἐτάφη, *was buried*) with great pomp. This formed the conclusion of those "good things," which the rich man received: see ver. 25.

23. Ἅδῃ, *hell*) ['inferno']. Neither Abraham nor Lazarus were ἐν τῷ ᾅδῃ, although the death and descent of Christ [to hell] had not yet taken place.

Ἅδης and Gehenna differ,

As a whole, and a part differ;

As a thing present, and a thing about to be, viz. after the day of Judgment;

As a receptacle of individuals, and a receptacle of all the bad without exception.

Ἅδης is much wider in its meaning, than *Gehenna*. Comp. Gen.

[1] An allusion to the *folds* of the garment *on the bosom*, or *in the lap*.—E. and T.

xxxvii. 35 ["I will go down into the grave (εἰς Ἅδου, *to Hades*) unto my son mourning"], where certainly Jacob is not expressing despair as to [the salvation of] his soul or that of Joseph [but merely his desire to follow Joseph to the unseen world of Hades]. In the first distinction which we have given between the words, Ἅδης itself and Gehenna itself are had regard to; in the third, it is the dwellers in each that are regarded. Abraham was ἐν τῷ Ἅδῃ in the widest sense of the term, as Ἅδης is used in the passage above quoted from Gen. But in Luke Ἅδης and the bosom of Abraham are opposed to one another.—ἐπάρας, *having lifted up*) A lamentable spectacle, presenting itself from the abyss.—[ἐν βασάνοις, *in torments*) And this, at a long interval before the last day; nay even preceding the death of Christ.—V. g.]—τὸν Ἀβραάμ, *Abraham*) but not God Himself. For which reason also he cannot cry unto God, *Have mercy on me.* —κόλποις) The plural expressing the space from the breast to the knees.

24. Αὐτὸς, *himself*). No longer now does he enjoy the attendance of slaves, but is a beggar himself.—πάτερ, *father*) Implying his "glorying in the flesh" [boasting of mere outward privileges of descent from the father of the faithful]: 'Son' in ver. 25 corresponds to 'Father' here.—πέμψον, *send*) Even as yet the self-indulger holds in little esteem Lazarus, even as yet in little esteem Moses: ver. 30.—ἵνα βάψῃ, *that he may dip*) This verb does not always imply a great abundance of water: from it is derived βαπτίζω. Not even the slightest mitigation is vouchsafed. This truly is "the wine of the wrath of God poured out, ἄκρατον, *without mixture*." Rev. xiv. 10, Chrysostom observes, ἡ τῆς ἐλεημοσύνης σταγὼν ἀμίκτως ἔχει πρὸς τὴν ἀπήνειαν, *A drop of the Divine compassion is not mixed with the unfeeling hard-heartedness* of this rich feaster.—γλῶσσαν, *tongue*) His tongue it was that had especially sinned.

25. Τέκνον, '*Son*') The correlative is introduced from the relative, *Father Abraham.* The proper name is not here added. For Abraham did not know him as his son any longer. Joshua also called the wretched Achan *Son* [after his guilt] in ch. vii. 19.—μνήσθητι, *remember*) The dead retain the recollection of former events: see ver. 27.—ἀπέλαβες) *hast carried off* according to thy desire [hast received as the portion which thou didst desire]. The rich man had not thought so during life. The price is large both of prosperity and adversity respectively:[1] for the sowing time is in this life.—τὰ

[1] *i.e.* The former, when bought at the expense of eternal misery, is dearly purchased: the latter, when endured in faith for the sake of the better portion, is a good purchase.—E. and T.

ἀγαθά, thy *good things*) חלקם, Ps. xvii. 14.—ἐν τῇ ζωῇ σου. So the LXX., ἐν τῇ ζωῇ αὐτῶν in the same passage.—τὰ κακά, *evil things*) There is not added here *his* [as *thy* was added in the case of the *good things* of the rich man].—νῦν δὲ, *but now*) An argument based on the principle of fair compensation, to explain why each should be so treated as he is.—παρακλεῖται, *he is comforted*) in respect to his former miseries: 2 Thess. ii. 16. He has no leisure [non vacat, *no time* or *opportunity*] now for departing [to cool thy tongue].—ὀδυνᾶσαι, *thou art tormented*) in pure and unmixed pain.

26. Καὶ, *and*) An argument drawn from the impossibility of the case.—ἐπὶ) This accumulates fresh reasons for rejecting his request. Comp. ἐπὶ, ch. iii. 20 [" Herod added this yet *to* (Engl. Ver. *above*) *all*," ἐπὶ πᾶσιν, and ch. xxiv. 21, σὺν πᾶσι τούτοις, *beside all this*.—ὑμῶν, *you*) [not *thee*] Therefore there are many in hell.—χάσμα, *a gulf*) viz. the distance that there is between the bosom of Abraham and hell.—ἐστήρικται, *there is firmly fixed*) By this word the prayer of the self-indulger is cut off hopelessly.—οἱ θέλοντες, *they who wish*) if they could.—διαβῆναι) διαβαίνω is said of one passing unrestrictedly and of one's self: διαπερῶ is said of one who crosses[1] by being carried.—οἱ ἐκεῖθεν) Expressed in abbreviated form for οἱ ἐκεῖ, ἐκεῖθεν.

28. Πέντε, *five*) Perhaps there were five Pharisees, who had especially 'derided' their Lord, ver. 14, and who did not hear the law and the prophets, ver. 16, 29; and who were like the rich feaster, if not externally, at least internally. Certainly the Lord knew the inmost character and also the number of such persons. See ver. 15. The sixth brother was he who was now crying aloud in hell: in contrast to those six, one individual, a seventh, viz. Lazarus, who also was of the posterity of Abraham, reached the bosom of Abraham.—ἀδελφοὺς, *brethren*) who are living securely and without concern about their state.—ἵνα μὴ, *that* they may *not*) In hell the classical adage, " Companions the solace of the wretched" [*Solamen miseris socios*"], etc., gives no comfort to the rich feaster. See, however, Ezek. xxxii. 31. The self-indulger, who previously had shown no compassion, now puts forth into exercise a kind of compassion, but one which does not correspond to the Divine compassion. He was worse when amidst his pleasures, than now, when amidst the tortures of hell.

29. Λέγει, *saith*) Abraham gives no answer on the point, whether Lazarus could be sent by him to the brothers of the rich man.

[1] Over a river or lake.—E. and T.

There is not, certainly, such a wide gulf separating from the earth either heaven or hell, as separates the two latter from one another. —Μωσέα, *Moses*) A personification for the Law, appropriately used here as being in antithesis to Lazarus. It is just the same as if they had Moses face to face. [Besides these means of conviction, we are supplied amply with the words of Christ and the writings of His witnesses, by whom also the resurrection from the dead is solemnly affirmed.—V. g.] The scope of this narrative is to commend Scripture, which the Pharisees despised, being 'covetous,' ver. 14, 'justifying' and "exalting themselves," ver. 15, and despising the law, ver. 17, all which feelings of the Pharisees are utterly swept away by Scripture. Moses and the prophets are here considered especially, inasmuch (in so far) as they testify concerning Christ Jesus, ver. 16, whom the Pharisees were deriding, ver. 14.—ἀκουσάτωσαν, *let them hear*) This is said sternly. No man is compelled. It is in the believing hearing of the word that we are saved, not by means of apparitions. Herod, as being one not desirous to hear, is not permitted to see a miracle. The question as to men's state after death is less openly and less at large treated of in the Old Testament [than in the New]; and yet that which is revealed on the subject must suffice for leading men (the Jews) to repent. They are mistaken who suppose that it is only by the revelation of those mysteries that the ungodly are to be gained over to religion.

30. Οὐχί, *nay*) Therefore the rich man during his life did not know the plan of salvation; and the wretched man, after having left behind his luxury, brought with him into hell his low estimation for Scripture. Hence he gave a counsel (proposed a plan) by no means in accordance with true theology. He supposed that, as he himself was now affected, so the survivors will presently be sure to be affected. Do thou [reader] rather look upon Lazarus whilst still living; so there will be no need of Lazarus' appearing after death. Ungodly men demand that in one moment the reality of things invisible should be shown to themselves, first of all, in a manner altogether palpable, and such as to exclude the possibility of faith:[1] they shrink back from laborious investigation, faith, and patience.—τις, *one*) Lazarus, or some one else.—ἀπὸ νεκρῶν, *from the dead*) Therefore the rich man had not believed, neither did his brothers then believe, that there is a hell or a state of blessedness.

[1] For where *sight* is, there is no scope for *faith*, which is trust or belief in things unseen.—E and T.

It is not professed Sadduceeism, as the tenet of a sect, which is to be inferred from this [as the condemning characteristic of the rich man], but practical atheism, wherewith even not merely the Sadducees, but the Pharisees also were tainted, with (*i.e.* notwithstanding) all their hypocrisy. They were really deriding mockers, ver. 14. And it is probable that *five* Pharisees are stigmatized in ver. 28 above the rest.—μετανοήσουσιν, *they will repent*) That there is need of repentance, all are aware, even without apparitions: for even the self-indulger knew this in hell; although he could not comprehend that Moses and prophets aim at enforcing this same truth.

31. Οὐδὲ ἐὰν—ἀναστῇ, πεισθήσονται, *not even if—shall have risen from the dead, will they be persuaded*) The rich man had said, ἐὰν—πορευθῇ μετανοήσουσιν, *if one shall have gone* to them from the dead, *they will repent:* now the hypothetical antecedent increases in force [viz. ἀναστῇ taking the place of πορευθῇ]; whereas, however, the consequent decreases in force [πεισθήσονται taking the place of μετανοήσουσιν.] There are many proofs afforded from the unseen world (Matt. xxvii. 53); but those proofs are not intended chiefly for this end, in order that mortals may repent. Another and a different Lazarus was raised to life, and yet they did not believe; John xi. 44, 53. Πείθεσθαι, as also ἀπειθεῖν, is at one time to be referred, for the sense in which it is to be taken, to the understanding, at another time to the will: often to both.

CHAPTER XVII.

1. Μαθηταῖς, *disciples*) as in ch. xvi. 1.—ἀνένδεκτόν ἐστι) So οὐκ ἐνδέχεται, *it is not a thing usual to happen* [προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ], ch. xiii. 33 [lit. a thing *not admissible in the common course* of things].—ἐλθεῖν, *come*) especially through the instrumentality of the Pharisees. [And their deriding cavils, ch. xvi. 14.—V. g.]

2. Τούτων, *of these*) By this pronoun, Luke shows evidently that "the little ones" were present in the midst of them.

3. Προσέχετε ἑαυτοῖς, *take heed to yourselves*) Not only do not give offence to others, ver. 1, 2, or take offence from others who sin against you, ver. 3, but also *take heed* lest ye be an offence or

stumbling-block to yourselves; Matt. xviii. 8. Comp. Gal. vi. 1, at the end of the verse.—ἄφες, *forgive*) So God deals with us.

4. Τῆς ἡμέρας, *in the day*) This passage many misapply, by erroneously connecting the idea with that in Prov. xxiv. 16 [A just man falleth seven times and riseth up again"] as if the just man fell seven times a *day*, and that, too, into *sins*.—ἐπιστρέψῃ, *turn himself again*) In antithesis to ἁμαρτήσῃ, if he *shall have trespassed*.—μετανοῶ, *I repent*) To say so openly and ingenuously, is not only not disgraceful, but is even salutary [tends towards one's salvation]: the mind of the offender and that of the offended party are thereby admirably healed. [In a similar way, also, it is expedient that we entreat pardon before God, not merely in general terms, but in respect to the particular lapses into sin of which we are conscious.—V. g.]

5. Εἶπον, *said*) Being moved with the sweetness of His words, ver. 4, they were wishing to have a more abundant enjoyment of the Divine benignity.—οἱ ἀπόστολοι, *the apostles*) who had in an especial degree need of great faith.—τῷ Κυρίῳ, *the Lord*) This appellation being put here implies, that this petition was a very solemn one.—πρόσθες, *add*) They hereby recognise the Divine power of Jesus. Jesus deals with their petition in ver. 6, and ver. 7–10.—πίστιν, *faith*) which surmounts stumbling-blocks, and freely forgives offences.

6. Εἰ) *if*) This IF itself sharpens the energies of minds striving after faith, and enlarges their powers so as to reach it. [By the very fact of setting forth the efficacy of faith, faith itself is increased.—V. g.]—συκαμίνῳ) שקמים, which the LXX. render συκάμινοι. The *morus* or *mulberry tree*, a tree often met in Palestine. See 1 Kings x. 27. Sometimes the συκομορέα is distinguished from it. See ch. xix. 4. See the lexicographers, and Bexa, on this passage. The wild fig-tree is a tree *most deeply rooted*.[1]—φυτεύθητι, *be thou planted*) with thy roots, so as to remain in the sea. It is a similar effect to this which is produced on believers themselves.—ἐν τῇ θαλάσσῃ, *in the sea*) They were at the time near the sea; comp. Matt. xvii. 20, 27.—ὑπήκουσεν ἂν, *it would obey you*) Metaphysicians term it the *obediential* power. The recognition of the Divine omnipotence, which faith apprehends, increases faith.

[1] The συκάμινος is *the mulberry tree*, Lat. *morus*, black and white, Theophr. Caus. Pl. vi. 6. 4. Συκόμορος or συκομορέα is *the fig-mulberry*, Th. σῦκον μόρον; an Egyptian kind that bears its fruit on the branches, and has leaves like the white mulberry. ***Ficus sycomorus***, Linnæus.—E. and T.

7. Τίς, *who*) viz. *is there?*—δὲ, *but*) There is apprehended by faith the Divine omnipotence, ver. 6, *but* what is still more blessed, the Divine *compassion* and grace, and that pure unmixed grace; ver. 7, et seqq.; comp. ch. x. 20. [The fact of the disciples' "names being written heaven," is to their faith a greater cause for joy than "the spirits being subject" to them].—ἐξ ὑμῶν) *of you*, men, or disciples. Bartholomew is said to have been a nobleman.—δοῦλον, *a servant*) Christ, whilst He increases their faith, seems to lessen (*disparage* or *impair*) it [by putting them on the footing of a *servant* or *slave*]. The groundwork that lies underneath great faith and prayer is lowly poverty of spirit, and a profound sense of our ἀχρειότης, *unprofitableness*, and of the debt of duty we owe Him. Ps. cxlvii. 11; cxxiii. 2, ["Behold as the eyes of *servants* look unto the hands of their masters, etc., so our eyes wait upon the Lord our God, until He have *mercy* upon us."]—ἀροτριῶντα, *plowing*) during the whole day: whence there follows, δειπνήσω, "wherewith I may have *supper*" [the meal at *the close of the day*].—εὐθέως, *forthwith, quickly*) In antithesis to μετὰ ταῦτα, *afterwards*, in ver. 8. Therefore we should construe εὐθέως with ἀνάπεσε, *forthwith sit down to meat.* Others [as the Engl. Ver., "will say unto him by and by,"] join εὐθέως with ἐρεῖ, *will forthwith say*, which gives a rather ax sense. For whether the master says this or that to the servant, he says it 'forthwith,' as soon as ever the servant hath come in from the field. But those persons wish *forthwith* or *quickly* to sit down to meat, who after they have laid aside all their other duties, fancy that the highest degree of faith should be ascribed to them, ["Qui missis cæteris officiis fidem sibi summam conferri oportere putant."] Whereas they please God, who walk modestly, and demand nothing in a spirit of arrogance.—παρελθὼν, *go forward and*) See note, ch. xii. 37.—ἀνάπεσε) Others read ἀνάπεσαι. But both Aorists of this are of frequent occurrence in the Active, not in the middle.[1]

8. Ἕως) *until*, even up to the time that, and as long.

9. Ἐποίησε, *he did*) viz. in "plowing, or feeding cattle," ver. 7. —οὐ δοκῶ) ["I trow not," I rather think not] Μείωσις.[2]

10. Ὅταν ποιήσητε, *when ye shall have done*) The consideration of

[1] BD read ἀνάπεσε. AΔ, and probably L, read with Rec. Text ἀνάπεσαι. Luke has undoubtedly ἀνέπεσεν in ch. xi. 37, xxii. 14. Therefore it is not likely that in this case alone he would adopt the form found in John, Matthew, and Mark, ἀνεπεσάμην, from which ἀνάπεσαι comes.—E. and T.

[2] The figure by which more is to be understood than what is expressed.—E. and T.

the apostles was at the time fixed too intently upon the obedience which they had heretofore rendered, especially as they saw the scandalous perversity [or the perversity which took offence (σκάνδαλοι) at the Saviour] on the part of others. See ch. xvi. 14. The Lord calls them back from the remembrance of such things [which tended to lead them to exalt themself by the comparison].—[λέγετε, *say ye*) We are to understand and supply the following, *So your faith will become great.* When the obstacles to faith have been taken out of the way, among which rashness and self-confidence easily hold the first place, faith of its own accord increases. For then the pure and unmixed grace of the Lord has unrestricted room for its exercise.—V. g.]—ὅτι) ὅτι seems twice to have the same force by Anaphora.[1]—δοῦλοι ἀχρεῖοι, *unprofitable* [dispensable] *servants*)[2] The emphasis lies on the word *servants* (slaves), and every servant ought to confess himself *unprofitable* from the very fact that he is a servant who owes all things [to his heavenly Master], who, if he is guilty of a delinquency, deserves stripes; if he does all things required of him, he deserves nothing as a matter of debt; he ought to feel as if he had done nothing; no thanks are to be considered due to him, whose part it is not to demand aught of importance to be assigned to him as regards either trouble or reward. God can do without our usefulness (services), being Himself alone 'good.' Rom. xi. 35. [Who hath first given to Him, and it shall be recompensed unto him again], Matt. xix. 17. David saith, ἔσομαι ἀχρεῖος [Engl. Ver., *vile*], ἐν ὀφθαλμοῖς σου καὶ μετὰ τῶν παιδισκῶν, ὧν εἶπάς με μὴ δοξασθῆναι, 2 Sam. vi. 22, where the antithesis δοξασθῆναι follows, not without mention of *servants* [παιδισκῶν]. He is wretched whom the Lord calls an *unprofitable servant*, Matt. xxv. 30: Happy is he who calls himself so. As to the word ἀχρειὸς,

[1] The figure by which the same word is repeated in the beginnings of sentences, clauses, etc. But ὅτι is omitted before δοῦλοι, and before ὃ ὠφείλομεν by Lachm. AX Syr. Vulg. *abc* Cypr. omit the ὅτι before δοῦλοι. But BD Orig. have it. ABD1*abc* Vulg. Memph. Orig. 3,565*c* Cypr. omit the ὅτι before ὃ. Rec. Text has it without any of the oldest authorities.—E. and T.

[2] Ἀχρεῖος is not *worthless* or *of no value*; for that servant is not *useless* who does all that his master orders him. Ἄχρηστος is not one who does not what is commanded—one who yields no benefit—one *useless*. But ἀχρεῖος is one οὗ οὐκ ἔστι χρεία or χρέος, *of whom there is* no *need*, a person we can dispense with, *dispensable*, one to whom God the Master owes no thanks or favour. Human pride is liable to fancy that it has done God a favour by doing well, and that God could do without men's services. See my note Matt. xxv. 30, and Tittm. Synom. —E. and T.

see Eustathius.[1] There is a Metonymy of the consequent for the antecedent. Say ye, We are *unprofitable servants;* that is to say, there is no greater return of thanks due to us, than if we had done nothing: Job ix. 21, x. 15.[2] Even the angels may call themselves unprofitable (dispensable) servants of God. And also the servant of a man may call himself an unprofitable servant, although he be profitable (serviceable) to his master. The reason is, I. The condition itself of a slave or servant [which makes service a matter of course, not something that can claim a reward]. II. In respect to God, there is to be added His own perfect blessedness. Acts xvii. 25 [Neither is worshipped with men's hands, *as though He needed anything*, seeing He giveth to all life, and breath, and all things]. Ἀχρεῖος is either used transitively, of one who is not profitable to another: or intransitively, of one who is of no profit to himself: and this again either of one's own accord, as David says that he will be [in the passage quoted above, 2 Sam. vi. 22], (not in the Hebrew, but in the Greek), or else involuntarily, as a servant or slave.—ὠφείλομεν, *we were bound by our duty*) as servants. The emphasis rests on this word, rather than upon the word, πεποιήκαμεν, *we have done.*

11. Διὰ μέσου, *through the midst*) On the confines of both Samaria and Galilee. [The *remembrance* of the Saviour in His journey from Galilee through Samaria to Judea, was deeply engraven on men's minds by the following miracle.—*Harm.*, p. 416.]

13. Ἦραν φωνὴν, *they lifted up their voices*) An effort which their disease was scarcely admitting of. The one grateful Samaritan directed his voice to a pious use again in ver. 15.

14. Ἱερεῦσι, *unto the priests*) To more than one priest, because there were more than one leper. This would have to take place at Jerusalem, a long journey. It is thus that the Samaritan is brought over to the faith of Israel. [For which reason he is said in ver. 15 to have *returned*, ὑπέστρεψεν.—V. g.] By this command the previous healing is by implication indicated.

[15. Φωνῇ μεγάλῃ, *with a loud voice*) which was in itself a testimony to the fact of the cure having been performed, to the glory

[1] Matt. xxv. 30, the servant is condemned for being ἀχρεῖος: whereas here the servant is commanded to call himself ἀχρεῖος. The reason is, because the former had been also ἄχρηστος, one who did not work and yielded no benefit, and in *this* sense was *not wanted* (ἀχρεῖος). But here he is ἀχρεῖος in the sense, *not indispensable* to his Lord.—E. and T.

[2] Comp. Job xxxv. 7, 8, "If thou be righteous, what givest thou Him? or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man."—E. and T.

and praise of God. For it seems that the voice of lepers is ordinarily hoarse.—V. g.]

16. Σαμαρείτης, *a Samaritan*) ver. 11 [Belonging to *Samaria*, through the borders of which Jesus was 'passing'].

17. Οἱ δέκα, *the ten*) A specimen of His omniscience.

18. Οὐχ εὑρέθησαν, *there have not been found*) *i.e.* the nine have not been found.—ὑποστρέψαντες, *who returned to give*) A part of the Predicate. [In returning home from Jerusalem, it would have been but a slight deviation from their route to have repaired to Jesus; and yet they thought it too much trouble to go to Him.—V. g.]—δοῦναι, *to give*) They ought to have done so of their own accord.—ἀλλογενής, *alien*) who might seem to have been likely to have been benefited by the society of the rest, they being persons who were more bound to give thanks than he.

19. Πορεύου, *go thy way*) It was not befitting at that time, that the Samaritan should remain long with Him.

20. Πότε, *when*) They ask rather concerning the *time*, than concerning the *place*, which without dispute (or *distinction*) they supposed would be Jerusalem. The Lord answers both concerning the time and concerning the place, but in a way widely different from what they were supposing. Comp. ver. 37, ch. xix. 11, *et seqq.* [All along from Luke xvii. 20 to ch. xviii. 14 there is one continued reply to that question of theirs; and those particulars which we have in ch. xvii. 22–37, were repeated by the Saviour on the occasion recorded in Matt. xxiv., etc.—*Harm.*, p. 419. It is a course full of danger, to neglect present duties, and then to extend the exercise of our prudence forward to what is future.—V. g.]—μετὰ παρατηρήσεως, *with observation*) *with* such pageant as that one can gradually and successively observe the πότε and the ποῦ, the *time* and the *place*. The correlatives are: the messengers, whom these who are *observing* [*i.e.* who are on the look out, as if *the kingdom of God came with observation*] would wish to say, *here or there:* and these *observers* themselves, who require to know the *here or there*.

21. Οὐδὲ ἐροῦσιν, *neither shall they say*) viz. they who point out the kingdom. The verb put without the noun is consonant with this view. For the world does not recognise the messengers of the kingdom.—[ὧδε—ἐκεῖ, *here—there*) *Here* includes under it the notion of the present time; *there*, that of the future.—V. g.[1]]—ἰδοὺ γὰρ, *for*

[1] The note of the Gnomon on ver. 20, and the reference to ver. 37, implies that *place*, not *time*, is the *leading* idea of the answer as to the *here* and the *there*. Time is only a *subordinate* notion in it.—E. and T.

behold) Ye ought to turn your earnest attention to the fact: Then you will see that the kingdom of God is already within your reach. This true (well-grounded) *Behold*, is put in antithesis to the *Behold* ["*Lo, here or there*"] which is looked for without good ground.[1] *For behold* (*ἰδοὺ γὰρ*) does not belong to (stand under) *ἐροῦσιν, they shall say.*—*ἐντὸς, within*) Ye ought not to look to times that are future, or places that are remote: for the kingdom of God is within you; even as the King Messiah is in the midst of you: John i. 26 ["There standeth one among you (*μέσος ὑμῶν*) whom ye know not"], xii. 35. *Within* is here used, not in respect of the heart of individual Pharisees (although in very deed Christ dwells in the heart of His people: Eph. iii. 17), but in respect to the whole Jewish people. The King, Messiah, and therefore the kingdom, is present: ye see and ye hear [Him]. The LXX. use *ἐντὸς* answering to קרב of those things which are in a man; but in this passage He is speaking of more than one. So the LXX. ed Hervag.,[2] Deut. v. 14, *ὁ ἐντὸς τῶν πυλῶν σου.* Raphelius compares the words found in Xenophon, *ὅσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο*, "whatever both property and men were *inside* (within), *with them*, in the camp."—*ἔστιν, is*) The Present, appositely, and with emphasis. It cannot be said, the kingdom *cometh*, but it *is now present:* see John iii. 8.

22. Μαθητὰς, the *disciples*) who were likely to comprehend that saying, rather than the Pharisees.—*ἐλεύσονται, shall come*) Jesus intimates hereby that the present time of the kingdom of God [the time of its being present] will have passed away [will become past], whilst the Pharisees are seeking and inquiring when it is to come. His reply embraces events further off, ver. 24, *et seqq.*, as well as nearer events, ver. 31, *et seqq.*—*ἐπιθυμήσετε, ye shall desire*) A hypothetical statement;[3] for afterwards the Paraclete allayed that desire, but only in the case of the Christians: see ch. xxiv. 49, 52. [Avail yourself of present privileges.—V. g.]—*μίαν*) one of such days, as ye have now in great numbers,[4] Matt. ix. 15: inasmuch as ye now

[1] AD*abc* Orig. 1,238*c*, 4,294*c*, Hil. Vulg. have *ἢ ἰδοὺ ἐκεῖ*, as Rec. Text and Lachm. read. But BL omit *ἰδοὺ*; and so Tisch.—E. and T.

[2] This edition was brought out at Basle, Τῆς Θείας γραφῆς, παλαίας δηλάδη καὶ νέας ἅπαντα, by John Hervagius, 1545. The preface was by Melancthon. The text of Lonicerus is chiefly followed: there are in it some valuable various readings.—E. and T.

[3] *i.e.* If ye were to desire, or when ye shall desire, to see a day of the Son of Man, ye could not see it. The Pharisees had no such desire. The disciples would have it, when Jesus left them: Matt. ix. 15; John xvi. 6.—E. and T.

[4] See Amos viii. 11.—E. and T.

see Me with your eyes (See on the appellation, "Son of man," the note, Matt. xvi. 13): and the "heaven open," John i. 52. After His ascension, but one such day, and that the greatest of all days, still remains, namely, the last day: see ver. 30.

23. Ἐροῦσιν) *they shall say* [*See, or Lo, here, or Lo there*], the reverse of what happens in the case of the kingdom of God, ver. 21 [in the case of which "they shall not say, *Lo here, or Lo there*"]. But it is thus that they speak in the papacy, which affixes peculiar grace to particular places. The text is especially treating of the Apostolic age.—ἰδού, *Lo* [*See*]) Here He is: viz. the Son of man, *i.e.* Jesus Christ. It is not the false Christs and their followers who are meant; but those who do not with truth point out the true Messiah. —μὴ ἀπέλθητε, *do not go away*) in the simple sense.—μηδὲ διώξητε, *do not follow*) with ardour. Often undue eagerness impels one towards an object, to which true reason does not guide.

24. Ἡ ἀστράπτουσα, *that flasheth*) *i.e.* whilst it is in the act of flashing. It cannot be pointed out.—τῆς ὑπ' οὐρανὸν) Often the expression, *the earth ἡ ὑπ' οὐρανὸν, which is beneath heaven*, occurs in the LXX. Version, in Job and elsewhere.—οὕτως, *so*) most rapidly, and most widely.—τῇ ἡμέρᾳ, in His *day*) viz. the last day: Matt. xxvi. 64.

25. Πρῶτον, *first*) before that He enters upon that glory, in which He is about to come.—ἀποδοκιμασθῆναι, *be rejected*) in such a way as if He were not King. After the mention of His glory, immediately again comes the mention of His passion.—ταύτης, on the part of *this* generation) living in this age. It is hereby implied that the day of the Son of man would not be in that age.

26. Καθὼς, *even as*) The last times of all correspond with the deluge, in respect to the universality of the catastrophe; and with the destruction of Sodom, in respect to the fact of fire being the agency employed.—καὶ ἐν ταῖς ἡμέραις, *also in the days*) In the first instance, the actual day of the revelation of the Son of man in ver. 30 is called "the Day of the Son of man;" then afterwards also those days, which precede it, receive that appellation: the last days of [His] expectation: Heb. x. 13 [From henceforth expecting till His enemies be made His footstool]. Comp. the phrase, Ps. cxix. (cxviii.) 84, πόσαι εἰσὶν αἱ ἡμέραι τοῦ δούλου σου, "How many are *the days of thy servant?*" So also, before His coronation or nuptials, some time is assigned to the King or Bridegroom. A similar plural occurs, ch. ix. 51 [ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ], where see the note. [Though the day of His *assumption* or ascension was one day, yet the forty days before it and after

His resurrection were equivalent to a παρασκευή, or Preparation for it.]

[27. Comp. with this, ver. 33. How great, in truth, is the difference between those who are wholly immersed in temporal concerns, and those who give themselves up wholly to this one aim, that they may be enabled to stand accepted before the Son of man in the day of His appearing!—V. g.]

28. Ἐν ταῖς ἡμέραις Λὼτ, *in the days of Lot*) Gen. xix. 14.—ἠγόραζον, *they were buying*) Already the world had become more motley in its employments in the time of Lot, than in that of Noah; how much more so in our times, when the arts of merchandise, navigation, war, the bar [or *the market*], the school, the senate, etc., have been advanced to the highest perfection!

30. Ἀποκαλύπτεται) The Present, *is revealed*, suddenly and visibly.

31. Ἐν ἐκείνῃ, *in that day*) *that day*, on which the kingdom of God shall come. The day of Jerusalem being besieged is meant: comp. ver. 34, note: a day which has many points (aspects under which it may be viewed) in common with the last day. Comp. ver. 22. After Jerusalem had been destroyed, Christianity was most freely propagated. See ch. xxi. 28.

32. Τῆς γυναικὸς Λὼτ, *the wife of Lot*) who did not do what is enjoined in ver. 31. If you weigh well the strict meaning of the words, Gen. xix. 26, and the variety of the interpretations, which are carefully enumerated by Wolf on this passage, the substance of the facts will amount to this: Lot's wife looked back, and fled more slowly than her husband; and so, not reaching Zoar, she involved herself in that calamity of which the angels had warned her, and perished by a death nearly the same as befell the people of Sodom: for the extreme outskirts of the miraculous and fearful shower that rained on Sodom seized on the wretched woman, and deprived her of life, and suddenly scorched, covered over, discoloured, smote, and utterly changed [the state and look of] her body; so that she, who had not *run* as she ought, stopped altogether still. For her corpse, in that state, standing upright, and preserved from decomposition, is called a statue [pillar]: and that statue [pillar] was one, not of sulphur, but of that which is milder and yet akin to sulphur, viz. salt. Comp. Deut. xxix. 22; Mark ix. 49. The Asphaltic Lake, being a sea of salt, was similar. Had she fallen into the midst of the shower, she would have been at once wholly consumed; but whilst the fire was lightly playing about her, she became stiffened. However, there is no doubt but that either her dead body was buried

a short while after (as is usually the case with bodies which have been both overwhelmed with, and afterwards drawn out from, snows, waters, and sands, or which have been killed by Divine interposition, Lev. x. 5 [as was done in the case of Nadab and Abihu, Aaron's sons]), or else, when the salt melted, the body passed into decomposition. At all events, neither in the time of Moses nor in that of Christ, is that statue (pillar) said to have been in existence: and accordingly here He says, *Remember*, not, *Look upon, Fix your eyes on.*

33. Ζητήσῃ, *shall have sought*) [*i.e.* by *delaying* to flee to the Refuge]. See ver. 31, 32.—ψυχὴν, *life*) We must understand this of the whole man, as distinguished from the natural or spiritual life, which are respectively determined and defined by whatever is added in the language of the passages where they are intended to be understood.—ζωογονήσει) [*shall preserve alive:* a word of the LXX.] See note, Acts vii. 19.

34. Ταύτῃ τῇ νυκτὶ, *in this night* [not as Engl. Vers. "in *that* night"]) He does not say, ἐν ἐκείνῃ τῇ ἡμέρᾳ, "in *that* day," comp. ver. 31: Matt. xxvi. 31 [ἐν τῇ νυκτὶ ταύτῃ, "All ye shall be offended because of Me *this* night"]. There are in our own day, saith He, persons who shall reach those times so widely different. Comp. the *here* in ch. ix. 27 ["There be some standing *here*," etc., speaking of an event about to happen presently]. The event followed in the same generation: Matt. xxiv. 34 ["This generation shall not pass, till all these things be fulfilled"].—εἷς) [*the* one]. So very many MSS.: and the expression, εἷς—ὁ ἕτερος, is used just as ἑνὸς—τοῦ ἑτέρου [*the* one—the other], ch. xvi. 13; and πέντε—καὶ αἱ πέντε in Matt. xxv. 2.[1] Presently after, in ver. 35, Mill has omitted to notice, that in ver. 35 ἡ has also been omitted before μία, and that too in the text of Stephens' Edition.[2]

36. Δύο ἔσονται ἐν τῷ ἀγρῷ, κ.τ.λ.) Very ancient authorities exhibit this versicle in Luke also, as well as in Matt. (xxiv. 40). Moreover, that it was not transferred here from Matthew, is evident from the difference of the words in Luke, as compared with those in Matthew, as also from the different order of the versicles in each Evangelist. [This is the reason for the change of the opinion

[1] "*The one set of* five—and the other set of five." So Scholz reads, αἱ πέντε; but Lachm. and Tisch. omit αἱ.—E. and T.

[2] In ver. 34 AD read εἷς. B (judging from the silence of the collations) and Rec. Text, ὁ εἷς. In ver. 35 ALXΔ read μία: and so Tisch. BD and Rec. Text (Elzev.), ἡ μία: and so Lachm.—E. and T.

which is found in the larger Ed. For both the margin of the Ed. 2 and of the Vers. Germ., following the example of the Gnomon, receive that clause concerning the two men in the field.—E. B.] Matthew has two paragraphs, viz. the one concerning the *field*, and that concerning the grinding at the *mill:* Luke adds a third, concerning the two men in one *bed:* just as on another occasion Matthew has two paragraphs concerning 'following' Jesus Christ, ch. viii. 19, 20; to which Luke adds a third, ch. ix. 61, 62 ["Let me first go bid them farewell which are at home—No man having put his hand to the plough," etc.]. So likewise the former Evangelist has two paragraphs or clauses, viz. concerning 'bread,' and concerning "a fish," ch. vii. 9, 10: the latter Evangelist adds a third, viz. that concerning an 'egg,' ch. xi. 12.[1]

37. Ποῦ, *where*) Where shall that occur, which is described in ver. 34, 35?—ὑποῦ, *where*) The Lord indicates, by a periphrasis, the *where*, when He is now interrogated as to the calamities about to come, just as in ver. 21 He had answered on the question as to "the kingdom."—[τὸ σῶμα, *the body*) The whole Jewish nation, assembled at Jerusalem on the feast of Passover.—*οἱ ἀετοί, the eagles*) The Romans.—V. g.]

CHAPTER XVIII.

1. Δὲ καὶ, *moreover also*) as regards the preparation for those things about to come to pass. Comp. ver. 8.—πρὸς τὸ) that is to say, as concerns that all-important subject, prayer.—πάντοτε, *always*) night and day; ver. 7.—προσεύχεσθαι, *to pray*) Two parables treat of prayer: the one here, in ver. 1, *et seqq.;* and the second in ver. 9, *et seqq.* The first teaches us to unlearn (overcome, lay aside) indolent faintness; the second, to unlearn confidence in ourselves: two extremes deserving to be noted. For the words, ἐγκακεῖν, *to be faint* or *indolent*, and πεποιθότας ἐφ' ἑαυτοῖς, *i.e. self-confidence*, in a bad sense, are mutually opposed, ver. 1, 9; even as *confidence* or *trust*, in a good sense, 2 Cor. iii. 4 (πεποίθησιν ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν), and *to faint*, 2 Cor. iv. 1 (οὐκ ἐγκακοῦμεν), Eph. iii.

[1] D*abc* Vulg. Syr. support ver. 36 here in Luke xvii. But ABQ, and most Uncial MSS. and Memph. Version, omit it.—E. and T.

12, 13, are mutually opposed.—*μὴ ἐγκακεῖν*,[1] *not to faint*) The *cry* of the elect (*τῶν βοώντων*), ver. 7, is in consonance with this *not-fainting*. An example in point occurs, ver. 39 [the blind man near Jericho].

2. *Θεὸν—ἄνθρωπον, God—man*) 'Regard' to one or other of these two, God or else man, is certainly wont to influence most men, and to restrain judges from *injustice* (ver 6, "the *unjust* judge," lit. "the judge of *injustice*," *ὁ κριτὴς τῆς ἀδικίας*).—*μὴ φοβούμενος*) We are wont *φοβεῖσθαι, to fear*, the power of others; and *ἐντρέπεσθαι, to have regard to*, or *reverence for*, the estimation of others.[2]

3. *Χήρα, a widow*) one who is easily exposed to injury, and cannot readily find protection among men. Such doth the *Church* appear to the world.—*ἐκδίκησον*) Hence the expression used in ver. 7 is *ἐκδίκησις*. *Ἀντίδικος* and *ἀδικία* are conjugates.—*ἀντιδίκου, adversary*) 1 Pet. v. 8.

4. *Ἐν ἑαυτῷ, within himself*) of his own accord.—*τὸν, κ.τ.λ.*) The creed of an Atheist in power.

5. *Ἐκδικήσω αὐτὴν, I will avenge her*) for My own sake.—*ὑπωπιάζῃ*, lest she *beat* me *black and blue*[3]) An hyperbole suitable to the character of the unjust and impatient judge. Refer to this verb the words *εἰς τέλος*. For *ἐρχομένη* is as it were *παρέλκον* (redundant), which might be omitted, and yet the idea of the sentence remain intact and entire; the employment of it, however, imparts to the language sweetness and characteristic feeling, etc. [See Append. on "Moratus Sermo."] The importunity of the widow in seeking help waxed greater and greater.

6. *Εἶπε, said*) after having interposed a proper (requisite) pause, for the purpose of sharpening the attention of His hearers.

7. *Θεὸς, God*) Who is a most righteous Judge.—*ποιήσῃ τὴν ἐκδίκησιν, effect the avenging of*) These words are presently after repeated with the greatest force.—*τῶν ἐκλεκτῶν αὐτοῦ, of His own elect*) He is speaking of those elect in particular [besides the *general* truth taught by the parable] who were living at that time, and who were about to escape safe through the destruction of the city.—*βοώντων, who cry*)

[1] ABDLΔ so write the word; and not *ἐκκακεῖν*, as Rec. Text.—E. and T.

[2] In the earlier age of pure Greek, *ἐντρέπομαι* was construed with the Genitive of the person; but from the age of Plutarch downwards, with the Accusative of the person.—E. and T.

[3] "Lest she weary me." *Ὑπωπιάζειν*, Th. *ὑπώπια, the part beneath the eye:* hence *to give a black eye;* as Latin, *sugillo* from *sub cilia*. Metaphorically, *to tease* or *weary*.—E. and T.

as being in great straits, to ask for their being avenged. [As being destitute of every other aid. This was the sacred anchor of David, Ps. lv. 17, 18.—V. g.]—[ἡμέρας καὶ νυκτὸς, *day and night*) They severally cry night and day; but the cry of all, taken collectively, is undoubtedly altogether continuous, and never ceaseth.—V. g.]—μακροθυμεῖ) A striking reading [which, though the margin of the larger Edition judged it to be the inferior reading, is notwithstanding preferred to the other reading by the Germ. Version, which follows the margin of the Second Ed.—E. B.[1]] Any one may readily perceive the force of the construction (involved) in it: *The elect cry to God, but God* μακροθυμεῖ, *bears long* (delays the answer long), *in their case* (respecting them). The verb of the former member of the sentence in the text passes into the participle βοώντων, *who cry;* whilst the verb of the other member, μακροθυμεῖ, *bears long* (delays His purpose long), remains unmoved. I have brought together several examples of this construction, which has been assailed by many in all quarters, in my note on Mark iii. 27. Moreover in this passage there is commended that *long-suffering* [long tarrying in executing His purpose] on the part of God, whereby He regards both the wrongs done by the wicked and the sufferings of the saints in such a way (comp. Is. lxiv. 11, 12) [Ps. lxxxiii. 1, 2] as that He does not immediately make an end of both, although men think that His wrath against the wicked and His compassion towards the saints require a most speedy end to be made. At length there is accomplished that which is said of the just, Sir. xxxv. 22 (Al. xxxii. 18), οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς Κραταιός.

8. Ἐν τάχει) He will both "effect the avenging of His elect," and effect it *speedily.*—πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; *nevertheless when the Son of man shall come, whether shall He find faith on the earth?*) πλὴν, *nevertheless,* it is not so much the prayers of the pious (inasmuch as their faith, which evinces itself in their 'crying,' shall be reduced to a marvellous paucity and smallness) as the goodness and justice of God, which will accelerate the consummation. The πλὴν, *nevertheless,* and the ἆρα, *num* [an interrogative which expects an answer in the negative], have great ἦθος (characteristic feeling and graphic power); the negative assertion being modified and tempered by the interrogative form of the sentence. For He shall come, before that the faith of the godly utterly

[1] ABDQLX read μακροθυμεῖ; Vulg. "patientiam habebit;" Rec. Text, μακροθυμῶν, with *abc.*—E. and T.

fails. He does not declare that faith shall be universal; nor does He say that faith shall have been utterly at an end *on the earth*, replete as it shall be with iniquities and calamities, inasmuch as faith had not utterly ceased upon it even at the time of the flood, Heb. xi. 7. It was deemed [by God] right that there should be persons who should receive the Messiah, at His first coming, with faith: Luke i. 17 [It was John the Baptist's office accordingly "to make ready a people prepared for the Lord"]; much more therefore will it be deemed right that there should be believers, to whom He is hereafter to come, having been long expected by them [Ps. lxxii. 5, 6, 7, 17]; Matt. xxiv. 31, xxiii. 39, xxv. 1, *et seqq.* ["Five *wise*" were found when He came]; 2 Thess. i. 10; 1 Thess. iv. 17; 1 Cor. xv. 51; Heb. ix. 28; Rev. xxii. 20.—ὁ Υἱὸς τοῦ ἀνθρώπου, *the Son of man*) to Whom the judgment has been assigned, John v. 22, 27.—ἐλθὼν, *when* the Son of man *shall come*) from heaven. For the antithesis, *on the earth*, follows. From the verb εὑρήσει, *shall He find*, the participle ἐλθὼν has the force of a future: and He is speaking of His coming to *avenge* His saints: 2 Thess. i. 8: that is to say, He is speaking of His coming visibly for the last judgment; as the appellation, "Son of man," leads us to infer. Comp. ch. xvii. 24, 20.—εὑρήσει, *shall He find*) Comp. ch. vii. 9 [Jesus as to the centurion, "I have not *found* so great faith," viz. though *looking for* it].—τὴν πίστιν) *the faith*, whereby the godly trust in the Lord, and cry to Him. *The hope of better times* is neither confirmed nor discouraged (weakened) by this declaration. The worst of all times, and that most full of careless security, shall succeed to the better times,—a time most widely removed from (most alien to) faith, a time running on to the very *coming of the Son of man.*

9. Καὶ πρός τινας, *also to certain persons*) Previously He had spoken to the disciples, exhorting them to perseverance in prayer: now He deters *certain persons* from rashness and perverse self-confidence.—πεποιθότας ἐφ' ἑαυτοῖς, *who trusted in themselves*) in themselves, not in the grace of God, when praying; ver. 10. The antithesis is πίστιν, *faith*, which has respect to God, ver. 8. So πέποιθεν ἐπὶ τῇ δίκαιοσύνῃ αὐτοῦ, Ezek. xxxiii. 13, LXX.—ὅτι, *that*) For the very question at issue turns upon that, who in prayer is to be counted righteous [the self-justiciary, or he who stands righteous by *faith*].—δικαίοι) *righteous*, needing no justification, ver. 14. The antithesis is τῷ ἁμαρτωλῷ, "me, the *sinner*," ver. 13.—ἐξουθενοῦντας, *who made nothing of, despised*) accounting them unrighteous [as compared with themselves].—τοὺς λοιποὺς, *the rest* of men) all and each: ver. 11.

10. Ἀνέβησαν, *went up*) from their own houses, ver. 14. The temple was upon an elevation. Comp. the κατέβη, *went down*, ver. 14. [Truly one single going (to the house of God) is very frequently of the greatest moment.—V. g.]—προσεύξασθαι, *to pray*) In prayer, which has been the subject heretofore discussed from ver. 1, the whole state of the soul is brought out in exercise.—Φαρισαῖος, τελώνης, *a Pharisee, a Publican*) A striking sample of both classes.

11. Σταθεὶς, *standing*[1]) confidently, in his wonted place. This reciprocal form [having taken his stand, having stationed *himself*] denotes more than the neuter ἑστὼς, used of the publican presently after, in ver. 13.—πρὸς ἑαυτὸν) praying as one *dependent on himself* ("penes se ipsum," at his own disposal), giving ear to himself, as though he could bear no man to be next him. Comp. in ver. 9, πεποιθότας ἐφ' ἑαυτοῖς, "who trusted *in themselves*."—εὐχαριστῶ, *I give thee thanks*) By using this formula the Pharisee seems indeed to praise God [For it is with good reason, and deservedly, that thanks are rendered to God for deliverance from natural (temporal) destruction, if indeed that be done with truth and humility.—V. g.], but in reality he congratulates (prides) himself alone on his felicity: it is of himself alone that he speaks.—οἱ λοιποὶ, *the rest of men*) The Pharisee divides mankind into two classes: in the one class he groups together the whole human race; the second, that is the better class, he seems to himself alone to constitute.—ἅρπαγες, *rapacious* [extortioners]) He takes it as an established certainty, that the first and foremost class of sinners is that one under which he thinks the publican is included; in order that he may stigmatize him both in general with the rest of the class and also individually. The saying of the old poet accords with this: πάντες τελῶναι, πάντες εἰσὶν ἅρπαγες, *all publicans* (tax-gatherers) *are all extortioners*. See Gataker, Misc. posth. c. x.—οὗτος, *this*) Such language is indeed "the putting forth of the finger" [to point at in supercilious contempt and self-righteousness]: Is. lviii. 9.

12. Νηστεύω, *I fast*) The Pharisee boastingly shows that he is righteous towards God by his present prayers; and in relation to himself, by fasting; and towards other men, by paying tithes, etc.—δὶς, *twice*) on the second and fifth days of the week (Monday and Thursday).—τοῦ Σαββάτου, *the Sabbath*, literally) *i.e.* the week. Synecdoche [a part of the week put for the whole].—πάντα ὅσα, *all things whatsoever*) He boasts of his possessions.

[1] Comp. Isa. lxv. 5, "Who say, Stand by thyself, come not near to me; for I am holier than thou."—E. and T.

13. Μάκροθεν, *from a distance, afar off*) not presuming to draw near. —ἑστὼς) Neither σταθείς (ver. 11), *taking his stand* (confidently), nor falling on his knees, lest he should be looked at in praying.—οὐρανὸν, *heaven*) In the case of repentance, either fear is the predominant feeling, or else shame. Shame is a more ingenuous feeling than fear: ch. xv. 18, 21 (the prodigal son); Ezek. xvi. 52.[1] Better it is when the heart is melted and softened, than when it is merely bruised and broken with terror and the fear of punishment. The particles, after the rock has been bruised into sand, retain their previous hardness; whereas the heart of flesh, which has been made out of a heart of stone, pleases God, as being His own work, and in a greater degree gives glory to Him.—ἔτυπτεν, *was smiting*) [continued smiting] through grief of mind. Where there is grief, there is a hand [to smite one's self in self-reproach, as Ephraim when repentant, "After that I was instructed, I smote upon my thigh"], Jer. xxxi. 19.—στῆθος, *breast*) The seat of the conscience.—ἱλάσθητί μοι, *be propitious to me* [propitiated towards me]) He does not dare to make mention of God and of himself in immediate connection. His trust was in the Divine mercy. [This same form of expression is used both by true penitents and by hypocrites. In fact, these latter steal from Scripture the services of words; and when they fall upon formulas much noted in Scripture, they seek "refuges of lies" in them, however utterly alien they may be to the very power and spirit of them. It is thus that they make their plea the dying thief (robber) seeking grace at the last hour; as also Paul "glorying in his infirmity."—V. g.]—τῷ ἁμαρτωλῷ) to me, who am *the sinner*.[2] He thinks of no other man save himself.

14. Εἰς τὸν οἶκον, *to his house* [home]) whether in the parable his house be supposed to have been at Jerusalem, or in that locality where the parable was uttered. Comp. as to returning to one's own *house* [Mary], ch. i. 56.—ἤπερ ἐκεῖνος) Otherwise it is read ἢ ἐκεῖνος.[3]

[1] And 63, "That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."—E. and T.

[2] So Beng. translates it unequivocally in the Vers. Germ.: "Gott, sey versuhnet mir *dem* sunder." Alford is rather too rashly dogmatic in denying this force of τῷ. So as to ἱλάσθητι, as if "no doctrinal meaning *could be*" in it. Had the Jews no idea of propitiation in their sacrifices?—E. and T.

[3] Tisch. reads ἢ γὰρ ἐκεῖνος, with APQXΔ and later Syr. Cyprian and *bc* have "magis (omitted by *b*) quam ille Pharisæus." Lachm. has παρ' ἐκεῖνον, with BL Memph. Origen. D has μᾶλλον παρ' αἰκεῖνον τὸν Φαρισαῖον: and so the Syr. Version: *a*, "præ illum Pharisæum:" Vulg. "ab illo."—E. and T.

In either case μᾶλλον is to be understood, as in ch. xv. 7; 1 Cor. xiv. 19. The Pharisee was not justified at all; for he ἐταπεινώθη, *was abased.*

15. Καὶ τὰ βρέφη) *also infants.* Therefore they hereby recognised (acknowledged) the humanity of Jesus. [These things occurred beyond Jordan, on His journey towards Jerusalem: Matt. xix. 1, 13.—V. g.]

16. Προσκαλεσάμενος, *having called to Him*) the more on that account [because the disciples had 'rebuked' them], and with a gracious tone of voice and expression of countenance.—αὐτὰ, *them*) Great condescension: comp. ver. 19. With good reason [as best exemplifying it Himself] He recommends 'humility' to us in ver. 14.

17. Παιδίον, *a little child*) A παιδίον, or *little child*, has already somewhat of the use of his reason, so as to be able to *receive*, δέξασθαι ("the kingdom of God"); but the βρέφος, *an infant*, expresses even a lower degree, which is suited to the *touch* of the Saviour, ver. 15, 16. [The fellowship of the kingdom of heaven consists for the most part of little children.—V. g.]

18. Ἄρχων, *a ruler*) and that ruler a youth, Matt. 19, 20. [It was not so much the dignity of his rank, as his personal wealth, that influenced him, a young man though he was (whose besetting sin is not usually love of money), to draw back from the Saviour.—V. g.]

20. Τίμα, *honour*) even though thou art a *ruler:* ver. 18.

22. Διάδος) *distribute, thyself.* To do so is wont to impart great joy to the godly.

[23. Περίλυπος ἐγένετο, *he was much saddened* [very sorrowful]) The rich Zaccheus obtained what was much better in his joy (*i.e.* by his joyfully receiving Christ, than the rich ruler did by going away from Him in sorrow), ch. xix. 6.—V. g.]

27. Δύνατα, *possible*) An example of the possibility is afforded in the case of Zaccheus, ch. xix. 2, 9.

30. Ἀπολάβῃ, who shall not *receive*).—καιρῷ, *time, season*) This expresses something more near at hand, than if He had said αἰῶνι, *world, age*, as in the succeeding member of the sentence.

31. Παραλαβὼν, *having taken to Him*) in private: Matt. xx. 17.—πάντα τὰ γεγραμμένα, *all things that are written*) Jesus made of the utmost consequence those things which had been written. The Word of God, which is in Scripture, is the rule of all the things which shall come to pass, even of the things which shall come to pass in the life eternal.—τῷ) The Dative expresses the force of ϟ

prefixed, *i.e.* "*as concerns* the Son of man:" and there is included the notion of the Dativus commodi. See the end of ver. 33.[1]

32. Ἐμπαιχθήσεται, *He shall be mocked*) in jeering sport (being made game of).—ὑβρισθήσεται, *He shall be loaded with insults*) in deliberate earnest.

34. Καὶ, καὶ, καὶ, *and, and, and*) An ascending climax.—τὸ ῥῆμα τοῦτο, *this saying*) put forth by the Lord.—οὐκ ἐγίνωσκον) *they did not perceive the meaning of* (recognise and acknowledge); they shrunk back in horror from it, as something strange and unheard of: so in Rom. vii. 15, "For that which I do, οὐ γινώσκω, *I do not recognise*," as good ("I allow not," Engl. Vers.) They felt conscious that something disagreeable was being spoken, Matt. xvi. 22; but they did not in that consciousness go forward to the point, to which they ought to have gone.

[35. Τυφλός τις, *a certain blind man*) concerning whose companion see the note on Matt. xx. 30.—V. g.]

36. Τοῦτο, *this*) viz. this great crowd.

38. Υἱὲ Δαυὶδ, *Son of David*) The faith of the blind man is not offended, because the Saviour was called "Jesus *of Nazareth*."

[39. Πολλῷ μᾶλλον, *so much the more*) It is good to repel, in this way, interruptions of every kind (in our coming to Jesus).—V. g.]

43. Ἰδὼν, *having seen*) the miracle wrought by Jesus; as also having seen the holy joy of the man, on whom sight had been bestowed.

CHAPTER XIX.

1. Διήρχετο, *was passing through*) Therefore Zaccheus must have lived in the farther part of the town, and that tree was in the town itself.

2. Ἀρχιτελώνης, *a chief among the publicans*) A person very high in position among people of his own class; and one whose example, in being converted, it is probable that many followed.—πλούσιος, *rich*) Through this rich man's example the evil[2] is remedied, which another rich man had caused by his example: ch. xviii. 23.

[1] "He shall rise again." This was written *for* the Son of man—for His glory.—E. and T.

[2] The *confusion of ideas*, whereby many might think riches presented an *insuperable* barrier to entrance into heaven: see ch. xviii. 26, 27. Therefore Beng. uses the expression *turbârat* in the following clause: "Quod exemplum suo turbârat dives alius."—E. and T.

3. Εζήτει, *he was seeking*) Therefore he had known Jesus before by face.

4. Προδραμὼν, *having run on before*) with great eagerness.—ἀνέβη, *he climbed up*) External etiquette and manners would not allow a man of rank to climb up into a tree; but faith conquers every other consideration.—συκομορέαν, *a sycamore*) The sycamore, a tree of a nature standing midway between a fig-tree and a mulberry tree; a tree which grows to a great height. Comp. ch. xvii. 6, note.—ἐκείνης) viz. ὁδοῦ, χώρας. There is an ellipsis of διὰ, as in ch. v. 19, where see the note. Some have supplied the διά.[1]

5. Ζακχαῖε, *Zaccheus*) Zaccheus could not but both have wondered and rejoiced at his being thus addressed by name.—σήμερον, *to-day*) See ver. 9.—οἴκῳ, at thy *house*) See again ver. 9.—δεῖ με, *I must*) for the sake of thy salvation. See ver. 10.

7. Πάντες διεγόγγυζον, *they all began murmuring*) rather from a doubt [as to the propriety of His proceeding] as concerns the greater portion of them [*i.e.* as distinguished from "the Pharisees and the Scribes"], than with a feeling of indignation. [Comp. ch. xv. 2.—V. g.]—εἰσῆλθε, *He went in*) and that, too, of His own accord, engaging Himself to be the guest of a publican, a thing which on other occasions He was not wont to do. [This act is going even yet further than the act of eating with sinners in the way which is mentioned in ch. xv. 2, 5, 30.—V. g.]

8. Σταθείς, *taking his stand, standing forth*) [See note on ch. xviii. 11] with deliberate and ready mind.—τὰ ἡμίση) The Plural. So the LXX., Josh. xiii. 31 [τοῖς ἡμίσεσιν υἱοῖς].—ἐσυκοφάντησα, *I have defrauded* ["by false accusation"]) An ingenuous confession, accompanied with voluntary restitution.—[τετραπλοῦν, *fourfold*) according to the law. For Zaccheus was an Israelite, as appears from ver. 9. His Hebrew name is in accordance with this view.—V. g.]

9. Πρὸς) *to* him: and yet not directly ["*in reference to* him"]. Comp. the use of πρὸς in Rom. x. 21 [πρὸς δὲ τὸν Ἰσραὴλ λέγει, "but (in reference) to Israel He saith"].—σήμερον, *this day*) There may be hereby denoted *the day* on which a man, who was heretofore lost, begins to be one of Christ's own people. See Phil. i. 5 ["Your fellowship in the Gospel from *the first day* until now"]; Acts ii. 41, xvi. 34. Comp. John iv. 52.—σωτηρία, *salvation*) So in ver. 10, σῶσαι, *to save*. The word accords with the meaning of the name *Jesus*, [*God-Saviour*].—οἴκῳ, to this *house*) which had been lately in

[1] Rec. Text has δι' ἐκείνης: *a* has "per illa parte." But ABQ have ἐκείνης only: *bc* "illâ parte:" Vulg. and *d*, 'inde.'—E. and T.

bad repute. For the most part, the faith of the head of a family is followed by the members of the household.—αὐτὸς) *himself*, the chief person of the house.—υἱὸς Ἀβραάμ, *a son of Abraham*) as even the Hebrew name of Zaccheus shows.

10. Τὸ ἀπολωλὸς, *that which was lost*) viz. which had been lost (undone), both in the way of a loss negatively ('amissionem,' a losing by carelessness or inadvertence) and in the way of positive destruction ('interitum,' death, ruin). For the participle ἀπολωλὸς [that which was both *lost* and *destroyed*] corresponds to the two verbs, ζητῆσαι καὶ σῶσαι, *to seek and to save*. It was for this purpose that the Saviour came to the sinner, to his house.

11. Προσθεὶς εἶπε, *He added and spake*) Therefore the parable which follows has a most close connection with the preceding incidents; as also with what follows, ver. 28.—δοκεῖν, on account of their *thinking*) The Hebrews think that the Messiah will collect together in Galilee the brethren scattered in the world, and will lead them to the city of Jerusalem, as the seat of His kingdom: that He will thus commence His reign, and will much frequent the Mount of Olives. The aspect of things at that time was not unlike this. [Nor was their opinion erroneous in itself; but they formed their conception of the event rather out of the due season for it.—V. g.] The Lord teaches them the true judgment which they ought to form. See ver. 27, 41.—ἀναφαίνεσθαι, *to make its appearance*) in a manifest and visible manner on earth and in the city, and this without the agency of human power.

12. Εὐγενὴς, *noble*) Truly the *nobility* of Jesus was the highest nobility of all. Whereas they at the time did not suppose that He had as much 'authority' as He gave even to His servants. See ver. 17. [We may conclude, from the close connection of the discourse in Luke with what immediately precedes, that this parable is distinct from that which is recorded in Matt. xxiv. 14; Mark xiii. 34.—*Harm.*, p. 437.]—μακρὰν, a *far off*) viz. in heaven.—λαβεῖν, *that He might take* [*receive*]) as if an Italian nobleman should seek, in the Emperor's court in Germany, the sovereignty over his fellow-countrymen.—ἑαυτῷ) *for* (to) *Himself*, by His own power.—βασιλείαν, *a kingdom*) To this refer the βασιλεῦσαι, *reign*, in ver. 14: see also ver. 15, 27.—ὑποστρέψαι, *that he might return*) viz. from heaven, to His servants. See ver. 15.

13. Δέκα, *ten*) To the several servants a pound[1] a-piece.—πραγ-

[1] *Mina*, strictly L.4, 1s. 3d. in Attic coinage.—E. and T.

ματεύσασθε, *trade* with this [Engl. Ver. *occupy*]) This commandment accords in sense with that noted one, γίνεσθε καλοὶ τραπεζῖται, *be good bankers* (Make the most of your money).—ἔρχομαι, *I come*) "I come," He says; not, "I return." The second Advent is much the more solemn [more attended with outward state and majesty] of the two. [Therefore the first Advent is so eclipsed by the second, that the latter is not called His *return*, but His *coming*.]

14. Πολῖται, *citizens*) as the people of Jerusalem were.—ἐμισοῦν, *conceived a hatred* towards Him) See ver. 47.—ἀπέστειλαν, *sent*) after His departure.—τοῦτον, *this* fellow) They speak contemptuously.

15. Ἐπανελθεῖν, *when He was returned*) This has reference to the advent of Christ in glory.—βασιλείαν, *the kingdom*) the actual government.—φωνηθῆναι, *to be called*) by His angels.

16. Ἡ μνᾶ σου, *thy pound* [mina]) The servant ascribes the power not to himself, but to the goodness of his Lord.

17. Δέκα, *ten*) It is not for the one pound (mina) given, but for the ten which he had gained, that the reward is given. This implies degrees of rewards. Comp. ver. 19.—πόλεων, *cities*) A city is the reward for each pound (mina) gained: and yet not even a cottage [much less a city] could be purchased for a pound [mina]. Great is the grandeur and variety of things in the kingdom of God, although they are not yet known to us.

20. Ἕτερος, *another*[1]) who is contrasted with the two former servants. —ἐν) *in* a napkin, which affords no means of reproduction or increase.

22. Ἐκ τοῦ στόματός σου, *out of thine own mouth*) To the ungodly, the inner principles on which the Divine judgments are based, are not disclosed; but they are convicted in a way merely proportioned to their own capabilities of comprehension.

23. Τραπέζαν, *the counting-table*) in our days, the *Bank*.

24. Παρεστῶσιν, *unto them that stood by*) *i.e.* the Angels.

25. Εἶπον, *they said*) out of a feeling of admiring astonishment, free from envy.

26. Γὰρ, *for*) The interruption expressed in ver. 25 is passed by.

27. Ἐχθρούς, *enemies*) now no longer *citizens;* for they had *hated* Him, ver. 14.—ἐκείνους, *those*) Join this word with ἐχθρούς: comp. note 1. For ἐκείνους, *those*, has reference to ver. 14, and from it the appellation, *enemies*, is here inferred.[2]—ἐπ' αὐτοὺς) The reciprocal

[1] And a *different* character, as ἕτερος implies.—E. and T.

[2] Therefore ἐκείνους is the better reading, supported as it is by A*abc* Vulg. and D (before τοὺς ἐχθροὺς). Orig. 3,634*c*, Lucif. BL Memph. read τούτους. Lachm. and Rec. Text adopt ἐκείνους; Tisch. τούτους.—E. and T.

pronoun ("over *themselves*").—κατασφάξατε, *slay*) Implying degrees of punishments. Comp. [the case of these *enemies* with that of the unprofitable servant, ver. 24] ver. 26.—ἔμπροσθέν μου, *before me, in my presence*) A just spectacle.

28. Ἀναβαίνων, *ascending up*) Going to meet the fulfilment of the parable.

29. Ὡς, *as*) [when]. The several points of time in His journey are accurately noted. So in ver. 36, 37, 41, 45.—Ἐλαιῶν, *of Olives*) See ver. 37.

32. Εὗρον, *they found*) to their joy and the great augmentation of their faith. [They could not have been disappointed in obeying the command of Him, their Lord.—V. g.]

[33. Λυόντων, *as they were loosing*) in public, without having accosted or asked leave of any man.—V. g.]

34. Εἶπον, *they said*) using the same words as they had been commanded to use.

37. Ἐγγίζοντος, *as He was coming nigh*) to the city.—χαίροντες αἰνεῖν, *with rejoicing to praise*) There were joined together hymns and rejoicings.

38. [Λέγοντες, *saying*) The very prophecy which the Saviour had uttered in Galilee, ch. xiii. 35, was in this place fulfilled.—Harm., p. 445.[1]]—βασιλεύς, *King*) It was a noble movement on the part of the people [although His external appearance was not kingly.—V. g.]; but yet they did not understand in its deep significance what they were saying. Comp. ver. 11, and John xii. 16.—εἰρήνη ἐν οὐρανῷ, *peace in heaven*) See note, ch. ii. 14.[2]

39. Φαρισαίων, *of the Pharisees*) Unseasonable interrupters. [Whatever is not common, and of an every-day kind, seems an excess to inflated and envious hypocrisy; but the Divine power knows of no opponent that can check it.—*Harm.*, p. 445.]

40. Οἱ λίθοι, *the stones*) When power hath once gone forth from God, it does not return without accomplishing its purpose. It is wont to find something which it may rouse to act, whatever be the objects which come in its way. There were *stones* in that place. —κεκράξονται) The LXX. translators use this tense of the verb.

41. Ἰδών, *having beheld*) A new step in His approach to the city.

[1] But see my note, xiii. 35, which shows that the *full* accomplishment of the prophecy must be yet future: see below ver. 44, 46.—E. and T.

[2] See also note, at the latter end, on Col. i. 20. Angels looked on men with displeasure, because of the sin of the latter. Jesus hath 'reconciled' the former to the latter by the atonement, and so there is "peace in heaven."—E. and T.

The sight of it moved Him. It was on that very spot afterwards that the Roman siege of the city began. See on Matt. xxiv. 15.—[ἔκλαυσεν, *He wept*) Behold before thee the compassionate King, amidst the very shouts of joy raised by His disciples! Jesus weeps over Jerusalem, and yet compels no man by force.—(V. g.) But who shall endure the sword which proceedeth out of His mouth, when He shall appear, borne on the white horse? Rev. xix. 11, etc.—*Harm.*, p. 446.]—ἐπ' αὐτῇ, [*over* or] *concerning it*) not [*over* or] concerning Himself. Comp. ch. xxiii. 28.

42. Εἰ) *Would that!* אַף, which the LXX. render εἰ, Josh. vii. 7.—ἔγνως, *thou hadst known*) *the things which* make *for* (belong *unto*) *thy peace.* Comp. ver. 44 [where, *knowing the time of thy visitation*, answers to, *knowing the things which* make *for thy peace*, here].—καὶ σὺ) *even thou, thou also*, after the example of the disciples, ver. 37.—καί γε) *even truly* ("at least," Engl. Vers.), as yet [even still], after so many acceptable days.—ἡμέρᾳ σου, in this *thy day*) A day altogether peculiar and extraordinary. See the end of ver. 44; Ps. cxviii. 24 ["This is the day which the Lord hath made: we will rejoice," etc.]—ταύτῃ, in *this*) after so many other days, when thou mightest have taken measures to ensure thy salvation.—τὰ) This word depends upon ἔγνως.—εἰρήνην, *peace*) In antithesis to οἱ ἐχθροί, *enemies*, in the following verse. [There is included in the idea heavenly peace;[1] comp. ver. 38.—V. g.]—ἐκρύβη, *they have been hidden*) also[2] by the just judgment of God.

43. Ἡμέραι) *days*, which shall be many: because thou dost not regard the one day. See ver. 42.—καὶ, καὶ, καὶ, *and, and, and*) Three degrees of the straits to which they would be reduced.—συνέξουσι, *keep thee in, press hard upon*) Titus built a wall round the city, and thereby precluded the possibility of egress.

44. Τὰ τέκνα σου, *thy children*) The then existing age is denoted by this expression, extending to forty years subsequent, as in ch. xxiii. 28; Matt. xxiv. 34.—ἐν σοί, *in thee*) The people had been collected together at the time of the Passover, when the city was encompassed.—[λίθον ἐπὶ λίθῳ, *a stone upon a stone* ["one stone upon another"]) even in the very temple of the city.—V. g.]—ἀνθ' ὧν, *because*) The Jews, as Lightfoot observes, have assigned various causes, drawn from various sins, for their city being overthrown; the true cause is in this passage indicated.—[οὐκ ἔγνως, *thou hast not known*)

[1] *i.e.* Peace with heaven.—E. and T.

[2] Even as thou knewest not when thou mightest have known, so now, when thou wouldest wish, thou canst not know.—E. and T.

Rom. x. 19 ("Did not Israel know?"); nor hast thou even wished to know, ch. xiii. 34 (How often would I have gathered thy children, etc., and ye would not!).—V. g.]

45. [Καί, *and*) Noble zeal follows close upon His tears.—V. g.]—ἱερὸν, *the temple*) the stronghold of religion, where, upon seeing His zeal, they ought to have known and acknowledged the things which belonged to their *peace*.

46. Γέγραπται, *it is written*) See Matt. xxi. 13, note.

[47. Διδάσκων, *teaching*) This was in the greatest degree becoming in the King.—V. g.—καθ' ἡμέραν, *day by day*) What a gracious 'visitation!' [ver. 44.]—V. g.]—ver. 48. ἐξεκρέματο) ἡ δὲ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς, "For his life is *hung upon—suspended on* [Engl. Vers. *bound up in*]—the life of this" lad, Gen. xliv. 30. The assiduity of the people obstructed the approach of His enemies to Him.

CHAPTER XX.

1. [Διδάσκοντος, *as He taught*) He walked about, taught, and preached the Gospel in the temple, as in what was altogether *His own* house.—V. g.]—σὺν τοῖς πρεσβυτέροις, *with the elders*) These do not recur in ver. 19.

3. Εἴπατε, *tell ye* Me) Answering to Εἶπον ἡμῖν, *tell us*, in ver. 2.

6. Καταλιθάσει, *will stone*) It was not the province of the people to stone the priests and scribes when rejecting a prophet, however true a one he might be: but often even the perverse zeal of the multitude is by accident subservient to a good cause.

9. Ἤρξατο, *He began*). After that the scribes had given Him new cause for speaking.—λαὸν, the *people*) who needed to be fortified against the cavilling objections of the chief priests; [as also who needed to be fortified against the impending offence of His cross.—V. g.]—χρόνους ἱκανοὺς, *during long periods of time*) after the people's entrance into the land of Canaan; [from which event down to the destruction of Jerusalem by the Romans was a period of more than 1500 years.—V. g.]

10. Ἐν καιρῷ, *at the proper season*) viz. of the fruits.—δείραντες, *having beaten*) An ascending climax: *having beaten*, here; *having beaten and insulted* ["entreated shamefully"], in ver. 11; and *having*

wounded, in ver. 12. Such as is exhibited also in ἐξαπέστειλαν, *they sent away*, in both ver. 10 and 11, and ἐξέβαλον, *they cast out*, in ver. 12.

11. Προσέθετο πέμψαι) A Hebraism often found in the LXX. Version.

13. Ἴσως) Ἴσως occurs once in the New Testament, and once in the LXX. for אַךְ, 1 Sam. xxv. 21. It denotes, humanly speaking, an opinion, conjecture, or hope, which might reasonably be entertained (as also profane authors employ ἴσως for *per chance, it may be that*); in the present case there is signified the altogether wise frankness (sincerity) of the Divine goodness.

14. Λέγοντες, *saying*) The Scripture in weighty and true language expresses (portrays) the actual and real mind of men, which they themselves often do not think to be so bad as it is. Comp. ver. 16 [They said, "God forbid"]. God, who estimates things by the truth, and men, who habitually flatter themselves, weigh sins in very different scales.—ἀποκτείνωμεν, *let us kill*) Ch. xix. 47.

16. Μὴ γένοιτο) So the LXX. render the Hebrew חלילה. They mean to say this, *Far be it from us, God forbid*, that we should kill the heir. Comp. the following verse, and John xii. 34.[1] [Frequently it happens that men refuse to acknowledge as in them that degree of wickedness which God upbraids them with.—V. g.]

17. Ἐμβλέψας, *having looked stedfastly upon* them) in order to whet (stimulate) the attention of their minds respecting their own selves. The accent or tone, the gesture, and the expression of countenance, often render the force of the words more expressive.—γεγραμμένον, *which is written*) See Matt. xxi. 42, note.

18. Ἐκεῖνον) *that* great stone, of which the prediction had been given long ago in the Psalm.

19. Ἐν αὐτῇ τῇ ὥρᾳ, *in the same hour*) The hatred against Him increasing in violence. Comp. ch. xix. 47.—καὶ ἐφοβήθησαν) καὶ, *but* [*and yet*], *they feared.*—γὰρ, *for*) Refer this, *for*, to ἐζήτησαν, "*they sought* to lay hands on Him."—πρὸς αὐτοὺς, *in reference to themselves*) against themselves.

20. [Δικαίους εἶναι, *to be just men*) As if they were asking the question under distress of mind on a point of conscience. He who has a concern for conscience on the point, in actual fact carries away with him a clear reply.—V. g.]—λόγου) The same case follows

[1] Comp. John vii. 20: "Who goeth about to kill thee," with the, "God forbid" here.—E. and T.

the verb in ver. 26, *ῥήματος*.[1]—*τῇ ἀρχῇ*) *to the power* of the Jewish rulers, and afterwards to Pilate.

21. Ὀρθῶς, *rightly*) rigidly, with any bending of the truth [to suit a purpose].

[27. Ἀντιλέγοντες, *who deny*) The truth is the most ancient: error is a new and upstart contradiction raised against it; although from time to time those in error esteem their own opinion to be even the more ancient.—V. g.]

[28. The reading *ἐξαναστήσει* is to be preferred. Very often after a Subjunctive comes an Indicative. See the LXX., Deut. xx. 5, *μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἕτερος ἐγκαινιεῖ αὐτήν*.—Not. Crit.[2]]

31. Καὶ *οἱ ἑπτὰ*, *the seven also*) that is to say, the rest of the seven.

34. Οἱ *υἱοὶ τοῦ αἰῶνος τούτου*, *the children of this world*) who are subject to the law of mortality; not even all the pious being excepted, [who are not now as yet such as they shall be.—V. g.] The antithesis is, *the children of God* (*υἱοὶ—Θεοῦ*), in ver. 36.

35. Καταξιωθέντες, *who are accounted worthy*) Truly a great dignity conferred. So ch. xxi. 36 [*ἵνα καταξιωθῆτε*, "*that ye may be accounted worthy* to escape all these things—and to stand before the Son of man"].—*τοῦ αἰῶνος ἐκείνου, καὶ τῆς ἀναστάσεως*, *that world, and the resurrection*) Therefore even before the resurrection an entrance is given into *that world*.—*ἐκ νεκρῶν*, *out from the dead*) All shall rise again; but the godly shall rise again *out from among* the ungodly.[3] As to these latter, there is not preached and declared the *resurrection*, but a more profound death of the soul conjoined with the body. So Acts iv. 2.[4]

36. Οὔτε, *neither*) They have a body so perfect, that they are subject neither to the law of marriage nor to death, which gave occasion to the succession of brothers in the having to wife the one

[1] Ἐπιλαμβάνομαι governs the Genit. always, expressing *the part of* the thing laid hold of. So ἅπτομαι, and other such verbs expressing *touch* or *hold*.—E. and T.

[2] A reads ἐξαναστήσει. But the other best Uncial MSS. and Vulg., etc., read ἐξαναστήσῃ. The former may have come through the Harmonies from Matt. xxii. 24, ἀναστήσει, Indic. In the parallel in Mark the authorities are divided between the Indic. and Subj. as here.—E. and T.

[3] In reference to which fact, the term ἐξανάστασις is used by Paul (not merely ἀνάστασις), Phil. iii. 11, to express his great hope.—E. and T.

[4] Τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. However the word *resurrection*, ἀνάστασιν, is applied to *the unjust* as well as to *the just*, Acts xxiv. 15, though not with the addition, ἐκ νεκρῶν, *out from the dead*.—E. and T.

woman. That shall be a state more firm and lasting than the Adamic state.—*ἰσάγγελοι γάρ, for they are like* [equal to] *the angels*) An Ætiology (see Append. on this figure), assigning the reason why there shall then be no marriages.—*υἱοὶ τοῦ Θεοῦ, sons of God*) Equally as are the angels.—*τῆς ἀναστάσεως*) of the resurrection, which comprehends under it immortality. An antithesis to *die* (*ἀποθανεῖν*), and an instance of the figure Ploce.[1]—*ὄντες*) Resolve this into, *inasmuch as they are.*

37. *Καὶ Μωσῆς*) Not merely the rest of the prophets, but *even Moses.*—*λέγει, calleth*) In writing out the words of God, speaking concerning Himself.

38. *Πάντες, all*) Abraham, Isaac, and Jacob, and all of whom God is the God, but who are dead to men. *To men* they are dead; whereas to Him, *αὐτῷ*, viz. God, they live.—*γὰρ, for*) This is the very kind of conclusion in which the particle *therefore* (inferential) might have been expected. But instead of it, *for* is put down, as in Rom. iii. 28.[2] The *for* is used in this sense: Argumentation has been employed [proof has been adduced]: 'for' this was the point of the truth which needed to be demonstrated.—*αὐτῷ, to Him*) To God, not to mortals. Moreover, they so live to God, as to enjoy God [1 Pet. iv. 6].—*ζῶσιν*) all *live*, viz. with the soul: and so they shall live with soul and body. The whole time of the soul being separated from the body is, as it were, a moment in relation to the union which was originally intended, and which is destined to last for ever: also in relation to God, to whom things future are not in the least remote, nay, are most present and immediate: Rom. iv. 17 ["God—calleth those things which be not as though they were"].

39. *Καλῶς εἶπας, Thou hast well said*) On this ground also, as well as on others, the truth should be freely spoken, because, though (when) it offends some, it however is approved of by others.

[41. *Πῶς λέγουσι, how* (in what sense) *say they*) viz. Commentators, Doctors.—V. g.]

[1] See Append. A word employed twice, once to express the simple meaning, and afterwards an attribute of it. *Ἀνάστασις* first simply, then including *immortality* in it.—E. and T.

[2] This seems to me a misprint, though it is found both in the Quarto Edition of 1759, and the modern Ed. of Steudel. For in Rom. iii. 28, the inferential particle *οὖν* is employed, not *γάρ*, which Bengel's argument requires. Probably it should be Rom. ii. 28, *οὐ γὰρ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν*, etc., "*For* he is not a Jew who is one outwardly," etc.; where *οὖν, therefore*, might have been expected.—E. and T.

42. Ἐν βίβλῳ ψαλμῶν, *in the book of the Psalms*) Therefore at that time already, and long before, the Psalms were read in a collected form, constituting one complete body or work.

[45. Παντὸς τοῦ λαοῦ, *all the people*) To give public warning against dangerous men, is a duty in the highest degree necessary to be discharged.—V. g.]

[46. Θελόντων, *who wish*) Often a thing, not bad in itself, is vitiated by the wish and intent with which it is done.—V. g.]

CHAPTER XXI.

1. Ἀναβλέψας, *having looked up*) from His hearers to others. [Whatever thou mayest do, Jesus looks at thee also, and at thy action, and the intention with which thou doest it.—V. g.]

2. Τινὰ καὶ χήραν) He saw *a certain woman, and her too a widow.*

[3. Ἀληθῶς, *of a truth, in real fact*) Luke very frequently coincides with Mark; but Mark loves Hebrew modes of expression more than Luke does. Luke employs the Greek ἀληθῶς more frequently than the Hebrew ἀμήν. So the rest of the Evangelists are liberal in their employment of the term *Rabbi*, which Luke never uses. As Paul was the Apostle of the Gentiles; so Luke, the companion of Paul, had especial regard to the Gentiles in his writings.—*Harm.*, p. 474.]

5. Ἀναθήμασι, *dedicatory offerings*) There were various precious memorials dedicated to it for ever. See Josephus. [Such are in our day, for instance, banners, monumental slabs, and other things of the kind, which are wont to be hung up and erected in temples (churches).—V. g.]

6. Ταῦτα, *these things*) The Subject. The Predicate follows, which is subdivided into Subject and Predicate. *These things* are of such a kind, that *the days are coming* when, etc. So the LXX., 2 Kings i. 4: ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ' αὐτῆς, *the bed upon which thou hast ascended there* (the Nominative pendent forming the subject), *thou shalt not go down from it* [the predicate; subdivided into subject and predicate].

7. Οὖν, *therefore*) A particle expressing astonishment, combined with assent.—σημεῖον, *sign*) Both parts of the answer meet the question concerning the sign; ver. 11, 25.

8. Ὁ καιρὸς ἤγγικε, *the time draweth near* [hath drawn near]) viz. the time of the Messiah. The thing itself in the thesis (the general proposition) is true. Mark i. 15 ["The time is fulfilled, and the kingdom of God is at hand"]. The true Messiah has many characteristic marks, one of which is, the true time, to wit of both Advents. But false Messiahs and impostors boastingly alleged a false time for Jerusalem being ennobled by the setting up of the kingdom of God, at the very time when destruction was about immediately to assail it: ver. 24.

9. Πολέμους, *wars*) amongst equals.—ἀκαταστασίας, [Engl. Vers. 'commotions'] *seditions*) of inferiors against superiors, and intestine divisions, whereby the κατάστασις, *established constitution*, of states is swept away. These are the preludes of further *wars*. It is in this chapter especially that Luke presents to us the words of the Lord in language varied from that in which Matthew and Mark record them: ver. 15 ["I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay;" comp. with Mark xiii. 11, "Take no thought before-hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, speak ye: for *it is not ye that speak, but the Holy Ghost.*" Comp. also, Matt. x. 19], 20, etc.[1] So also, instead of *wars and rumours of wars* in Matthew [xxiv. 6] and Mark [xiii. 7], Luke says here, *wars and seditions*.

10. Τότε ἔλεγεν αὐτοῖς, *then said He to them*) It is indicated by the introduction of this formula, that a short pause intervened before He spake. So in ver. 29.

11. Φόβητρά τε καὶ σημεῖα, *both fearful sights and signs*) A Hendiadys.[2] These seem to have been in the lower region of the sky. Comp. with this, ver. 25, where greater signs are represented as about to follow. Not all prodigies are to be despised. See Josephus again.

12. Πρὸ, *before*) Πρὸ does not here so much denote time (comp. Matt. xxiv. 9, "*Then* [τότε] shall they deliver you up to be afflicted," etc.; *following after* the "pestilences, earthquakes," etc., in ver. 7),

[1] "When ye shall see Jerusalem compassed with armies, then know that the *desolation* thereof is nigh." Comp. with Mark xiii. 14, "When ye shall see *the abomination of desolation*, spoken of by Daniel, *standing where it ought not*" (in Matt. xxiv. 15, "stand *in the holy place*"); the phrases in Mark being altered from their Jewish form by Luke, into one more intelligible to the Gentiles for whom he wrote.—E. and T.

[2] *i.e.* One idea expressed by two words; meaning *fearful signs*.—E. and T.

as the chief weight of events [what is to be weighed in the mind *above* all else], as in 1 Pet. iv. 8.[1]

13. Ἀποβήσεται, *it shall turn out*) with salvation as its issue: Phil. i. 19 [“This shall turn to my salvation”].—ὑμῖν, *to you*) In Mark, ch. xiii. 9, it is αὐτοῖς, “a testimony *to* [‘against’] *them*.” The apostles were about to discharge the function of a testimony in relation to *them*.

14. Θέσθε, *lay it down as settled*) Make this your one labour, that ye give yourselves no labour. [It is, in truth, the best kind of study, to commit one’s self to God.—V. g.]

15. Ἐγὼ, *I*) In Matt. x. 20, this is attributed to “the Spirit of the *Father*;” whereas now Jesus speaks in accordance with His state in *His* exaltation.—δώσω, *I will give*) being always most immediately present with you.—στόμα, *a mouth*) Refer to this presently after the word ἀντειπεῖν, *to gainsay*. Often speech was given to the martyrs, even after their tongue had been cut out, in Africa, Belgium, etc. See Wits. Misc. T. 2, p. 901, *et seqq*. [Also comp. *Casp. Sagittarii* de martyrum cruciatibus, Ed. ii., 1696, p. 285, *seqq*. Add the observations made on Mark xvi. 17.—E. B.]—σοφίαν, *a wisdom*) To this refer presently after the word ἀντιστῆναι, *to resist*. Wisdom is power.—ἀντικείμενοι, *the adversaries*) It is easy to act as *adversaries* of believers; it is not easy to *gainsay* or *resist* them.

16. Καὶ ὑπὸ) *even* [Engl. Vers. not so well, ‘both’] *by parents*, not merely by strangers not related to you. [It is less appropriate to understand the declaration in this passage of the parents of Peter or of John (Mark xiii. 3), than of the parents of the remaining apostles or disciples.—V. g.]—θανατώσουσιν, *they shall put to death*) some: as James the brother of John.

18. Θρίξ, *an hair*) A proverbial expression.—οὐ μὴ ἀπόληται, *shall not perish*) namely, without the special providence of God,—without its reward,—before its time. Most of the apostles, or at least some of them, lived beyond the destruction of Jerusalem.

19. Ὑπομονῇ ὑμῶν) *in your patience*, to which ye have been called. A Paradox. The world tries to obtain the safety of its followers’ souls by repelling force with force. Not so the saints: Rev. xiii. 10 [“He that killeth with the sword must be killed with the sword.” But, “Here is the faith and *patience* of the saints”].—κτήσεσθε) *ye*

[1] Πρὸ πάντων, “*Above* all things have fervent charity;” after having said, “The end of all things is at hand.” The πρὸ πάντων, “*before* all things,” does not mean *time* in reference to the previous ‘end.’—E. and T.

shall obtain (ensure) the safety of (Matt. xxiv. 13 [He that shall endure unto the end, the same shall be saved]), with enjoyment and lasting advantage to yourselves.[1]—ψυχὰς, your *souls*) Even though ye should lose all other things. [Patient endurance is the most conducive of all things. By struggling and kicking back against (the pricks) we consult worst for our true interest.—V. g.]

20. Στρατοπέδων) *with armies*, legions.—γνῶτε, *know ye*) The siege will not be relaxed (raised) until the city be destroyed. The Jews, in their obstinacy, when the siege had already reached its height, supposed notwithstanding that the siege would be raised.

21. [Τότε, *then*) Where all human prudence fails, there Christians who bear the name with truth are helped by the word and guidance of their Master and their Lord.—V. g.]—αὐτῆς, *of it*) viz. the city: in which in the meantime they are directed to 'tarry:' ch. xxiv. 47, 49.—οἱ ἐν ταῖς χώραις, *who are in the country-regions*) who live in the towns and villages: see on Matt. xxiv. 16 ["Let them flee into the mountains"].

22. Ἐκδικήσεως) *of full exacting* [the force of ἐκ] *of vengeance:* Matt. xxiii. 35 ["That on you may come *all* the righteous blood shed on the earth, from the blood of righteous Abel unto the blood of Zacharias"]. The vengeance seizes upon those who do not flee; see ver. 23; Ex. ix. 19, 20. Whoever does not flee, after having been thus warned, and is thereby involved in the coming vengeance, let him take the consequences. This word has great emphasis, 2 Macc. vi. 14.—γεγραμμένα, *which are written*) For instance in Daniel.

23. Ἐπὶ τῆς γῆς, *on the earth* [but Engl. Vers. *in the land*]) even outside of Judea. The same phrase occurs in ver. 25; but with greater force, ver. 35.[2] [The omission of the particle ἐν is favoured as well by the margin of both Editions, as also by the Germ. Vers.—E. B.[3]]—ἐν τῷ λαῷ τούτῳ, *in the case of* ['upon'] *this people*) who have despised so great grace vouchsafed from heaven. [The introduction of the appellation 'Israel' is avoided in this case.—V. g.]

[1] Κτήσεσθε is the reading of AB Origen 1,295*d*: 'possidebitis' in *a* and Vulg.: 'acquiretis' in *c*. Κτήσασθε ('adquirite,' *gain* or *ensure the safety of*; not *possess*, as Engl. Vers., which would be κέκτησθε) is the reading of D*d* and Rec. Text. Bengel's words are "cum usufructi vestri," literally, *with the usufruct of yourselves.*—E. and T.

[2] "Upon the earth"—"On the face of the whole earth." This makes Bengel's interpretation of the words, ver. 23, more probable than that of Engl. Vers.—E. and T.

[3] ABCD*ac* Vulg. omit ἐν. Rec. Text has it, without any of the oldest authorities.—E. and T.

24. Ἔσται πατουμένη) This conveys the idea of something more than πατηθήσεται, *shall be trodden down;* it *shall be* (and continue) *in a trodden down state*, as also in a desecrated state: comp. note on 1 Tim. i. 9. The Derivation and sense of the old name of the city, Jebus, is in consonance with this.[1] So in Rev. xi. 2, *et seqq.*, "They shall tread under foot the holy city forty and two months;" although there the angel is speaking of a certain one time of its being trodden under foot, and that a very remarkable one; whereas in Luke the Lord is speaking of all *the times* of its being so trodden. In fact, in whatever way you explain the "forty and two months," Jerusalem has been already, for a longer period than that, trodden down by the Romans, the Persians, the Saracens, the Franks, the Turks; and it shall continue hereafter to be trodden down until *the times of the Gentiles* be fulfilled. Moreover "the times of the Gentiles" are the times appointed to the Gentiles wherein they are to be permitted to tread down the city: and these times shall be terminated upon the conversion of the Gentiles being most fully consummated: Rom. xi. 25 ["Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved"]; Rev. xv. 4 ["All nations shall come and worship before Thee"]; for certainly the Gentiles, whilst treading down Jerusalem, are themselves meanwhile unbelievers. The expression, "the times of the Gentiles," is used as "the time of figs," and "the time of the dead:" Mark xi. 13; Rev. xi. 18. It is not to be inferred from this that the temple and its worship of shadowy types is going to be restored; but yet there will be many at that time there, as indeed even at the present time there are some to be found, who are worshippers bearing the Christian name, and there shall be many too of these belonging to the people of Israel: and it is in the same last time that Gog and Magog shall make this assault: Rev. xx. 9. Ἄχρι, *until*, forms a tacit limitation in the verses. From this verse to ver. 27, are summarily comprehended all the times which are about to follow the destruction of the city down to the termination of all things.—καιροὶ ἐθνῶν) *the times of the Gentiles, i.e.* which are peculiarly their own. Αὐτῶν is not the expression used, but the term ἐθνῶν, *of the Gentiles*, is repeated, in order to show the correspondence of the event with the prediction. The article is not added. *The times of Israel*, which would have continued uninterruptedly, if Israel had been obedient, Ps. lxxxi. 13–16, are interrupted by *times of Gentiles*. These latter *times* had their own intervals of suspension, as in

[1] Judges xix. 10, *Jebus* = one who *treads under* foot.—E. and T.

the Fourth and Twelfth centuries. The plural, καιροί, is therefore used. A certain time of the Gentiles was fulfilled when Constantine was emperor; and then the treading down of Jerusalem abated; but not lastingly. The times during which the Christians held Jerusalem were brief intervals, if you compare them with the times in which the [unconverted] Gentiles held the city.

25. Σημεῖα, *signs*) different from those of which ver. 11 speaks.—ἐν ἡλίῳ, *in the sun*) The language is to be taken literally (not figuratively): because the *earth*, *sea*, and *heaven* (sky), are distinctly enumerated. [Those things (objects in nature) which are made mention of in the first days of Creation, are here set down in an inverted order: 1. The sun and the moon with the stars; 2. The earth and the sea; 3. The heaven.—V. g.]—[ἐπὶ τῆς γῆς, *upon the earth*) See ver. 26, 35.—V. g.]—συνοχὴ, ἀπορία, ἀποψυχόντων) *distress*, *perplexity*, *fainting*, form an ascending climax.—ἐθνῶν) *of* all *nations:* to which are opposed individual *men*, including also Jews. See following verse.—ἤχους) The common reading is ἠχούσης.[1] But the idea expressed is not that *the sea and the agitated water* or *waves roar;* but there is an ἦχος, *roaring*, of the sea, and a σάλος (*salum*), *agitation of the water*, whereby the ear and also the eye are struck. Comp. Ps. xlvi. 4 (3), ἤχησαν καὶ ἐταράχθησαν τὰ ὕδατα αὐτῶν, *their waters roared and were troubled.* Ἦχος is neuter also, as well as masculine, as we have shown in the Appar. Crit., p. 546 [Ed. ii., p. 208]. There are four clauses, all alike having the idea of terror connected with them: καὶ ἔσται ΣΗΜΕΙΑ ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις· καὶ ἐπὶ τῆς γῆς ΣΥΝΟΧΗ ἐθνῶν· ἐν ΑΠΟΡΙΑ ἤχους θαλάσσης καὶ σάλου· ΑΠΟΨΥΧΟΝΤΩΝ ἀνθρώπων, κ.τ.λ. The words ἐν ἀπορίᾳ are more closely connected with the words immediately following, than with those which go before, whether ἤχους καὶ σάλου be the Genitive of the object, or the Genitive of time [*with perplexity by reason of the roar and agitation of the sea;* or else, *with perplexity during the time that* (whilst) *the sea is roaring, and is agitated*]. The Genitive of the object may seem, no doubt, in this passage to give an unusual and forced (strained) construction, because ἀπορία, if it denotes *want* [as here, *want of means of escape, and of knowledge what to do*], is wont to have the Genitive of the subject-matter [the object of the want], as ἀπορία σίτου, χρημάτων, κ.τ.λ.; but there is no deficiency of analogous phrases, such as, ἡ ἐξουσία ὑμῶν, "power *over you*," 1 Cor. ix.

[1] D supports, as Rec. Text, ἠχούσης. But ABCLX read ἤχους; *a*, 'sonus;' *c*, 'sonitus,' and so the Vulg. "præ confusione sonitus [et (in some copies)] maris et fluctuum."—E. and T.

12; τὸ ὑμέτερον ἔλεος, *the mercy shown towards you*, Rom. xi. 31; ὁ φόβος τῶν Ἰουδαίων, *fear arising from the Jews*, John vii. 13; ταραχαὶ σκιᾶς θανάτου, Job xxiv. 17, in which passage the word ταραχαὶ [τάραχος in the Vatican MS.] answers to בלהות, as בהלה is rendered by ἀπορία in Lev. xxvi. 16. If this be not deemed a satisfactory explanation, ἤχους καὶ σάλου ought to be taken as expressing the Genitive of time, as χειμῶνος, νυκτὸς, σαββάτου, are used.—[θαλάσσης, *of the sea*) by reason of joy. Ps. xcvi. 11–13 ["Let the *sea* roar, and the fulness thereof—Before the Lord, for He cometh"], xcviii. 7–9.—V. g.]

26. Φόβου καὶ προσδοκίας, *fear and expectation* ["looking after"]) *fear*, viz. of things present; *expectation*, viz. of things future. Not even the saints shall be altogether exempt from some degree of terror: comp. ch. xxiv. 37, 38 [The disciples, after the resurrection, were on the sudden appearance of Jesus at first "terrified and affrighted." 'Joy' suceeds in ver. 41]: but soon they will recover themselves.—αἱ γὰρ δυνάμεις, *for the powers*) This is now no longer a mere sign, but one of *those things which are coming on the earth.*

[27. Ἐρχόμενον, *coming*) viz. to judgment. See ver. 36.—ἐν νεφέλῃ, *in a cloud*) The Singular. Comp. the note on Matt. xxiv. 30 (Whilst He shall have in His train many *chariots;* Plural; He shall ride in one chariot in particular: Singular).—V. g.]

28. Ἀρχομένων, *when* these things *are beginning*) Comp. the expression, "the beginning," in Matt. xxiv. 8. For this reason refer *these things* to ver. 8, 9, 10, *et seqq.:* and in this passage He is treating of the preparation for nearer events; *but* (δὲ) in ver. 34, 35, He is treating of the preparation for the last events of all.—ἀνακύψατε καὶ ἐπάρατε, *look up, and lift up your heads*) in order that as soon as possible ye may perceive the event answering to your expectation, and may with joy embrace it (welcome it). Comp. ch. xxiv. 5 [Not as the disciples after the resurrection, who, with "faces bowed down to the earth," "sought the living among the dead"]; Job x. 15 [If I be righteous, yet will I not *lift up my head*]. In the LXX. Version ἀνακύψαι is used to express, "to lift up *the head;*" also ἆραι κεφαλὴν, Judg. viii. 28.—ἀπολύτρωσις, *deliverance* [*redemption*]) from many miseries, ver. 12, 16, 17. Deliverance from the miseries which befell the Jews. [So long, to wit, as the shadows of the Levitical law, along with the City and Temple, were standing, the kingdom of GOD, or the free exercise of the Christian religion, did not as yet enjoy unrestricted scope. This is compared to the loveliness of the *summer*, ver. 30, 31: but old things must first be taken away. —V. g.]

29. Συκῆν, *the fig-tree*) A tree frequently met with, and early in shooting forth.—πάντα) *all* the trees, good and bad.

30. Ἀφ' ἑαυτῶν, *of your own selves*) even though no one should inform you of the fact. This is also to be understood in the Apodosis [" When ye see these things, etc., know that the kingdom of God is nigh, *though no one should inform you of the fact*"].—γινῶσκετε) *ye know*.

31. Ἡ βασιλεία, *the kingdom*) to which the old city must give place. [See ch. ix. 27. After the wicked vine-dressers (husbandmen to whom the vineyard was let) having been slain, the vineyard was let out to others: Matt. xxi. 41, 43.—V. g.]

32. [Ἡ γενέα αὕτη, *this generation*) A period of forty years elapsed between this discourse and the destruction of Jerusalem.—V. g.]—πάντα γένηται, *all things be fulfilled*) He is speaking of those things which formed the subject of the question in ver. 7, and which are discussed from ver. 8 to ver. 24; although not even is the appendix added, ver. 25–27, altogether excluded; for once that the beginning has been made, all the other events successively go forward without intermission, and are continually coming to pass, and roll onward towards the end.

34. Μήποτε βαρηθῶσιν, *lest at any time* your hearts *be weighed down* [" be overcharged"]) βάρος expresses drowsy torpor: Matt. xxvi. 43.—ἐν κραιπάλῃ καὶ μέθῃ, *with surfeiting and drunkenness*) κραιπάλη is the headache and sickness which the previous day's drunkenness entails.[1]—μερίμναις βιωτικαῖς, *the cares of life*) in planting, purchasing costly garments, gardens, houses, etc.: ch. xvii. 27, 28 [As in the days of Noah, and those of Lot].—αἰφνίδιος) *sudden*, unexpected, unforeseen. The same epithet occurs in 1 Thess. v. 3 [" When they shall say, Peace and safety, then *sudden* destruction cometh upon them, as travail upon a woman with child"]. Refer to this the, *for*, in ver. 35.—ἐφ' ὑμᾶς, *upon you*) To these are opposed all the rest of the world, who are mere *dwellers on the earth* [τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς]. The character of the latter is expressed in ch. xvii. 27, 28.—ἐκείνη, *that*) the last day. In antithesis to αὕτη, *this* generation, ver. 32. The universality of its visitation is in consonance with this view. See ver. 35.

35. Ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς) LXX. in Jer. xxv. 29, has ἐπὶ πάντας τοὺς καθημένους ἐπὶ τῆς γῆς. Comp. ὑμᾶς, *you*, the antithesis to this, in ver. 34, where see the note.

[1] Latin *crapula*, Th. ἁρπ-άζω, carpo, rapio; which would form ἁρπάλη, ῥαπάλη, and so κραιπάλη.—E. and T.

36. Ἀγρυπνεῖτε, *watch*) Mark xiii. 33.—ἐν παντὶ καιρῷ δεόμενοι [*praying always*], *praying at every season*) ch. xviii. 1. *At every season* or *time*, whether *these things* [ver. 28, 31], which are about to be immediately, are had regard to [viz. ταῦτα πάντα (ver. 31, 32), *these nearer events, which are about to befall the city.*—Not. Crit.], or *that* (more remote) *day, the day of the Son of Man:* ver. 28, 34. This brief sentence comprises the whole discourse concerning the city and the universal world.—ἐκφυγεῖν, *to escape*) suddenly.—σταθῆναι) As to the force of this word, see on Matt. xii. 25. [" Σταθῆναι, to be made to stand by another, to stand by the help of another; στῆναι, by one's own strength."—Ammonius.]

[37. Τὰς ἡμέρας, [" in the day time"] *during the days*) This refers to the days immediately preceding: comp. ch. xix. 47 [" He taught *daily in the temple*"]. For the Saviour, Matt. xxiii. 39, xxiv. 1, left the temple: a fact which Luke sets down later, inasmuch as being connected closely (cohering) with ch. xxii. 1, 2 (The chief priests sought how they might kill Him, as in ch. xix. 47); although in Matthew and Mark somewhat of the discourse of Jesus is inserted between (His leaving the temple and His celebration of the Passover).—*Harm.*, p. 482.]

38. Πᾶς ὁ λαὸς ὤρθριζε, *all the people used to come early in the morning*) Very different was their conduct a little after, ch. xxiii. 18 [" Away with this man," etc.]

CHAPTER XXII.

1. Ἡ λεγομένη, *which is called*) Therefore Luke takes it for granted, that the persons to whom he writes do not all know what the Jewish Passover was. So John ii. 13. Add John xix. 40, 42.

2. [Καὶ ἐζήτουν, *and* the chief priests *sought*) Judas 'sought' the same thing, ver. 6. A most wicked pursuit.—V. g.]—γὰρ, *for*) This assigns the cause why they had to 'seek' suitable means and a favourable opportunity (πῶς ἀνέλωσιν αὐτὸν, *how* they might kill Him). [Most wretched (pitiful) fear, succeeded by atrocious joy, ver. 5.—V. g.]

3. Εἰσῆλθε, *entered*) The time of the fact[1] is indicated in John xiii.

[1] *i.e.* Not the *first* entrance of Satan, but his taking *full* possession of Judas. Comp. ver. 3, 6.—E. and T.

27 [" After receiving the sop."] [It was before the day of unleavened bread that the thing (the entrance of Satan into Judas) so fearful to speak of occurred: ver. 7, John xiii. 1.—V. g.]

4. Τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, with *the chief priests and captains*) Different classes of men conspired together; στρατηγοὶ τοῦ ἱεροῦ were the leaders or *officers* of the Jews, in command of the soldiers who were on watch at the temple. See ver. 52. See Acts iv. 1, with which comp. 1 Macc. iv. 60, 61.

5. Ἐχάρησαν, *they were glad*) as at a thing which they had desired, though not expected.—συνέθεντο) *they covenanted.*

7. Ἦλθε, *came*) Sosinus Perastianus of Cephalonia explains this of the *near approach*, not of the actual *advent* of the day of unleavened bread, and for this object, in order that he may push forward the Passover to the Sabbath. See Cl. Hermann's Hist. of the Controv. concerning the Passover (de Azymo), p. 489. But this ἦλθε, *came*, is much more strict in its force than the ἤγγιζεν, *draw nigh*, in ver. 1. Therefore Luke must clearly mean to mark the actual arrival of the day of unleavened bread, just in the same way as Matthew and Mark do. [ἔδει, *it was necessary*) according to the direction of the law.—V. g.]

8. Πέτρον καὶ Ἰωάννην, *Peter and John*) Peter took precedency in point of dignity ('amplitudine'); and yet John was, of the two, the more intimate with the Lord. [Whilst both of these were executing His commands, Jesus was still able, now that the traitor was put away from their company, the more to confirm the remaining nine in the faith.—V. g.]

13. Εὗρον, *they found*) With the rejoicing of faith.

[14. Ἡ ὥρα, *the hour*) The evening hour, appointed for the eating of the Passover Lamb.—V. g.]

15. Καὶ, *and*) There is described in the verses 15–18, a kind of prelude, as it were, to the Holy Supper. Comp. Matt. xxvi. 29.—ἐπεθύμησα, *I have desired*) *He had desired* for the sake of the disciples, to whom He wished now at last to manifest Himself more openly in His very act of bidding them farewell; *He had desired* it for His own sake also, because He was about forthwith after it to enter into His glory.—τοῦτο) *this*, which is a Passover peculiarly memorable.—πρὸ, *before*) By this word, explanation is given of the τοῦτο, *this*. [His enemies were hardly leaving Him this much time (viz. sufficient to celebrate the Passover): but yet they were forced to delay the accomplishment of their purpose, even until both the

Passover banquet and several remaining incidents had passed by.—V. g.]

16. Ἕως ὅτου, *ever until*) Then shall the heavenly banquet be celebrated. See ver. 30.—πληρωθῇ, *it be fulfilled*) *i.e.* until the Paschal Lamb, the type of the heavenly kingdom, be superseded by the Antitype, which fulfils it.—ἐν τῇ βασιλείᾳ, *in the kingdom*) ver. 18, 30.

17. Δεξάμενος) Δέχομαι is said of that which is afforded or presented to another. Jesus acted, as the Head of the family: He caused the cup to be presented (held out) to Him.—ἑαυτοῖς, *yourselves*) He seems to have Himself drunk first. Comp. the preceding verses, but not also, ver. 20. Comp. Matt. xxvi. 26, note. [" Jesus, when giving the bread and wine, is not said to have Himself eaten and drunk, for it was not for Himself that His body and blood were to be offered."]

18. Γὰρ, *for*) That is to say, Do not wait, until I drink any more here.—ἀπὸ τοῦ νῦν) This the reading of a considerable number of the MSS. It corresponds to the οὐκέτι, *not any more*, in ver. 16. — Ἀπ' ἄρτι is the expression in Matt. xxvi. 29.

19. Τοῦτο, *this*) The form of expression is, *this cup*, in ver. 20; but, in the present instance, there is not added *bread* to the this; because *bread* does not so aptly accord with the complex term [which forms the predicate τὸ σῶμα δίδόμενον] as *the cup* [accords with its predicate, ἡ καινὴ διαθήκη—ἐκχυνόμενον].—τὸ ὑπὲρ, *which* is given *for* you) As in the Old Testament, part of one of the same victim was presented to God, whilst part was eaten by the Israelites: so that one body, which Jesus Christ offered to the Father, is received[1] by Christians in the Holy Supper: ὑπὲρ, *for*, *i.e.* ἀντὶ, [a vicarious substitute for. "A ransom *for* many."] Matt. xx. 28.—διδόμενον, which is being *given*) to death.—ποιεῖτε, *do*) perform. *Do* has not in this passage the sacrificial notion. It is a wrong committed against the one and only Priest of the New Testament, to attribute priestly power and dignity before God to the ministers of the Holy Supper.—ἀνάμνησιν, *remembrance*) See 1 Cor. xi. 25, 26, note.[2] [In that first *act of institution* of the Lord's Supper, they had Jesus

[1] True, if *received* be understood of a *spiritual* receiving.—E. and T.

[2] "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come." The Lord's Supper, according to Bengel, is a kind of *compensating equivalent* for our not having the Lord's corporal presence with us. "What was visible in the Redeemer has passed into the sacraments." Leo M. Serm. 2 de ascens. This is the Lutheran view.—E. and T.

still present with them, and therefore there was no occasion, strictly speaking, for remembrance of Him. It is therefore the *future* which is looked forward to by the use of the term "remembrance." —V. g.]

20. Ὡσαύτως, *in like manner*) Therefore we ought not either to separate or to confound the two parts of the Holy Supper; as if the bread were sufficient without the cup, or as if the blood were already received with [that is, in the receiving of] the body.[1] The ancients esteemed it unmannerly *to eat bread* as if one were *drinking* it ("panem bibere," to swallow it, as a thirsty person would, a drink): and it is not our part either, *to eat the drink of the Lord* (the cup of the Lord given us to drink).—τὸ ποτήριον, *the cup*) viz. *He took and gave.* The τὸ has the force of a relative referring back to ver. 17, where the cup is mentioned along with the wine ("the fruit of the vine," ver. 18). For a noun, when employed twice, very often on its first introduction has no article [δεξάμενος ποτήριον, ver. 17]; whereas, when next it occurs, it has the article. Matt. ii. 1, 7 [Μάγοι—τοὺς μάγους]; 1 Cor. viii. 1; Heb. ii. 8.—μετὰ τὸ δειπνῆσαι) *after the supper*, not the Sacramental Supper: thus making a transition to greater subjects, and those about to be the last events. —ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, *the New Testament in My blood*) This is equivalent to that phrase, *My blood*, which is *of the New Testament.* [Matt. xxvi. 28] Comp. note on 1 Cor. x. 16.[2] So we find the expression, *the promise of the Spirit*, i.e. *the Spirit that was promised*, Gal. iii. 14.—τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, which is being *poured out* [shed] for you. This forms part of the Predicate (for the full cup is not "poured out," but is drunk off), and is joined with the clause, ἐν τῷ αἵματί μου, *in My blood*, by apposition; cases similar to this occur, 2 Cor. viii. 23 [Apposition of the Genitive and Nominative, εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμός, etc.], xi. 28, where see the note; Rev. i. 5; LXX. Lev. vi. 8, Al. 15; Gen. xxi. 33 [τὸ ὄνομα Κυρίου, Θεὸς αἰώνιος]; Deut. xxxiii. 16.

21. Πλὴν, *but nevertheless*) The antithesis is between τὸ—διδόμενον, *which is given* (for you) in ver. 19, and παραδιδόντος, *who betrayeth* (Me) in this passage. Πλὴν is used to intimate, that the very de-

[1] *i.e.* In receiving the bread; which, according to the Romish doctrine of 'concomitance,' not only contains the very body, but also the blood.—E. and T.

[2] He who partakes of this cup partakes of the New Testament sealed with the blood of Christ, and is a spiritual partaker of the body and blood of Christ Himself.—E. and T.

lightful converse of Jesus with His disciples [ver. 15–20] is going to be presently brought to an abrupt close. [And, at the same time, He tacitly implies, that, as He is about immediately to be withdrawn from them, through the agency of a betrayer, for this reason the *remembrance* (ἀνάμνησιν) of Himself should be for the future celebrated by His disciples—V. g.] This particle serves as an argument that Judas was present, and took part in the Lord's Supper. Comp. ver. 14 ("The *twelve* apostles sat with Him"). That this discourse is one continued one, is evident from this, that Luke has not even employed here that formula which he often uses, *And He saith.*—ἡ χεὶρ) *the hand*, which has taken the Holy Supper, and which has yet pledged its treacherous faith to the Lord's enemies. [After having taken the thirty pieces of silver.—V. g.] So Ambrose (Bishop of Milan) said to Theodosius (repelling him from the Communion), "Wilt thou extend those hands of thine, which are yet reeking with the blood of unrighteously-perpetrated murder, and wilt thou with them take the most holy body of the Lord?" [μετ' ἐμοῦ, *with me*) He does not say, *with you*. Therefore He separates the traitor as one to be distinguished from the rest of the disciples, and shows that now He Himself alone has to do with that wretched man, as with one who is an equivocal enemy.—V. g.]

22. Κατὰ τὸ ὡρισμένον, *according to what was determined*) What was determined or appointed, we may know from Scripture. See ver. 37 ("This *that is written* must yet be accomplished"); Mark xiv. 21 ("The Son of Man goeth, as it is *written* of Him").—V. g.]

24. Δὲ καὶ) Not merely the traitor, *but also* the Eleven, caused uneasiness (exhibited a spirit displeasing) to the Lord.—φιλονεικία, *a strife*) which was fraught with danger. Comp. ver. 31. [This contention must certainly have occurred within the city: and to the words which Jesus spake in order to allay it, Luke adds, besides other topics, the prediction concerning Peter's subsequent denial of his Lord, which Matthew and Mark mention after His departure from the city.—*Harm.*, p. 516]—τίς δοκεῖ, *which of them appears*, or *is to be accounted*) Who is (the greater) according to the suffrages of all.—μείζων) *the greater*, as (the one to be accounted) the first, the second, the third, etc. The question was not merely concerning the greatest.

25. Εὐεργέται) Aristotle, Eth. i. 8, ch. 13, βασιλεῖ πρὸς τοὺς βασιλευομένους φιλία ἐν ὑπεροχῇ εὐεργεσίας. Comp. note on Chrysost., περὶ ἱερωσ, p. 452. So in 2 Macc. iv. 2, Onias is said to be ὁ εὐεργέτης τῆς

πόλεως—καλουνται) The Middle Voice (*call themselves*, or *would have themselves called*). They claim this title to themselves.

26. [Ὑμεῖς δὲ, *but ye*) Having lowered (humbled) them by this address to them, He exalts them by that other in ver. 28.—V. g.] —νεώτερος, *younger*) in age or in discipleship.

27. Γὰρ, *for*) He proves His proposition by His own example.—ἐγὼ, *I*) Jesus speaks in the first person, where He is speaking of ministering to others; previously He had said, in the third person, *For who is greater?*—ἐν μέσῳ ὑμῶν) *in the midst of you*, on a footing of equality. He appeals to what was present, and what was the existing state of things.

28. Δε, *but*) More shall be vouchsafed to you than you even hope for; not a mere precedency (primacy) of some kind or other among yourselves, but a kingdom to each of you individually. [The Lord knows truly how to advance His people to signal distinction. He revealed to them this very privilege, which was awaiting them, at that precise time when there was less danger impending of their being elated with pride by it.—V. g.]—πειρασμοῖς, *temptations*) The disciples were called after His *temptation* in the wilderness. Therefore the whole life of Jesus Christ was full of *temptations* [to which He was exposed from Satan, the world, the Scribes, etc.—V. g.], through which (*temptations*) He entered into glory. And such is the case with believers also. Christ also tempted (*i.e.* tried the faith of) the disciples. [They stood well at all points (in all respects). John vi. 68 ("Jesus said, Will ye also go away—Lord to whom shall we go, thou?" etc.).—V. g.]

29. Καγὼ) *and* in turn [in return for *your* fidelity] *I*. The sense is: I also will warrant that you shall be unhurt amidst your dangerous temptations (comp. Rev. iii. 10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them," etc.), even until ye enter into the kingdom. But this is expressed in an abbreviated form of phraseology; for the entrance into the kingdom takes for granted preservation amidst temptations. [Comp. John vi. 39, "This is the Father's will—that of all which He hath given Me I should lose nothing."]—διατίθεμαι) now, by these very words. The promise is put before the warning. See ver. 31. Flacius and Beza translate the word, 'paciscor,' *I covenant* to give. E. Schmidius, "testamento dispono," *I assign by will*. A word appropriate to one dying. Heb. ix. 15, 16 [He is the mediator of the New Testament, that by means of death for, etc.—they that are called might receive

the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator"]. [However the word presently after must be taken in a wider sense when it is applied to *the Father* (διέθετό μοι ὁ πατήρ).—V. g.]—μοι, *unto me*) inasmuch as I have *continued* stedfast.[1]—βασιλείαν, *a kingdom*) In a kingdom there is wont to be a princely and splendid style of living and diet, as also royal power and the exercise of it. Both are promised in the following verse. [Then indeed the question, *who is to be accounted the greater*, will have easily passed away from the memory of all. He who duly considers these so great blessings which are promised will find no difficulty in making the world a secondary consideration in his aims.—V. g.]

30. Ἵνα ἐσθίητε, *that ye may eat*) Not as *those that serve*. See ver. 27.—ἐπὶ τῆς τραπέζης μου, *at My table*) This is put in antithesis to the table of "the goodman of the house." See ver. 12.—καθίησθε, *ye may sit*) in My kingdom. See Matt. xix. 28 ["In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also," etc.].—φυλὰς, *tribes*) Does this mean, that they shall judge each one tribe [there being an apostle apiece for each of the Twelve tribes].

31. Σίμων, Σίμων, *Simon, Simon*) A most weighty Epizeuxis.[2] Peter also had joined in the *strife*, mentioned in ver. 24, which was inimical to faith, John v. 44 ["How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only"].—ἰδοὺ, *behold*) That is to say, the fact is in this case manifest from its palpable effect: which effect, however, Peter did not suppose to have come from the Tempter, as it really had.—ὁ Σατανᾶς, *Satan*) not content with having entered into Judas. See ver. 3.—ἐξῃτήσατο, ["hath desired"] *hath sought* to get you *out*) viz. *out from* your safe-guard. Satan demanded, that Peter should be given up to him, as Job was: but the Saviour repulsed him. The antithesis is, ἐδεήθην, *I have prayed*.—ὑμᾶς· περὶ σοῦ, *you* [the apostles]; *for thee*) Satan had perceived that there was great faith in Peter, and yet also a great proneness to fall, and he supposed that, if Peter should be overcome, all of them would be overcome. But Jesus by preserving Peter, the ruin of whom would have carried with it the ruin of the rest, preserved them all. In fact this whole discourse of our Lord takes for granted, that Peter is the first of the apostles, by

[1] *I have persevered;* referring to the disciples having *perseveringly continued*, διαμεμενηκότες, ver. 28.—E. and T.

[2] The forcible repetition of the same word in the same sentence. Append. —E. and T.

whose standing (maintenance of his ground as a believer), or else fall, the rest of them would either escape the risk, or else be the more endangered. But it was in respect of faith that he was the first, not in respect of authority and power. Whereas the pretended successor of Peter, after that he revolted from the pure simplicity of the faith, and yet claimed to himself alone the primacy in the faith and in authority, fell wholly and miserably into the 'sieve' [of Satan]. Those in the foremost van are generally followed by the rest of their fellow-soldiers: the foremost soldiers are imperilled more than the rest: the foremost need especially to be fortified with the care and prayers of themselves and of the 'watchmen.'—σινιάσαι) σίνιον, *a sieve*. Hesychius explains σινιάσαι, *i.e.* σεῖσαι, κοσκινεῦσαι (to shake as in a sieve): corn is shaken and tossed about in a sieve: and men do so for the sake of cleansing it of chaff and refuse. But Satan's sifting was for the sake of utterly destroying the faith of the apostles, whilst making them come into collision with one another, by means of raising agitations from without and from within, in things high and low alike.—ὡς, *as*) with as much ease [as one would, wheat].

32. Ἐδεήθην) A striking word. *I have prayed*, although thou, Peter, wert not aware of what was being done. Jesus prayed for His disciples: therefore Satan was not able *by his seeking to get Him to deliver them up* (ἐξητήσασθαι, ver. 31, *to get* Jesus to deliver them up from their spiritual place of safety).—ἵνα μὴ ἐκλείπῃ, *that* thy faith *might not fail*) He does not say, *that thou mightest not be sifted*. Even though Satan sifted Peter, yet he did not altogether wrest from him his faith. Satan sought to cause an 'eclipse'[1] of faith in Peter: but the light of faith immediately shone out again in him after the *strife* [ver. 24] and after the subsequent denial. Peter, during that instability on his part, was, notwithstanding, in secret 'Peter' ["A rock"] truly still: just as James and John, although they had externally a nice and refined manner of speech, were notwithstanding truly "the sons of thunder" still.—[ἡ πίστις, thy *faith*) which pride is assailing, and which Satan is bringing into jeopardy.—V. g.] σὺ ποτὲ) Ποτὲ (John ix. 13, ποτὲ, "*a while before* was blind") is even used of a short interval of time, as Eustathius shows us. In this passage it conveys an indefinite idea ["*when* (*soever*) thou art converted," Engl. Ver.], *at some time or other*, whenever it may be, at a long or short interval hence. —ἐπιστρέψας στήριξον, *in thy turn strengthen* [confirm]) To make

[1] Comp ἐκλείπῃ, from which 'eclipse' is derived.—E. and T.

up for the fact that [according as] thy brethren are now put in peril through thee: the verb ἐπιστρέφω is to be resolved into an adverb ['vicissim," *in thy turn.* But Engl. Ver. "When thou art converted"], as the Heb. שׁוּב. Comp. ἔστρεψε, Acts vii. 42.[1]—στήριξον, *confirm, strengthen*) What I now do to thee, that do thou to those like thee [those liable to fall as thou art], whom thou hast previously weakened (by the fall). Peter did so not long after, Acts ii., iii., iv., and in both of his Epistles, where this very word is often repeated; 1 Pet. v. 10; 2 Pet. i. 12; iii. 17, 16; ii. 14. And often one may thus observe the words of Jesus subsequently employed by the apostles.—τοὺς ἀδελφούς σου) *thy brethren*, saith Jesus, *not our* brethren. For the footing on (the manner in) which Peter has his 'brethren' is one thing, that on (in) which the Lord has His brethren is quite another thing. The rest of the apostles were brethren of Peter, Matt. xxiii. 8 ["One is your Master, even Christ, and all ye are brethren"]: but inasmuch as these afterwards did not need the confirmation (strengthening) of Peter, it is to be understood of other believers of a feebler sort.

33. Μετὰ σοῦ, *with thee*) These words, especially as being put in the beginning of the sentence, are emphatic. Comp. Ps. xviii. 30.[2] ἕτοιμος, *ready*) Peter has much trust in himself. [There had been need of full willingness and of no common power. It is not without good reason one may conjecture that Peter, in his so overweening self-confidence, had respect to those things which had been mentioned just a while before concerning the perseverance of the disciples and the intercession of the Lord (ver. 28, 32). And no doubt both had their efficacy, but not that kind of efficacy which he at the time imagined they had.—V. g.]—εἰς, *into*) The most grievous of all trials are imprisonment and death [But it was not becoming that Jesus should be kept confined *in a prison.* From the time that He once began, He continued on, even until He breathed His last, without hindrance amidst the very bands (or "in the very *hands*") of His enemies, and on the cross, to do and teach all that was good.—V. g.]

34. Σήμερον, *this day*) although thou mayest seem to thyself, Peter, to be *ready.*

[1] "Then God *turned* and gave them up to worship the host of heaven." Engl. Vers. Rather, "God in His turn, in righteous retribution, gave them up," etc. —E. and T.

[2] Rather 29, "*By thee* (LXX. ἐν σοὶ) I have run through a troop, and by my God have I leaped over a wall."—E. and T.

35. Καὶ εἶπεν αὐτοῖς, *and He said to them*) This is intended to stir up the disciples to watchfulness, that they may not rely on their own strength.—ὅτε) *when*, not, *as often soever*. For we read of the Seventy having been so sent but once, ch. x. 4; and the Twelve also but once, ch. ix. 3 [Comp. the note on Matt. x. 1].—ἀπέστειλα, *I sent*) The Lord fed and supplied them whilst they were present with Him.—βαλαντίου καὶ πήρας, *purse and wallet* ['scrip']) On the difference between these words, see the note on Matt. x. 9, 10.[1]

36. [Ἀλλὰ νῦν, *but now*) When Jesus (the Master) committed Himself as an evil-doer to the hands of men, it was not suitable (seasonable) to supply the disciples with an extraordinary safeguard against the world. For that very reason He permits them to avail themselves of the ordinary helps which minister to the supply of food and to self-defence; and accordingly He informs them of the fact at this time, which was exactly the right time for doing so.—V. g.]—πήραν, *wallet*) viz. *He that hath a wallet, let him take it*. That is to say, no one will be a friend to you, many will be enemies.—ὁ μὴ ἔχων) *He who hath not*, viz. money [not as Engl. Vers. "He who hath *no sword*"], wherewith to buy.—τὸ ἱμάτιον, *garment*) which is more necessary than a purse.—ἀγοράσει, *shall buy*) See Appar. Crit. Ed. ii. on this passage.[2] The Consequent is put for the Antecedent. That is to say, Ye shall find men at the present time, not only not inclined to confer benefits on you, but altogether hostile in their behaviour towards you. It was for this reason that the Apostles, from this time even up to the day of Pentecost, kept themselves not only as private individuals, but sometimes shut up in their respective homes: John xvi. 32 ["Ye shall be scattered every one *to his own*"]; xix. 27; xx. 10, 19 ["The doors were *shut*, where the disciples were assembled, for fear of the Jews"].—[μάχαιραν, *a sword*) not that they might kill any one, but that they might restrain the sword of others. —V. g.]

37. Ἔτι τοῦτο) *even yet this* last [crowning accomplishment of prophecy], after so many others.—τὸ) Mark xv. 28, note.[3]—καὶ, *and*)

[1] The former was for money; the latter, for bread and other provisions.—E. and T.

[2] D reads ἄρει—πωλήσαι—ἀγοράσει (so *d*); but ABQ Orig. and Rec. Text, ἀράτω—πωλησάτω—ἀγορασάτω: *abc*, "tollat, vendat, emat."—E. and T.

[3] μετὰ ἀνόμων, more forcible than the LXX. Isa. liii. 12, ἐν τοῖς ἀνόμοις: "He suffered Himself to be numbered *with* transgressors," as if He were one of them, through the imputation of their sins to Him, not merely "*among* transgressors."—E. and T.

This last step presupposes all the others.—*τὰ περὶ ἐμοῦ, the things which* have been written *concerning Me*) viz. the things which have been written concerning the Messiah, as about to suffer: comp. ch. xxiv. 27, at the end.—*τέλος ἔχει, have their consummation* or *end*) have obtained their consummation. Just before we have *τελεσθῆναι*, must *be accomplished* or *consummated*. The latter, the act (*τελεσθῆναι*), has reference to men, among whom it is done; the former, the consummation (*τέλος*), has reference to the matter of fact. See Rom. x. 4 [“Christ is the *end* of the law for righteousness to every one that believeth;” *τέλος νόμου*].

38. Ὧδε, *here*) They had found in the room where they had supped, or else had brought with them, the two swords: see ver. 49. [For previously they had not been girt with swords; otherwise the Lord would have interdicted the use of them, when the disciples were being prepared for their embassy, ver. 35.—V. g.]—*δύο, two*) Comp. John vi. 9.[1]—*ἱκανόν ἐστι, it is enough*) *i.e.* There is no need of more than two swords. Jesus uttered so brief a reply as this, in order that the disciples might be able sufficiently to understand His mind (intention and meaning in what He said) as to buying a sword, ver. 36. Comp. John xiv. 30.[2] A not dissimilar phrase occurs, 1 Macc. ii. 33, *ἕως τοῦ νῦν ἱκανόν· ἐξέλθετε*; Deut. iii. 26, *ἱκανούσθω σοί*.

39. Κατὰ τὸ ἔθος, *according to His custom*) So the disciples were less struck by any immediate (present) sense of strangeness.—*εἰς τὸ ὄρος τῶν Ἐλαιῶν, to the mount of Olives*) It was to this mountain a red cow used to be led forth to be immolated. See S. R. Zeller on Maimon. as to the red cow, pp. 360, 501.—*ἠκολούθησαν, followed*) of their own accord.

40. Ἐπὶ τοῦ τόπου, *at the place*) The aspect (sight) of the very place excited emotions in Jesus.—[*μὴ, that* ye enter *not*) Prayers are not merely recommended in general terms as a remedy against temptation; but the material and subject for prayer is indicated by this expression.—V. g.]

41. Ἀπεσπάσθη, *He was severed* [‘withdrawn’] *from* them) with earnest intention [with serious feeling, “serio affectu”].

42. Εἰ βούλει παρενεγκεῖν, *if thou be willing, remove*) The Infinitive put for the Imperative is a frequent usage of the Greeks. See note

[1] The “*two* small fishes;” expressing the same disproportion, as here, between the *means*, and the *effects* produced, when God’s blessing is vouchsafed.—E. and T.

[2] “Hereafter I *will not talk much with you*, for the prince of this world cometh,” etc. This accounts for the brevity of His reply.—E. and T.

on Rev. x. 9.[1] And in this passage, indeed, such an Enallage (or change of mood and tense) expresses the reverential modesty of Jesus towards the Father. But in this passage, if we suppose an aposiopesis of the verb παρένεγκε [and make παρενεγκεῖν the Infin. after βούλει], this feeling of reverential modesty will be still more expressively conveyed.

43. Δὲ, *but now* [*and* at this moment]) The very appearance of the angel was a sign of His actually then drinking the cup, and of His prayer being granted [Heb. v. 7]. So utterly incapable is human reason of comprehending the profound depths of His agony in the garden, that some have in former times omitted this whole paragraph. See the Apparat.[2] When His *baptism* is mentioned along with the *cup*, the *cup* means His internal passion [suffering], as, for instance, His desertion by the Father on the cross; the *baptism* means His external suffering: comp. Mark x. 38, note. Where the 'cup' is mentioned *alone*, His whole passion generally is understood, at least in such a way as that, under the internal, there is also included the external suffering.—ἐνισχύων, *strengthening*) not by exhortation, but by invigoration. The same verb occurs, Acts ix. 19 [Paul, "when he had *received meat*, was *strengthened*"].

44. Ἐν ἀγωνίᾳ) Ἀγωνία, *the height of grief and distress* (comp. note on Matt. xxvi. 37, where the expressions are λυπεῖσθαι καὶ ἀδημονεῖν, for which Mark has ἐκθαμβεῖσθαι καὶ ἀδ.), arose from the presentation to Him of that cup. The same word occurs in 2 Macc. iii. 14, 16, 21, xv. 19. It properly denotes the distress and agitation of mind which is attendant on entering upon a *contest* [ἀγών], and an arduous undertaking, even though unattended with any doubt as to the

[1] The Infinitive expressing the *absolute* idea of the verb, irrespective of the particular relations of mood and tense, tends to impart the feeling of *majesty* to the language when used for the Imperative; especially when God speaks. It was often used archaically for the Imperative, and also for the Imperfect Indicative, in both Latin and Greek.—E. and T.

[2] AB 1 MS. of Memph. Theb. omit from ὤφθη to γῆν, ver. 43, 44. Hilary 1062, writes, "Nec sane ignorandum a nobis est, et in Græcis et in Latinis codicibus complurimis vel de adveniente angelo, vel de sudore sanguinis, nil scriptum reperiri." But Hilary, 1061, "(Lucas) angelum astitisse comfortantem eum, quo assistante orare prolixius cæperit ita ut guttis sanguinum corporis sudor effluerit (non Matt. et Marc.) The Syrians are charged by Photius, the Armenians by Nicon, with having erased the passage in question. DQLX*abc* Vulg. and Euseb. Canons have it. Iren. 219, writes, "Nec (si veram carnem non habuisset) sudasset globos sanguinis." Just. *cum Tryph.* p. 331 (Ed. Col.), also supports it.—E. and T.

favourable issue.—ἐκτενέστερον, *more intensely*.[1] [This was done at His second and third departures, Matt. xxvi. 42, 44, 39. Therefore it was immediately after His first supplication that the angel appeared; and after each of His prayers we may suppose that the angel strengthened Jesus."—V. g.]) The more intensely with both mind and voice: Heb. v. 7. Therefore not only were the (three) nearer disciples (Peter, James, and John) able to hear Him, but also the eight others.—ἐγένετο δὲ, *but* His sweat *became*) Hereby is set forth (exhibited) the intensity of His *distress and agony*.—ὁ ἱδρῶς, *sweat*) Although it was cold at the time: John xviii. 18. [That sweat was drawn out by the power received through the angel, by the agony of the struggle, by the intensity of His prayers, and His desire of drinking the cup.—V. g.]—ὡσεὶ θρόμβοι) αἵματος θρόμβοι, *clotted drops* (*hillocks*), from θρέ-ψαι, *i.e. πῆξαι, to fix* or *coagulate*. Θρόμβοι αἵματος, *drops*, thick and clotted, of real *blood*. The force of the particle ὡσεὶ falls on θρόμβοι, not on αἵματος, as is evident from the fact of it (not αἵματος) having the epithet, and in the Plural, καταβαίνοντες. The blood streaming from the pores in smaller drops became clotted together by reason of its copiousness. If the sweat had not been a *bloody* one, the mention of blood might have been altogether omitted, for the word θρόμβοι even by itself was sufficient to express thick sweat.—ἐπὶ τὴν γῆν, *upon the earth*) by reason of its copiousness. Thereby the earth received its blessing.

[45. Καὶ ἀναστὰς, *and when He rose up*) Given up completely to the will of the Father.—V. g.]

46. Ἀναστάντες, *rise up and* pray) This posture of the body, therefore, is suited for overcoming drowsiness.

47. Προήρχετο αὐτοὺς) Some read προήρχετο αὐτῶν. But the same phrase occurs in Mark vi. 33, προῆλθον αὐτοὺς, *they outwent them*: by comparing this passage with the present, it is evident that the traitor reached our Lord more quickly than the band which accompanied him.

48. [Εἶπεν αὐτῷ, *said unto him*) In the confused din of the multitude (comp. ver. 51, 52), the exceedingly wise course of proceeding which Jesus adopted is well worthy of observation.—V. g.]—φιλήματι, *with a kiss*) The traitor abuses the highest token of love with the highest degree of daring presumption. Comp. the note on Luke vii. 45. [None of His most intimate disciples and friends had

[1] More earnestly *straining* every nerve in prayer. Ἐκτενής, Th. τείνω, *I stretch* or *strain*.—E. and T.

ever kissed the Lord. The traitor alone dared to profane with impure lips the face of the Lord. This unprecedented act matched well with his unprecedented treachery.]

49. Τὸ ἐσόμενον, *what was about to follow*) Contrary to their own opinion, which heretofore they had continued to hold.

50. Καὶ, *and*) without waiting for the Lord's reply to the question, put in ver. 49. See ver. 51.

51. Εἶπεν, *said*) to Peter and all the others, Matt. xxvi. 52 [" Then said Jesus unto him *(Peter)*, Put up again thy sword into his place; for all they that take the sword shall perish with the sword"].—ἐᾶτε, *suffer ye*) So Acts v. 38 [ἐᾶτε αὐτοὺς, *let them alone*].—ἕως τούτου, *thus far*) Do not go any further. So 1 Macc. ii. 33, ἕως τοῦ νῦν; Lev. xxvi. 18, עַד אֵלֶּה, ἕως τούτου.

52. Παραγενομένους, *who were come to* Him) The servants and attendants had been sent, whereas the priests had come of their own accord.—στρατηγοὺς τοῦ ἱεροῦ) The Jewish Captains of *the watches* stationed in the temple.—ἐξεληλύθατε, *ye have come out*) with sudden tumult.[1]

53. Ὑμῶν, *your* hour) An hour not given to you before, [although long ago looked and waited for by you.—V. g.]—ἡ ἐξουσία τοῦ σκότους, *the power of darkness*) John ix. 4 [" The night cometh, when no man can work"], xiv. 30 [" The prince of this world"]: *of darkness*, that is to say, *of Satan*.[2] The abstract put for the concrete. An allusion to the time in which he spake, viz. the night.

55. Ἐν μέσῳ, *in the midst*) as the place admitted.

56. Πρὸς τὸ φῶς, *by the light* [of the fire]) If he had avoided the light, he might have been better able to have remained unobserved.

58. Οὐκ εἰμὶ, *I am not*) Whilst Peter is denying himself, he is all the time denying his Lord; and whilst he is denying that he is (says " that he is not"), he in fact ceases to be [viz. of the Lord's followers]. His very words show the flutter of agitation he was in.

59. Ὥρας, one *hour*) When once wounded, he does not recover himself in a whole hour.

61. Ἐνέβλεψε, *looked upon*) By this one intimation of a mere look, when there was no opportunity of speaking, Jesus roused the whole mind and attention of Peter. Comp. John i. 42 [Andrew brought Simon to Jesus. And when Jesus *beheld him* (ἐμβλέψας αὐτῷ)

[1] No interrogation is marked by Bengel or Tischendorf; but there is in the English Version.—E. and T.

[2] Eph. vi. 12, " The rulers of the darkness of this world."—E. and T.

He said, "Thou art Simon," etc.] as regards "the look," which Peter may even afterwards have remembered.

63, 64. [Οἱ συνέχοντες, *who held fast*) during the whole night.—V. g.]—δέροντες· ἔτυπτον· παίσας) Δέρειν is used of *beating* the whole body; τύπτειν, of *striking* a part; παίειν, of *smiting* or *wounding* with violence, and so as to give pain. [No one of mortal men, not even the direst of malefactors, ever endured so great wantonness as Christ, the Just One, suffered to the utmost.—*Harm.*, p. 540.]

[64. Τίς ἐστιν, *who is it?*) To not a few, who are more desirous from their heart to escape observation than was that wanton mass, composed of the scum of mankind, it shall hereafter at last be said, THOU ART THE MAN (who smote the Saviour): even though the matter (this final award) is about to be put off until the last day. —V. g.]

68. Ἐὰν δὲ, *but if*) Comp. Jer. xxxviii. 15 [Jeremiah said unto Zedekiah, "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?"]—ἐρωτήσω, *if I ask*) The truth easily convicts the contumacious by means of questioning. [Ch. xx. 3, Jesus, when questioned as to His authority, replies, "I will also ask you one thing, the baptism of John," etc.]

69. Ἀπὸ τοῦ νῦν) [not 'hereafter,' as Engl. Vers., but] *from this point*, when "ye are not willing to let Me go." This itself was His path to glory. The idea being expressed without a copulative conjunction, is thereby rendered emphatic.[1]—ὁ Υἱὸς τοῦ ἀνθρώπου, *the Son of Man*) This is the last place where Jesus calls Himself *the Son of Man*.

70. Οὖν, Art thou *then* [therefore]) They drew the inference from the Predicate [which He attributed to Himself] in ver 69, and this with great emphasis. *Art* Thou? say they, not, *Shalt* Thou *be?* [Ver. 71. Αὐτοὶ—ἠκούσαμεν, *we ourselves—have heard*) They of themselves: they give testimony against themselves.[2]—V. g.]

[1] But ABDLX*ab* Vulg. and 2 MSS. of Memph. read δὲ after ἀπὸ τοῦ νῦν. Orig. 3,715*b*, and *c*, read ἀπὸ γὰρ τοῦ νῦν.—E. and T.

[2] That is to say, they bear witness themselves that they have heard Jesus' testimony to His divinity out of His own mouth, and yet they believed not. This will be their heaviest condemnation.—E. and T.

CHAPTER XXIII.

[1. Ἅπαν τὸ πλῆθος, *the whole multitude*) One may compare this to a conflagration sweeping away everything before it on every side.—V. g.]

2. Εὕρομεν, *we have found*) An invidious expression [one calculated to excite odium against Him]. [But yet neither Pilate nor Herod *found* any 'fault' or "cause of death" in Him, ver. 4, 14, 22.—V. g.]—τὸ ἔθνος) The term λαὸς, *the people*, is applied to the Jews as contrasted with the Gentiles; but the term ἔθνος, *nation*, is applied to both Jews and Gentiles. Λαὸς, *the people*, is used in a political sense, and at the same time a sacred sense: ἔθνος, *nation*, is used in a genealogical or physical sense: John xi. 50, 52 ["It is expedient that one man should die for the *people* (λαοῦ), and that the whole *nation* (ἔθνος) perish not"]. Comp. Rev. v. 9, note [Thou hast redeemed us—out of every kindred, and tongue, and *people*, and *nation* (λαοῦ, ἔθνους)].—κωλύοντα, *forbidding*) as a kind of Anticæsar.—Καίσαρι, *to Cæsar*) By nothing else were they so much bound in devotion to Cæsar as by their hatred of Christ. The transition from spiritual to political matters is fraught with dangers.—λέγοντα, *saying*) By this they give an illustration of the words διαστρέφοντα, *perverting*, and κωλύοντα, *forbidding*. From the appellation, *Christ a King*, they infer a double calumny as the consequence. Dismissing the latter, Pilate inquires concerning the former: [viz. the appellation, *Christ the King*.]

4. Ὁ δὲ Πιλάτος, *moreover* [or *then*] *Pilate* said) Pilate perceived that Jesus professes Himself to be a King of such a kind, as would prove of no detriment to Cæsar's sovereignty. For He was now alone, deserted even by His disciples. [Again and again Pilate avouched the faultless innocence of Jesus; but he did so in a peculiarly emphatic manner three times in all, Luke xxiii. 4, 14, 22. Comp. Matt. xxvii. 24 ("He took water and washed his hands, saying, I am innocent of the blood of this just person; see ye to it"); John xix. 4.—*Harm.*, p. 547.]

5. Γαλιλαίας, *from Galilee*) Whilst they are exaggerating the matter, they give a loop-hole of escape to Pilate.

7. Ἀνέπεμψεν) *He sent* Him *back* (*referred* Him) as to His proper prince. Comp. v. 11 (ἀνέπεμψεν, said of Herod *sending* Him *back* to

Pilate); or else the force of the ἀνὰ is, "He sent Him *up*" to the *higher* part of the city.

8. Ἡρώδης, *Herod*) The great and powerful usually have less opportunity of meeting with Jesus: and they are wont to be the last in knowing of the things of the Kingdom of God. The first propagation of the faith as it is in Jesus Christ was, therefore, not due to the instrumentality of the potentates of the world.—[σημεῖον ἰδεῖν, *to see a sign*) Miserable beings are they who seek in Christ nought save food to minister to the gratification of their natural senses. Such 'gladness' as Herod's is not conducive.—V. g.]

10. Εὐτόνως [*vehemently*, Engl. Vers.], *severely*[1]) Acts xviii. 28. Priests often have zeal, though a false zeal; courtiers have none at all: owing to which fact the latter often assail the truth more lightly than do the former. Herod had it in his power at the time, and therefore ought to have let Jesus go free.

11. Ἐξουθενήσας, *having set at nought*) He did not think Jesus of sufficient importance to give himself any trouble about Him, as respects the allegations, whatever they might be, which the priests were making. He thought at the time that he had stripped Jesus of His wisdom and of His power.—ἐσθῆτα λαμπρὰν, *a gorgeous robe*) A royal vestment. [Such as he himself may be supposed either to have worn, or to have wished to wear.—V. g.] Herod seems to have meant contemptuously to indicate that he has no fears from such a king as this. But in reality he honoured Him unconsciously by the robe, as Pilate did by the inscription on the cross. [The elder Herod gave way to fears sooner than there was just reason for: this Herod, on the other hand, when the kingdom of Christ was now more immediately imminent, gives way to careless security. Such is the perverse way of the world.—V. g.]—ἀνέπεμψεν, *sent Him back*) He had it in his power, and ought to have rather let Him go free. [Therefore in sending back the innocent to Pilate, he involved himself in the guilt of Pilate. Acts iv. 27 ("Against thy holy child Jesus—both *Herod* and Pontius Pilate—were gathered together"). —*Harm.*, p. 548].

12. Φίλοι, *friends*) [in such a way as that neither now desired to derogate aught from what was due to the other.—V. g.] Judaism

[1] 'Rigide.' Εὐτόνως from τείνω, *straining* every nerve. Wahl translates it 'acriter,' "cum contentione," *with bitter eagerness*. It occurs only here and Acts xviii. 28, in the New Testament. In the latter place it is said of Apollos, "He *mightily*," or rather, "*with stern earnestness*, convinced the Jews."—E. and T.

and Heathenism (as in this instance) began to coalesce at the time of the birth of Christianity.

14. Ἐνώπιον ὑμῶν, *in your presence*) from which ye see that the matter has been examined into in good earnest.—οὐδὲν εὗρον, *I have found nothing*) Hereby he refutes the εὑρομεν, *we have found*, of the Jews, in ver. 2. Therefore the ἐγὼ, *I*, is the antithesis in relation to them, with which comp. John xviii. 38 ["He saith unto *them*, *I* (ἐγὼ, whatever *you* may say to the contrary) find in Him no fault at all"]; and also in relation to *Herod;* see the next verse.

15. Πεπραγμένον) *what* Jesus *hath done.*[1]

16. Παιδεύσας) *Having chastised*, viz. with scourging. A Meiosis [*i.e.* the term παιδεύσας is a softer expression than what Pilate really meant]. At this point Pilate began to concede more than he ought.

[22. Οὗτος, *this man*) By this expression Jesus is put in contradistinction to Barabbas the robber.—V. g.]

23. Καὶ τῶν ἀρχιερέων, *and of the chief priests*) Forgetful even of common propriety, they joined with the rabble in their clamour.

24. Ἐπέκρινε) that is to say, *he confirmed their judgment.*[2] The priests had given the previous judgment (the 'præjudicium' which he followed up).

25. Θελήματι, *to their will*) that they might do to Him whatever they had wished or might wish. [If the same power were at the discretion of some of those who wish to be called Christians, what, think you, would be the result?—V. g.]

27. Ἐκόπτοντο, *bewailed*) either jointly under the emotion of the one common feeling, or even under the influence of peculiar affection. Κόπτεσθαι properly applies to the gestures:[3] θρηνεῖν refers to the lamentation, and weeping tone of voice.

28. [Μὴ—ἐπ' ἐμὲ, *not—concerning Me*) Already every moment Jesus was more and more directing His thoughts towards the coming glory. In the way that is pointed out in Zech. xii. 10, He does not forbid their 'mourning' for Him (but only in the way that they were *now* mourning for Him, viz. as if He and His cause were

[1] Not as Engl. Vers. "is done *unto* Him." See xxiv. 35, ἐγνώσθη αὐτοῖς. The construction seems to be, "What has been done by Him is not at all worthy of death:" or, "There is nothing worthy of death that He has done" (*i.e.* in whatever He hath done).—E. and T.

[2] 'Superjudicavit,' he gave sentence *over and above* their judgment. The word occurs here only in New Testament.—E. and T.

[3] *To smite one's self* on the breast on account of some one, is the strict meaning; as the Latin, *plangere.*—E. and T.

crushed for ever; whereas He and it were near their glorious triumph).—V. g.]—ἐφ' ἑαυτὰς—καὶ ἐπὶ τὰ τέκνα ὑμῶν—ἰδοὺ, *concerning yourselves—and concerning your children—behold*) It is hereby indicated that the punishment about to be inflicted is near at hand. [Indeed that calamity was impending especially over the infants, and yet not so as that the women also who were lamenting Jesus could not live long enough to reach it.—*Harm.*, p. 561.] Jesus Himself too wept for the city, and not for Himself. See ch. xix. 41, xviii. 31, 32. [How many men and women there are, who might, if they would, find no want of altogether serious causes for deploring their own state, but who devote the present day to careless security!—V. g.]

29. Ἐροῦσι) viz. "your children" *shall say.*

30. Τότε, *then*) then in particular (or *at last*), more than now.—ἄρξονται, *they shall begin*) viz. "the barren" shall begin, in answer to those by whom they were called 'blessed.' The same language shall be used afterwards also, Rev. vi. 16 [At the opening of the sixth seal, the kings, etc., said to the mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne," etc.].—λέγειν τοῖς ὄρεσι, πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, καλύψατε ἡμᾶς) So Hos. x. 8, LXX., καὶ ἐροῦσι τοῖς ὄρεσι, καλύψατε ἡμᾶς· καὶ τοῖς βουνοῖς, πέσετε ἐφ' ἡμᾶς.—ὄρεσι, *to the mountains*) Often men have been covered [buried] beneath mountains. It is a great addition to the terror, when that which is horrible in itself is wished for by way of a shelter. See Rev. vi. 16.

31. Ὅτι, *For*) By this adage Jesus either shows why He Himself desires the daughters of Jerusalem to weep; or rather brings before us the persons who desire to be overwhelmed beneath the mountains, stating the grounds of their terror. Therefore we may take *the green tree* as typifying the young, strong, and healthy: *the dry tree* (comp. Is. lvi. 3, "Neither let the eunuch say, Behold I am a dry tree;" Ezek. xxi. 3 [xx. 47], xxxi. 3,[1] etc.), the old, feeble, and barren. A remarkable passage occurs in Joseph., B. vi. de B. J. ch. xliv. f. 968, ed Lips. "When the soldiers were wearied out in killing the Jews, and a great multitude seemed still to be left surviving, Cæsar ordered that those alone who were armed and offered resistance should be slain, and that the rest should be made captives. But the soldiers μετὰ (the sense requires κατὰ) τῶν παρηγγελμένων, contrary to what had been commanded, slew the old and feeble (ΤΟΥΣ

[1] Where the Assyrian is called "a cedar in Lebanon." Comp. xvii. 24, "I the Lord have dried up the green tree, and made the dry tree to flourish."—E. and T.

ΑΣΘΕΝΕΙΣ), (ΤΟ Δ' ΑΚΜΑΖΟΝ), but shut up in confinement those who were vigorous and serviceable," etc. Therefore in this crowning calamity they began debating with one another, as usually happens, which was the more miserable. Tending to the same view of the words is the fact, that ξύλον denotes either a tree that is standing, or the wood of a tree that has been cut, which latter also is wont to be either *moist* (for so Erasmus renders ὑγρὸν, *humidum*, still retaining the sap) or else *dry*. Elsewhere indeed Christ is the tree of life, perfect in its verdure: men, whilst outside of Him, are dry wood. See John xv. 1, 2. But His suffering (punishment) was truly more severe than that of any Jew, after the city was taken.

32. Ἕτεροι, *others*) among whom (as though He were a 'malefactor' like them) Jesus was reckoned. Comp. ver. 39; and Acts xxvii. 1 ("Paul and certain *other* prisoners"). Yet the Greek ἕτεροι is more honourable to Him than ἄλλοι would be; for the former more expresses the idea of a difference and dissimilarity between Him and them.—κακοῦργοι) Construe this, not with ἕτεροι, but with δύο ["two others; namely, two malefactors"] (comp. ver. 33, 41, where *they* are contradistinguished from *Him*).

33. Κράνιον, *Calvary* ["the place of a skull"]) In topographies the nomenclature is often derived from the parts of the human body.

34. Ἔλεγε, *said*) This is the first utterance of Jesus Christ on the cross. There are in all seven such utterances to be drawn from the four Evangelists, no single one of whom has recorded them all. From this it is evident, that their four records are as it were four voices, which, joined together, form one symphony; and at one time single voices sound (solos), at another, two voices (duets), at another, three (trios), at another, all the voices together. The Saviour went through most of the ordeal on the cross in silence; but His seven utterances contain a recapitulation of the doctrine calculated to be of profit to us in our last hours. [It would not be unattended with profit to comp. with this the German hymn of the Author, composed on a particular occasion, beginning thus:—"Mittler! alle Kraft der Worte," etc. It may be found in "Sen. Urlspergeri Unterricht für Kranke und Sterbende," Aug. Vind., 1756, p. 408, and in "S. R. J. C. Storrii Gottgeheiligten Flämmlein, etc., Stuttg. 1755, p. 315.—E. B.] For in these utterances He has regard to both His enemies and a converted sinner, and His mother with His disciple, and His heavenly Father. These seven utterances may also be compared with the seven petitions in the Lord's prayer. Even in the very order of the utterances, mysteries

are hidden; and from it may be illustrated the successive steps of every persecution, affliction, and conflict (agonis) of the Christian. —Πάτερ, *Father*) At the beginning, and at the close of His suffering on the cross, He calls upon God by the appellation, *Father*.—ἄφες, *forgive*) Had He not uttered this prayer, the penalty might have begun at once, whilst this most atrocious crime was in the act of perpetration, as often happened in like cases in the time of Moses. The prayers of the Long-suffering One (or simply, *the Sufferer*) prevent the immediate execution of wrath, and obtain a full 'forgiveness' for the time to come, as well as 'repentance' [Acts v. 31] for those who were about (*i. e.* willing) to accept it. [Who knows but that forgiveness and repentance were vouchsafed to the few soldiers who took charge of the crucifixion?—*Harm.*, p. 563.] —αὐτοῖς, *them*) viz. those who were crucifying Him.—[τί ποιοῦσι, *what they do*) They knew certainly that they were in the act of crucifying, but *Who* it was that they were crucifying, they knew not. And truly it was awful ignorance on their part; but if that ignorance had been removed, they would not have crucified the Lord of glory; nevertheless, even heavier guilt was incurred by him who sinned knowingly.—V. g.]

35. [Ὁ λαὸς, *the people*) not the rabble (ὄχλοι) indiscriminately (whether Jews or Gentiles), as in ver. 48, but the Jewish people is here meant.—V. g.—θεωρῶν, *beholding*) The people no doubt feasted their eyes with that spectacle; for Luke states, that the rulers *with them*,[1] namely, with the people, derided the Saviour. But, a short while after, a check was put upon their fondness (lit. *itching*) for derision, ver. 48.—*Harm.*, p. 564.]—σὺν αὐτοῖς) viz. with those who had crucified Him.[2] [Luke collects into one passage the mocking insults with which Jesus was harassed when being crucified, ver. 35–39. The inscription on the cross was itself an insult in the eyes of the heathens. For which reason, Luke makes mention of the vinegar also, which was offered to Him by the soldiers, sooner than the other evangelists.[3]—*Harm.*, p. 566. Men of respectability do not usually,

[1] σὺν αὐτοῖς is read in A Vulg. and Rec. Text. But BCDLQ*bc* omit the words.—E. and T.

[2] But the Harm., quoted above, makes it *with the people*.—E. and T.

[3] Matt. xxvii. 48; Mark xv. 36; John xix. 29. But all these describe the *second* offering of the vinegar, in compassion, to refresh His thirst, just before death. Whereas Matt. xxvii. 34, Mark xv. 23, and Luke here, ver. 35, describes the vinegar, "mingled with gall," offered in mockery, and at an earlier point of time—E. and T.

under ordinary circumstances, blend themselves with such scenes; but wantonness and desire of revenge in the present instance took away all regard for their own dignity. No one ever was derided with such sneers as was Jesus. See that you feel grateful to Him, and learn to endure meekly insults, especially when for His sake.—V. g.]—[ὁ τοῦ Θεοῦ ἐκλεκτὸς, *the chosen of* GOD) It is not befitting, say they, that *the chosen of* GOD (if Jesus were really so) should die upon a cross.—V. g.]—οὗτος, *this* man) Used as a demonstrative, with contempt.

37. Καὶ, *and*) viz. The soldiers, in mocking Him, make the title of 'King' the subject of their taunts; whilst the Jews and their high priest taunt Him with the other things also (ver. 35). [The soldiers combined the taunts which they drew from the inscription on the cross, and the jeers of the high priests, into the sneer mentioned in this verse.—V. g.]

38. Ἦν δὲ καὶ, *now there was also*) The mention of His Kingship joins the 37th and 38th verses.—γράμμασιν, *in letters*) There are still, to the present day, three languages in particular, to which they who learn and preach Christ are bound to devote their attention—Hebrew, Greek, and Latin.—Ἑβραϊκοῖς, *Hebraic, of Hebrew*) In John xix. 20, the Hebrew is placed first in order. Luke enumerates the languages in the order in which Pilate had arranged them.[1] That order was [if one is disposed to admit of conjecture. —*Harm.*, p. 567] *Greek, Latin, Hebrew.* John arranges them according to the custom of the Hebrews, in the order of their nature and dignity. Both however adopt that order, in which Christ and His *cross* and *kingdom* were subsequently preached. The beginning was made in the Hebrew tongue: in the last times the Hebrews shall have the first place (the most prominent part to fill).

[1] Townson, in his Harmony of the Gospels, shows the probability that Matthew gave the *Hebrew* inscription, as in other particulars his Gospel has most of an Hebraic character, THIS IS JESUS THE KING OF THE JEWS. Mark, in accordance with the Latin or Roman aspect of his Gospel, probably gave the *Latin* inscription, THE KING OF THE JEWS; and so no foreign word is found in this, supposing that this is the Latin. Pilate would scorn to introduce any word from another tongue in the inscription written in the language of dominant Rome. The brevity, too, accords with the genius both of the Latin and of the Evangelist's own style. Luke follows Mark with *This is* (οὗτός ἐστιν, verse 35), brought down from above, THIS IS THE KING OF THE JEWS. Thus the *Greek* is left for John, JESUS OF NAZARETH THE KING OF THE JEWS. But Bengel's view, given in the note, John xix. 19, that the words were the same in the three languages, is perhaps more probable. See his note.—E. and T.

The Roman tongue never occupied the first place; nor is it destined, after the destruction of Rome, to remain in great vigour.

39. Ἐβλασφήμει, *began railing at* Him) The most extreme trials do not bend every one. [Nay, indeed, so great is the strength of the mind disposed to sneering (the cavilling mind), that it can betray itself even when hung on a cross.—V. g.] That this robber was a Jew, and that the other was a Gentile, may be inferred from the language of both, and from other circumstances; for the former, according to the custom of the Jews, sneers at His assumption of the name, *Christ;* the latter directs his thoughts towards the name assigned to Him, *King*, as the soldiers did, but in a better way. We may add, that the Lord, in promising him blessedness, makes allusion, not to the words of the promises given to *the fathers*, but to the first beginnings of things [when the distinction of Jew and Gentile had not arisen], viz. concerning *Paradise*. Nor is it opposed to this, that the words of the converted man refer to the one *God* [whereas the Gentiles believed in a plurality of Gods]: for faith in *Christ*, as an immediate consequence, infers faith in the one God. But still, let the Hebrew term in ver. 43, Ἀμήν, *verily*, be considered, which however does not necessarily presuppose that the person addressed is a Hebrew. Comp. Matt. xxv. 40 [where the Judge saith, Ἀμὴν λέγω ὑμῖν, to persons not necessarily Hebrews]. Hence the opinion anciently entertained, as to the converted robber being a Gentile, retains a show of probability. I have written above, *it may be inferred* [not, it is positively certain].—λέγων, *saying*) with raging impatience and ferocity.

40. Ὁ ἕτερος, *the other of the two*) The exceedingly hard cross rendered much help towards his repentance. Conversion seldom takes place on a soft and easy couch.—[ἐπετίμα αὐτῷ, *rebuked him*) Thou mayest see here combined penitence, faith, confession, prayer, reproof of the ungodly, and all that is worthy of the Christian man. The abuse of this most choice example is fraught with danger; the legitimate use of it is in the highest degree profitable.—V. g.]—οὐδὲ) Dost thou *not even* fear? Not to say, long for, have a desire after. [*Fear* is the first commencement in the reformation (rectifying) of the mind.—V. g.]—φοβῇ, *fear*) Therefore he himself was influenced by fear.—ὅτι, *because, seeing that*) This would have been quite sufficient cause for fearing.—τῷ αὐτῷ) *the same*, as He and I are.

41. Δικαίως, *justly*) The penitent approves of the penalty awarded to his sin.—οὗτος, *this* man) The converted robber had seen and heard the successive progress (course) of the Lord's passion, at

least from the time of His being led forth from the city: or even he may have previously seen and heard Jesus.—οὐδὲν ἄτοπον) *nothing amiss*, nothing unseasonable or out of place.

42. Μνήσθητι, *remember*) He makes request modestly. 'Remembrance' extends to a far distant period (*i.e.* he means that the remembrance which he craves may hold good in a time yet to come, and a far way off). A most choice prayer.—Κύριε, *Lord*) He publicly addresses by the appellation, *Lord*, Him whom His own disciples themselves had abandoned.—ἔλθῃς, when thou *shalt have come*) hereafter, viz. from heaven. The antithesis to this is Jesus' expression in ver. 43, *To-day*.—ἐν τῇ—σου) *in Thy* kingdom. He acknowledges Him as King, and a King of such a sort as can, though dead, benefit the dead. Not even the apostles at that time entertained so pure sentiments concerning the kingdom of Christ (without mixture of the alloy of notions concerning a temporal kingdom then).—βασιλείᾳ, *kingdom*) Frequent mention of His Kingship and kingdom had preceded. See ver. 2, 3, 37, 38. Faith accepts in serious earnest the truth, which has been distorted and perverted into a subject of sneering by the Lord's adversaries.

43. Σήμερον, *to-day*) On that day the converted robber could have hardly looked for death.[1] But the breaking of the legs was made subservient to this end. Thereby the Lord's promise was fulfilled. [The marking of the time by the expression, *to-day*, is not to be referred (joined) to the verb, *I say*, as if the robber should have to wait for his entrance into Paradise during I know not how long periods of time. That the words were spoken to him on that day, is of itself evident (without it being necessary to say so). Jesus never used the expression, *To-day I say;* whereas He repeatedly used the expression, *I say*. Therefore we must read the words thus, *To-day shalt thou be with Me in paradise*. Thus the power and grace of the Lord, and also His own ready and immediate entrance into Paradise, is openly declared.—V. g. That was indeed to *save*, ver. 39 (which the impenitent robber had taunted Him with, as unable to effect it).—*Harm.*, p. 570].—μετ' ἐμοῦ, *with me*) Much more then did Jesus Himself come to Paradise. [A fact which must have been very consolatory to Mary, wife of Cleopas, and Mary Magdalene, against men's bitter taunts, and to the Virgin mother and John, when communicated to them.—*Harm.*, p. 570].—ἐν τῷ Παραδείσῳ, *in Paradise*) in which there are happier trees than in Golgotha (especially "the tree of life which is in the Paradise of God"), asso-

[1] So tedious a death is crucifixion.—E. and T.

ciated with *immortality;* Rev. ii. 7, note.[1] Jesus employs the most august appellation for the seat of happiness in the profoundest depth of His own suffering. Comp. note on ch. xvi. 22, [The Jews called the good state of the dead *the bosom of Abraham* and *the garden of Eden.*] This departure to Paradise differs no doubt from the ascension to heaven, John xx. 17 ("I am *not yet* ascended to My Father"), but yet it shows that His descent to 'hell' (the lower regions unseen) is to be explained in a good sense.

44. Ὅλην, *the whole*) Mid-day darkness arising from the sun obscured the whole upper hemisphere; and the moon, which was then in opposition to the sun, without deriving any light from the sun, left in obscurity the lower hemisphere.

46. Πάτερ, *Father*) The Father received the Spirit of Jesus; Jesus "receives the spirits" of believers: Acts vii. 59 [Stephen's last prayer, "Lord Jesus, receive my spirit"].—παραθήσομαι) *I will commend*, in the very act.[2] [As a deposit committed to Him at death. It was at this point of time, the most precious truly of all, that the atonement was made.—V. g.]

47. Ὄντως, *in very truth*) Previously it seemed a matter of doubt to the spectators: now he affirms it as a certainty.—δίκαιος, *a righteous*) In this proclaiming (open avowal) of His righteousness, is contained the approval, on the part of the centurion, of all the words of Jesus, even of the doctrine as to Jesus being the Son of God, ver. 46; ['Father,' implying that He was "Son of God." Therefore the expression is, "Truly this was *the Son of God*," in] Matt. xxvii. 54, inasmuch as this was the very subject about which the discussion had been even before Pilate. John xix. 7 ["By our law He ought to die, because He made Himself the Son of God"]. Comp. Is. xli. 26, 23.[3]

48. Θεωρίαν, *sight*) They who had been merely spectators [who previously had been stirred up by the high priests to raise the cry, *Crucify Him*, but who now were altogether differently disposed.—

[1] No other tree but "the tree of life" is mentioned there; whereas in Gen. ii. 9, iii. 3, many others grow, and it is *in the midst*—words not in the best MSS. of Rev. ii. 7.—E. and T.

[2] So Rec. Text and LΔ. But παρατίθεμαι in ABCPQ Orig. 3,726*e*; 'commendo,' in *abcd* Vulg. Hil. 1074, Syr. and Memph. Versions. So Engl. Vers. —E. and T.

[3] "Who hath declared from the beginning, that we may say, *He is righteous?* —Show the things that are to come hereafter, that we may know that *ye are gods.*" This contrasts with the heathen gods Him of whom alone the centurion's declaration could be made, *He is righteous.*—E. and T.

Harm., p. 577], were now revolving in their minds thoughts tending to salvation, and were being prepared for the Pentecost described in Acts ii.; but those who had perpetrated the deed were for the most part in a state of agitation.—ταύτην, *this* sight) viz. of the cross. —τὰ γενόμενα, *the things which had been done*) at the death of Jesus. The *sight* (θεωρίαν) which they had sought for was attended with a *sight* (θεωρήσαντες τὰ γενόμενα) which they looked not for.

50. Ἀγαθὸς καὶ δίκαιος, a man *good and just*) Rom. v. 7.[1] Every man that is ἀγαθὸς, *good*, is also δίκαιος, *just*; not *vice versâ*. Luke mentions the whole (ἀγαθὸς, the genus) before the part (δίκαιος, the species). Paul observes the difference between these words more strictly.

51. οὗτος) *He, i.e.* he alone. [If aught that is wrong goes forward without thy consent, do not at least give your approval to the act.—V. g.] Nicodemus, we know, was ἄρχων, *a ruler*, but he is not called βουλευτὴς, *a counsellor*.—τῇ βουλῇ, *to the counsel*) See ver. 1. The phraseology approaches nearly to that in Ps. i. 1 ["Blessed is the man that walketh not in the *counsel* of the ungodly"].—τῇ πράξει, *the deed*) ver. 33.

54. Ἡμέρα ἦν παρασκευὴ, *the day was the preparation*) The term παρασκευὴ is put as an epithet ("It was the preparation-day").—ἐπέφωσκε, was drawing on [lit. *was dawning*]) The beginning of the Sabbath was in the evening: and yet the expression used is, *was beginning to dawn;* for even the night has its own light, especially at the full moon, which was shining at the time.[2]

55. Ἐθεάσαντο, *looked at* [*beheld*]) so as that with the greater ease they might anoint Him the day but one following (on the day after the morrow).—τὸ μνημεῖον, *the sepulchre*) ver. 53.

56. Ἡτοίμασαν, *they prepared*) They had their home in Galilee; ver. 49. The office they rendered to Him is the greater on that account, as being rendered away from home, and attended with greater cost and trouble. [Thou hereby dost perceive truly unwearied piety (affection) and assiduity springing from faith; which faith, however,

[1] The man who fulfils his lawful duty towards others, and no more, is called δίκαιος, Hebr. צדיק. He who also confers benefits on others is ὅσιος, חסיד. Ἀγαθὸς approaches to the latter; one perfect in all the offices of piety, generous, large-minded, and a *benefactor* to men.—E. and T.

[2] Rather ἐπέφωσκεν is naturally used, though by catachresis, where *day* is the subject, even though counted artificially from evening. So the Jews called the evening אור, *light*, denominating even the beginning of the twenty-four hours day, a potiori parte, viz. the light.—E. and T.

itself already underwent a strange eclipse in those excellent souls.—*Harm.*, p. 583.]—ἀρώματα, *spices*) which are dry.—μύρα, *ointments*) which are liquid.—Σάββατον, *the Sabbath*) The rest appointed to be observed on the Sabbath was more obligatory than the rest connected with the feast. [Christ's rest in the sepulchre claimed to itself this whole Sabbath, which is on that very account most worthy of attentive consideration. The things which at that time took place in the kingdom of the invisible world, will benefit believers in no ordinary degree, so long as there shall remain aught of them, nay, indeed to all eternity.—V. g. Most excellent effects truly took place, during the calm repose of this Sabbath, in those souls which, though timid, were yet choice and precious, nay, indeed in the Saviour Himself. 1 Pet. iii. 18, 19; Acts ii. 24, *et seqq.*—*Harm.*, p. 583.]

CHAPTER XXIV.

1. Τίνες, *some*) viz. other women, who had not come from Galilee.

2. Τὸν λίθον, *the stone*) Luke mentioned nothing previously as to the stone; but takes for granted in the narrative itself that the stone had been rolled to the mouth of the sepulchre. (Comp. John xi. 38.)

4. Ἄνδρες, *men*) viz. angels. See ver. 23. Comp. Matt. xxviii. 5.[1]

5. Τὸν ζῶντα) *Him, who* not merely has returned to life, but *is* altogether *the living One.* [The truth of the resurrection is most surely established.—V. g.]—μετὰ τῶν νεκρῶν, *with* ['among'] *the dead*) in the state and position (condition) of the dead.

7. Τὸν Υἱὸν τοῦ ἀνθρώπου, *the Son of man*) This is repeated from the discourses which were delivered by the Lord before His passion. But the Lord Himself did not give Himself the appellation, *Son of man*, after His resurrection, but either spake in the first person, or else employed the express appellation, *Christ.*—ἁμαρτωλῶν, *of sinful men*) viz. the Gentiles.

10. ἦν—αἱ) So [a Plural nominative follows after a Singular verb and nominative, the verb Plural being supplied from the Singular

[1] Where mention is made only of one angel, viz. the angel who spoke.—E. and T.

verb] Deut. xxvii. 9, καὶ ἐλάλησε Μωϋσῆς καὶ οἱ ἱερεῖς—λέγοντες. So 1 Cor. ix. 6.[1] The names are given in this place in particular, as being those of the witnesses to the fact, and not sooner.

12. Ἀπῆλθε πρὸς ἑαυτὸν, *departed to his own home*[2]) As to the matter of fact, comp. ver. 34; as to the phrase, comp. the note on John xx. 10 [ἀπῆλθον πρὸς αὐτοὺς οἱ μαθηταί, "the disciples departed *to their own homes*"].

16. Ἐκρατοῦντο, *were holden*) The antithesis is in ver. 31, διηνοίχθησαν, their eyes *were opened.*

17. Εἶπε, *He said*) It is the part of wisdom, to pass with ease into profitable conversation. John iv. 7, 8 [Jesus taking occasion from the well, and His request to the woman of Samaria for a drink, to pass to the subject of the living water]; Acts viii. 30 [Philip and the Eunuch reading Isaiah].

18. Ὁ εἷς, *the one)* The name of the other of the two is not given; who notwithstanding was also dear to the Lord. So too John i. 35, 40 [where "two disciples" are mentioned, of whom Andrew alone is named]. The godly are mentioned not for their own sake, but for the sake of others. [Long ago *Origen* indeed considered Peter to be the companion of Cleopas who was meant (L. contra Celsum, p. 105); but in that case either Peter would have spoken, or at least Cleopas would have more distinctly appealed to Peter's report of what he had seen at the sepulchre in ch. xxiv. 24. There is to be added the fact, that both of these disciples are expressly distinguished from "the Eleven" in ver. 33. *Harduin* suspects that Cephas, Gal. ii. 9; 1 Cor. i. 2, 9, 15, was a disciple distinct from Peter; and from the passage, 1 Cor. xv. 5, that he was the companion of Cleopas, *Op. sel.*, p. 928. But from 1 Cor. xv. 9, it is not obscurely evident that Paul speaks of Kephas as an apostle. One may more reasonably raise the question, whether the *Simon* to whom the Lord appeared was not a disciple distinct, as well from the companion of Cleopas, as also from Peter or, as he is otherwise named, Kephas, inasmuch as the appearance of our Lord was vouchsafed to the latter

[1] μὴ οὐκ ἔχομεν ἐξουσίαν—ὡς οἱ λοιποὶ ἀπόστολοι, viz. ἔχουσιν; However Bc read ἦσαν δὲ, and so Lachm. and Tisch. AD omit the words. Inferior Uncial MSS. and the best Versions *ab* Vulg. Memph. Theb. read ἦν δέ.—E. and T.

[2] As the French *chez lui*. But D*ab* Euseb. Can. omit ver. 12, which may have come from John xx. 4, 5, 6: Tisch. omits it. However ABc Vulg. Memph. Theb. retain the verse. B omits κείμενα, and A and Vulg. MS. Amiat. omit μονα. Lachm. brackets the verse. Vulg. and Engl. Vers. connect πρὸς ἑαυτὸν not with ἀπῆλθε, but with θαυμάζων, *wondering in* (with) *himself*.—E. and T.

before that Peter returned to the rest from the walk mentioned in ch. xxiv. 12. Whichever of these views be correct, at least it is certain that the Saviour appeared to the women first; then to some of the disciples not distinguished with the dignity of apostles; in fine, to Simon Peter, who even most of all stood in need of this grace, and to the rest of the apostles, who as well as Peter ought to have conceived faith sooner than all the rest, and that too a faith of a more elevated character.—*Harm.*, p. 603.]—παροικεῖς, *art Thou only a new-comer* ['stranger']) Jesus here seems to have retained the dialect of Galilee, inasmuch as Cleopas does not take Him to be a citizen of Jerusalem.

19. Τὰ περὶ) *The things concerning* Jesus. This clause, after the description of the Subject (Jesus) has been interposed, is explained in detail in ver. 20: with which comp. ver. 14 and 18 at the end.

21. Σὺν πᾶσι τούτοις, *besides all these things*) Hebr. עם כל זה.—τρίτην, *third*) Therefore after the death of Jesus they seem to have entertained some hope on the first and second day, which however they lay aside on that very day on which the hope is fulfilled.—ἄγει) used impersonally.

24. [Εἶπον, *had said*) viz. that the body was not in the sepulchre. —V. g.]—αὐτὸν) *Himself.*

25. Ἀνόητοι, *fools*) [void of mind]. In proportion as faith is the slower or the speedier in being entertained, the worse or the better is the νοῦς (from which comes ἀνόητοι) or mind, Gal. iii. 1 [O foolish Galatians]; John i. 49 [Nathanael's quick confession, "Thou art the Son of God, Thou art the King of Israel"]. [A salutary reproof. —V. g.]—[βραδεῖς, *slow*) We ought to be quick in believing, where we have sufficient warrant of any word of God.—V. g.]—ἐπὶ, *on the authority of* [*respecting*]) The words of the prophets are open to you, and yet ye do not believe. Almost in the same way διὰ is used in John iv. 41, 42 ["Many more believed *because of* His own word (διὰ τὸν λόγον αὐτοῦ);—not *because of* (διὰ) thy saying"].

26. Ταῦτα, *these things*) The very things which ye take up as causes to create doubt, are characteristic marks of the Christ.—ἔδει, *ought*) because it was so foretold.—παθεῖν, *to suffer*) It is respecting this point of faith that the *slowness* of belief on the part of men most especially exhibits itself. See Matt. xvi. 22 [Peter, after his noble confession of Christ's divinity, on hearing of His cross, saith, "Be it far from Thee, Lord," etc.].—[τὸν Χριστὸν, *the Christ*) the Redeemer of Israel, ver. 21.—V. g.]—εἰσελθεῖν, *to enter*) which could not have been accomplished in any other way.

27. Τὰ περὶ ἑαυτοῦ, *the things concerning Himself*) namely, the things which had been written. There is no doubt but that the passages alluded to were the same as those which the apostles subsequently were wont especially to quote.

28. Προσεποιεῖτο) *He made* (acted) *as though* He was about to go farther; and He had been about to go farther, had not they besought Him, and perhaps had been about to appear to them in another way.

29. Μεῖνον, *abide*) They were beseeching Him, from love for His own sake, and from hospitality, that He should not venture to proceed on His journey by night.

30. Λαβὼν, *having taken*) according to His wonted mode.

31. Ἄφαντος ἐγένετο) *He vanished* out of their sight. This too showed that it was He. The former appearances of Jesus after His resurrection were of shorter continuance, in order that the more room (scope) might be left for faith.

32. Καιομένη, *burning*) much and for long. [A most blessed sensation!—V. g.]—ἦν, *was*) They observed the fact more afterwards, than during the actual continuance of the burning sensation.—ἐλάλει ἡμῖν) *He spake to us.* This means more than *with us* [which is however the Engl. rendering].—[διήνοιγεν, *He opened*) The Scripture is opened out, when "the understanding" is opened, ver. 45.—V. g.]

33. Αὐτῇ τῇ ὥρᾳ, *the same hour*) of the night or the evening. Now no longer have they any fear of the journey by night, which they had previously dissuaded their unknown companion against in ver. 29.—[ὑπέστρεψαν, *they returned*) actively.—V. g.]—συνηθροισμένους, *gathered together*) as persons who meet to consult on some sudden emergency.

34. Λέγοντας, *saying*) Appearances had taken place on both sides, whereby they to whom they had been vouchsafed mutually confirmed one another. So the distinct appearances to Paul on the one hand, and to Ananias on the other, mutually confirmed one another, Acts ix. 10, 12; and to Cornelius and Peter respectively, x. 3, 10; and to Moses and to Aaron, Ex. iv. 27, 28.—ὄντως, *in very deed*) They cast away their former doubt, but not completely; for in ver. 37, "they are affrighted at His appearance as if they had seen a ghost." Mark xvi. 13 [They (the two) went and told it to the residue; neither believed they them].

35. Ἐγνώσθη) *He made Himself known.* So אתודע, LXX. γνωσθήσομαι, Num. xii. 6, "I will make myself known." So εὑρέθην ("præsto fui"), *I caused myself to be found*, Rom. x. 20.

36. Ἔστη) *stood:* before that they perceived Him coming.—ἐν μέσῳ, *in the midst*) This is more significant than εἰς μέσον, *into the*

midst, would be.—εἰρήνη, *peace*) A form of salutation, transferred by the Saviour to higher things: Eph. ii. 17, [He came and preached peace to you which were afar off, etc.]—ἐγώ εἰμι, μὴ φοβεῖσθε, *it is I, be not afraid*) The Versions present these four words, in accordance with the MS. of Wolf, with great unanimity: and they are in consonance with ver. 38, 39.[1]

38. Διαλογισμοὶ, *thoughts*) The Lord throws open their thoughts. —ἀναβαίνουσιν, *rise up*) A well chosen phrase. Our thoughts are hidden from us, before that they rise up.

39. Αὐτὸς) *I Myself*, Jesus.—πνεῦμα, *a spirit*) See ver. 37.

40. Τὰς χεῖρας, *His hands*) well known to them. The senses of touch and sight assure the soul.

41. Ἀπιστούντων, *whilst they were distrusting* the evidence of their senses) They no doubt believed at the time, otherwise they would not have rejoiced: but the full exercise of their faith was being retarded by their joy. Strong affection and intent knowledge mutually impede one another.

43. Ἔφαγεν, *He did eat*) freely, without any necessity: on this account He did not also drink.

44. Εἶπε, *He said*) namely, on the day of the Ascension. See ver. 50, with which comp. Acts i. 2, 5, 9.[2]—ἔτι, *as yet*) It was a thing sad to hear of, before that it took place; but now most joyous, when it has taken place.—ἐν τῷ νόμῳ, κ.τ.λ., *in the law*, etc.) Here we have the division of the Hebrew Bible [the Law, the Prophets, and the Hagiographa].—προφήταις, *the Prophets*) the former and later Prophets. It is in reference to the former ones, that the Prophets are put before the Psalms. As to the Twelve especially, see Sir. xlix. 12.—ψαλμοῖς, *the Psalms*) The Hagiographa, the foremost place in which is occupied by the Psalms, a remarkable portion of the Scriptures, in which also the subject of Christ and His kingdom is most copiously discussed. See note on Heb. x. 8 [which quotes Ps. xl. 6, "Sacrifice and offering Thou didst not desire—then said I, Lo, I come," etc.; proving the great authority of the Psalms].

45. Διήνοιξεν, *He opened*) Many obstacles which are in our mind need to be removed out of the way, in order that we may understand. See Acts xvi. 14 ["The Lord *opened* the heart of Lydia,

[1] GPc Vulg. read the words. But ABD*ab* Memph. (1 MS.) Theb. omit them. Lachm. retains them in brackets.—E. and T.

[2] Verse 47, "Beginning at Jerusalem," accords with Acts i. 8, "Ye shall be witnesses to Me, both in Jerusalem," etc., spoken just before the Ascension.—E. and T.

that she attended to the things which were spoken of Paul"]. He *opened* both by His power and by His words.—τὰς γραφὰς, *the Scriptures*) See with what power, not long after, Peter brought forward the Scriptures in Acts ii. *et seqq.*; as also with what wisdom in Acts i. 16, 20 [the prophecy and direction of the psalm as to Judas].

46. Καὶ οὕτως) *and therefore thus.*

47. Ἀρξάμενον) The Accusative absolute, as in Acts x. 37 [οἴδατε τὸ γενόμενον ῥῆμα—ἀρξάμενον ἀπὸ τῆς Γαλιλαίας].

48, 49. Μάρτυρες—ἐπαγγελίαν, *witnesses—the promise*) John xv. 27, 26 ["Ye also shall bear witness, because ye have been with Me from the beginning—When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me"].

49. Ἀποστέλλω, *I send*) The Present. Comp. note on John xx. 17.[1]—τὴν ἐπαγγελίαν, *the promise*) *i.e.* the Spirit, who has been promised; Acts i. 4, ii. 33, notes. [Ammonius says, ὑπισχνεῖται is applied to one who undertakes or engages that he will give to him who has asked; ἐπαγγέλλεται, of one who of himself promises or engages to give.] This was clear to them from the conversation He had with them, John xiv. 16, 17 [I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth, which the world cannot receive, etc.]. For ἀποστέλλεσθαι is for the most part used of persons; πέμπεσθαι, of the person and of the thing. The abstract for the concrete is suitable to those times of the beginning of the Church; comp. note on Matt. iv. 17. [The first preaching was in the abstract, "The *kingdom* of God is at hand;" afterwards in the concrete, "The *King*," or "Messiah." The former suited the hidden beginnings of the Gospel; the latter, the glorification of Jesus.] So presently, δύναμιν, power.—τοῦ Πατρός μου, *of My Father*) The Father promised and gave His gifts through His Son.—Ἱερουσαλὴμ, *Jerusalem*) For it was there that they were about to receive the promise. [If they had not received this direction, they without a doubt would have left the city.—V. g.]—ἐνδύσησθε, until *ye be clothed* [*endued*]) suddenly and completely. We are naked whilst destitute of the heavenly power. They had heretofore been purified, viz. through the word, John xv. 3 ["Now ye are clean through the word, which I have spoken unto

[1] "I *ascend* unto My Father," not "I will ascend." The time of His ascension, and, here in Luke, of the consequent sending down of the Spirit, being regarded as already present. So as to the second Coming, *I come*, ἔρχομαι, not *I will come*, Rev. xxii. 20. See note on Luke ix. 51.—E. and T.

you"]: now clothing also is promised to them.—ἐξ ὕψους, *from on high*) to which Jesus ascended. The *height*, put for *heaven*, is an expression from sacred poetry. See Eph. iv. 8, from Psalm lxviii. 18 ["When He ascended up *on high*, He led captivity captive"].

50. [Ἐξήγαγεν δὲ, *and He led them forth*) Mark and Luke make express mention of the Ascension in its own proper place; John (ch. xx. 17), as also Matthew (ch. xxviii. 18, 20), only in passing. He who believes the Resurrection of Christ, must, as a consequence, believe all things that follow upon it. Therefore the Gospel History strictly reaches in its extent up to the Resurrection: Acts i. 22 ("Beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His *resurrection*"); Rom. x. 9 ["If thou—shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved"].—*Harm.*, p. 613.]—ἔξω, *out*) to that place, where He suffered. [A remarkable place was the Mount of Olives, Acts i. 12, and Bethany especially so, in respect of all those things which are recorded in John xi. 1, *et seqq.* (as to the raising of Lazarus), xii. 1, *et seqq.* (the anointing at Bethany); Luke xix. 29, *et seqq.* (the royal entry into Jerusalem from Bethany); Matt. xxi. 17 (His lodging at Bethany during Passion week), xxiv. 3 (His prophecy on the Mount of Olives as to the end of Jerusalem and of the world); Luke xxii. 39 (His agony in Gethsemane, which is at the side of Olivet). Comp. Zech. xiv. 4.[1]—*Harm.*, p. 612.]—εἰς) *towards*.—ἐπάρας, *having lifted up*) The gesture of one in the act of praying or pronouncing a blessing. He did not now any more lay on them His hands. Comp. John xx. 22, note. [After His resurrection He did not touch mortals, although He allowed Himself to be handled by His disciples. "He breathed on them."]—εὐλόγησεν, *He blessed* them) This *benediction* appertains to all believers; for the Eleven, and those who were with them, were at the time the representatives of these.

52. Προσκυνήσαντες, *having worshipped* Him) In that attitude, which is described in Acts i. 11 ["Looked stedfastly toward heaven—Stand ye gazing up into heaven"]. Therefore Christ must be God.—χαρᾶς, with *joy*) No longer now were they missing with sad regret the sight of the Lord. This was a prelude to Pentecost. John xiv. 28 ["If ye loved Me, ye would *rejoice*, because I

[1] "His feet shall stand in that day on the Mount of Olives." From which it appears the same mount is to be the scene of His return, as of His Ascension. Comp. Acts i. 11.—E. and T.

said, I go unto the Father"]. [No doubt they rejoiced both concerning what was passed, and concerning what was promised in time to come.—*Harm.*, p. 613.] So it is recorded of the Eunuch and Philip, Acts viii. 39 ["The Spirit of the Lord *caught away Philip:* and he (the eunuch) went on his way *rejoicing*"].

53. Διαπαντὸς ἐν τῷ ἱερῷ, *continually in the temple*) ch. ii. 37 ["Anna—departed not from the temple, but served God with fastings and prayers night and day"].—αἰνοῦντες, *praising*) which is the fruit of joy.

ON THE

GOSPEL ACCORDING TO ST JOHN.[1]

In this book is set forth the history of the Son of God dwelling among men, and that—

a

I. The history of His earliest DAYS: wherein the writer, after premising a summary of the whole Gospel truth,[2] . . . Ch. i. 1–14

Records the testimony which John the Baptist gave after the Lord's baptism; as also His

[1] He is the chief of the Evangelists, whom we could least afford to be without. He takes for granted very much that is recorded in the three former Gospels; viz. *all the events which preceded the Lord's baptism:* first of all, *the place of His nativity*, comp. ch. vii. 42; also *the name of the mother of Jesus; His temptation in the wilderness* [John's representation of Jesus returning by way of Bethabara to Galilee, ch. i. 28, 29, 43, as if from the wilderness, is quite in accordance with the view of the Synoptic Evv.: the interview with John the Baptist took place after the Lord's baptism, as appears ver. 32, 33; and as the temptation followed the baptism immediately, and the interview was followed at once by a return to Galilee, the interview, ver. 29, must have taken place between the temptation and the return to Galilee]; *John's own name, and that of his brother and of the other apostles; the circumstances which caused the Baptist to be imprisoned* [the imprisonment itself he expressly alludes to, ch. iii. 24], *also his death; the Transfiguration, although John was himself present at it*; lastly, *the agony at the Mount of Olives*, and *Jesus' prayer that the 'cup' might pass from Him.—Harm.*, p. 38. In modern expression, one may call John's Book a *Supplement* to the Gospel History, as set forth by Matthew, Mark, and Luke. And in this Supplement, one may fix on *four divisions:* the first of them, chapters i.–v.; the second, ch. vi.; the third, ch. vii.–x.; the fourth, ch. xi. 21. —*Harm.*, p. 155.

[2] As to the pre-existing divinity, and the subsequently assumed humanity of the Word.—E. and T.

a drawing disciples after Him for the first time.
Herein is noticed,
What happened
On the first day, . . . Ch. i. 15–19
On "the NEXT DAY," . . . 29
On "the NEXT DAY" [after that], . . 35
On "the DAY FOLLOWING," . . 43–51
On "the THIRD DAY,"[1] . . . ii. 1
"AFTER THIS," 12

II. The history of the TWO YEARS' intervening period, marked chiefly by His journeys to Jerusalem.

I. His journey to His FIRST PASSOVER, 13
1. His acts in the city:
1. His zeal for His Father's house, 14
2. The miraculous power and wisdom of Jesus ["He knew what was in man"], . . . 23–25
3. His instructing Nicodemus, . iii. 1–21
2. His sojourn in Judea; the crowning testimony of John the Baptist concerning Him, . . . 22–36
3. His setting out from Judea, through Samaria, to Galilee, where He heals the nobleman's son, iv. 1, 4, 43, 46–54

II. His journeys to the FEAST of Pentecost, v. 1
Here are set down acts of His,
1. In the city, . . . 2–47
2. In Galilee, before the SECOND PASSOVER, and subsequently, vi. 1, 4, 22–71; vii. 1

III. His journey to the FEAST OF TABERNACLES, 2–13
Here are set down acts of His,
1. In the city,
1. In the very middle of the Feast of Tabernacles, and on the last day of it, . . 14, 37–53; viii. 1
2. Next in order, . . . 2–x. 21 a

[1] The *third day* from the day last mentioned, ver. 43. One day is occupied on the journey. The *day but one* after that in ver. 43 is the third day.—E. and T.

a 3. At the FEAST OF THE DEDICATION, Ch. x. 22
2. Beyond Jordan, . . . 40–42
III. The history of His last DAYS, which were,
I. The days preceding the great week [the week of His death]; wherein is presented to our view,
1. The account of the two days spent outside of Judea, during which Lazarus fell sick and died, . xi. 1–6
2. The journey into Judea; the raising of Lazarus; the counsel of Caiaphas; the sojourn of Jesus in Ephraim, ver. 54: the 'commandment' of His adversaries concerning Him, ver. 57, ... 7–57
3. The sixth day before the Passover: the supper at Bethany; the anointing of Jesus, . . . xii. 1–11
II. In the great Week itself, [during which occurred] HIS THIRD PASSOVER. There was,
1. On the first day, and the next two days consecutively, His royal entry into the city; the desire of certain Greeks to see Him; the obstinate unbelief of the Jews, 37–43; the solemn testimony of Jesus, 44, etc., 12–50
2. On the fourth day, His washing the disciples' feet; His declaring the traitor, followed by Judas' going out by night, . . . xiii. 1–30
3. On the fifth day,
1. His discourse,
1. Before the Passover Supper, 31, 36–38
xiv. 5, 8, 22–31
2. After the Passover Supper, followed by His prayer, xv.–xvii.
2. The beginning of His Passion [last *suffering*, Old Engl.],
1. In the garden, . xviii. 1–11
a 2. Before Caiaphas, . . 12–27

a
4. On the sixth day:
1. His Passion [sufferings] under Pilate:
1. In the Prætorium or Hall of Judgment, . Ch. xviii. 28–xix. 16
2. On the Cross, . . 17–30
2. His death, . . . 30–37
3. His burial, . . . 38–42
III. After the great Week:
1. On the very day of the Resurrection, xx. 1
2. Eight days after, . . 26–31
3. Subsequently, . . . xxi. 1–25

CHAPTER I.

1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ λόγος· *In the beginning was the Word, and the Word was with God, and the Word was God*) This is the thunder brought down to us by a "Son of Thunder;"[1] this is a voice from heaven, which man's conjecturing in vain starts objections against. By no reasoning of his could any orthodox believer better establish the truth of this palmary [capital] text, or more effectually refute Artemonism, than has Artemon's[2] modern follower himself, *i.e.* Samuel Crellius, whilst maintaining throughout the whole of his book, which he has entitled, "The Beginning of the Gospel of John restored according to ecclesiastical antiquity," that, instead of Θεός, there ought to be written Θεοῦ. His whole system, both in the foundation and the superstructure, is mere conjecture: and the more I call to mind the contexture of his reasonings, the more I feel confirmed in the truth, which has been assailed by this foremost veteran of Unitarianism on such trifling grounds. To avow this again and again, I regard as the part of piety. In my Introduction ['Apparatus'], page 559, line 11, there has crept in by mistake, "if you read Θεοῦ" [*si Θεοῦ legas*], whereas the thing speaks for itself, that it ought to have been written, "if you read Θεός" [*si Θεός legas*]. The easier such a lapse is, the more ought we to follow the steady agreement of all the transcribers, who happily retain the reading Θεός. The book of Artemonius contains two parts, the first of which is more of a critical character; the second, which is furnished with four Dissertations, more

[1] Boanerges, the title given to John and James.—E. and T.

[2] A heretic of 3d cent. A.D., who, with his friend Theodotus, denied the divinity of Christ.—Euseb. *H. E.* v. 28.—E. and T.

refers to the subject itself. The former we have of course examined in the Critical Introduction; whereas the second is a subject for the Gnomon, in which, as we stated in the Introduction, we would discuss Artemonius' views, independently of the mere critical point of view. For in truth the divine honour of our God and Saviour is at stake; and this citadel of the Christian faith is every day more and more assailed; and this book of Artemonius (which is pronounced in the Biblioth. Angl., T. xv., p. 539, to be one of the weightiest of this class ever published) finds more numerous readers than is desirable. We shall therefore take the five or six first verses of John i., and we shall make on them such remarks as are applicable, not merely for the refutation of Artemonius, but also for the explanation of John.—ἐν ἀρχῇ, *in principio*) John's style, especially in this passage, is pre-eminent for its simplicity, nicety [acute refinement, 'subtilitas'], and sublimity. *The Beginning* here means that time, when all things began to be and were created by the Word, ver. 3. Ἐν ἀρχῇ, he says; that is, *In the beginning*, as the Septuagint Greek version of Gen. i. 1, and Prov. viii. 23. That by *The Beginning* in this passage no *more recent* time is meant, is proved by the whole series of things in the context; for the beginning of the Gospel [which some allege is meant here] was made, when John the Baptist went forth preaching, Mark i. 1: but the 'Beginning,' which is here spoken of, is more ancient than the Incarnation of the Word. In like manner, none is *higher* [goes further back]. *In the beginning* of the heaven and the earth, *God created the heaven and the earth:* in the same beginning of the heaven and the earth, and of the world, ver. 10, already *the Word was in existence*, without any beginning or commencement of itself. The Word itself is purely eternal; for it is in the same manner that the eternity of the Word and of the Father is described. He *was*, at the time when first were made whatsoever things began to be. Artemonius maintained that it is the beginning of the Gospel which is meant by John; and he thus explains the verse: *In the beginning* of the Gospel *was the Word; and the Word*, through His first ascension to heaven, *was*, in the same beginning, *with God*, etc. [Socinians have invented the figment of Jesus having *ascended to heaven* for instruction *before entering on His prophetic office.*] This explanation he attempts to give colour to, by the authority of some of the ancients, Photinus, and such like. We shall examine his arguments. He lays it down, that the first epistle of John was written before his Gospel; and that the beginning of his Epistle is vindi-

cated from the perversions of Cerinthus, by the beginning of his Gospel. Thence he infers, that the '*Beginning*,' 1 John ii. 13, etc., is the beginning of Gospel-preaching; and accordingly, that in ch. i. 1 of the same Ep., and in ch. i. 1 of his Gospel, 'beginning' is used in the same sense.—Part ii. c. 13. First [in answer we observe], John certainly wrote the Gospel before the destruction of Jerusalem, as we show at ch. v. 2. Even Artemonius cannot assert this of the Epistle. The Gospel teaches the truth, ch. xx. 31. The Epistle goes further and refutes errors, and indicates that a great turn in affairs had taken place. John wrote the Gospel, according to the testimony of Irenæus [PROVIDENS blasphemas regulas quæ dividunt Dominum], FORESEEING *the blasphemous systems which rend the Lord's body*.—B. iii. c. 18. Such at least was the system even of Cerinthus, which Irenæus pronounces to be not older than the Gospel of John, when, B. iii. c. 11, he says, that in the Gospel of John is refuted THE ERROR WHICH WAS DISSEMINATED ["inseminatus erat"] AMONG MEN BY CERINTHUS, AND MUCH EARLIER BY THE NICOLAITANS [errorem, qui a Cerintho et MULTO PRIUS a Nicolaitis inseminatus erat hominibus]. For the translator, whose authority otherwise is justly entitled to support, readily made a pluperfect "inseminatus erat" out of the Greek past participle, which is found in the fragments of Irenæus collected out of Greek fathers of later ages. A comparison of chapter 11 with chapter 18, both of which we have here quoted in the author's very words, will import the force of the tense to be perfect, rather than pluperfect. Certainly Irenæus has not a word as to any perversion [alleged by Artemonius] of John's Epistle by Cerinthus: and he himself, B. iii. c. 18, has so woven together quotations of the Gospel and of the Epistle, as to imply no obscure recognition of the fact, that the Gospel was written before the Epistle. Accordingly, as Peter condemned mockers, and Paul apostates, so John in his Gospel has condemned the false teachers about to arise; and in his Epistle, when they had actually come, he more openly stigmatized them. Thus we have shown that at least the foundation on which Artemonius builds so much, viz. the theory of the Epistle having been written before the Gospel, is uncertain conjecture; though it does not much concern our side of the question which of the two works was first in point of time. Not even in the Epistle itself is 'Beginning' always used in one signification: nay, in the opening of the Epistle, 'Beginning' is used absolutely, the beginning of all things, of heaven and earth; and so also in the opening of the Gospel. This is the only difference, that in the latter

it is expressed, "*In* the beginning;" in the former, "*From* the beginning." Artemonius, P. ii. c. 18, supposes that Cerinthus, who had perverted the words, "From the beginning," is more expressly refuted by the words, "In the beginning;" but the Valentinians perverted the words, "In the beginning," in just the same manner. It would be a more simple explanation to say, that "In the beginning" is rather used absolutely; "From the beginning" relatively, in this sense, *In the beginning and thenceforward.* In that beginning was the Word, in such a way, as that also *before* the beginning the Word was. See Prov. viii. 22, etc., "The Lord possessed me *in the beginning* of His way, before His works of old: I was set up from everlasting, *from the beginning, or ever the earth was:*" where *mem*, set down [occurring] four times in the Heb., the Septuagint render, at least in the second and fourth place of its occurrence, *πρό*, and rightly so (although Artem. Diss. i. stoutly denies it): for in the passage there follow in parallel correspondence, באין *πρό*, בטרם *πρό*, לפני *πρό*, עד לא. See below, ver. 30, ch. iii. 13, vi. 62, viii. 58, xvii. 5, 24 [all proving His pre-existence with the Father]. Artemonius, page 76, and everywhere throughout his book, urges that Justin Martyr was the first who taught that Jesus was the Son of God, before that the world was made. But the truth is, Justin praises that doctrine as new, not that it was recently invented, but because it was unknown to Trypho, and such like persons. We will bring forward in this place the single testimony of Ignatius, who, in his Ep. to the Magnesians, § 8, says, *εἷς Θεός ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ ΛΟΓΟΣ ΑΙΔΙΟΣ, οὐκ ἀπὸ σιγῆς προελθών*, "There is one God, who manifested Himself by Jesus Christ His Son, Who is the Eternal Word of Himself, not having come forth from silence" [*i.e. Always* having been *The Word*]. The objections, by which Artemonius tries to turn aside the force of this passage, P. ii. ch. 36, etc., are so far-fetched, that their effect ought to be, not to carry away the reader with them, but to confirm him in the truth.—*ἦν, was*) Not, *was made.* See the difference of the words marked, ver. 10, 14, 15, ch. viii. 58. The Father also is called *ὁ ὤν*, κ.τ.λ., Rev. i. 4. The Word *was* before the world *was made*, in which He afterwards *was*, ver. 10.—*ὁ λόγος*) *Speech* [sermo], *Word* [Verbum]; it is also found written in Latin, *Logos*. see notes on Gregor. Thaum. Paneg., § 50.[1] That Logos, of whom ver. 14 speaks. Whence is

[1] *A little volume, edited* A.D. 1722: *and as it may not be ready at hand to* [*within reach of*] *most of our readers, we may be permitted here to subjoin the passage, which we beg may be compared with the notes of* Semler, *to be found in*

it that John calls Him *The Word?* From the beginning of his first Epistle, says Artemonius, P. ii. ch. 14 and 19. More rightly, as is plain from what was said above, the expression may be regarded as derived [copied] from the Gospel into the Epistle. In both writings he uses the term *Logos* before he comes to the appellation of *Jesus Christ.* But he so terms Him, not copying Philo, much less Plato; but by the same Spirit which taught the inspired authors of the Old Testament so to express themselves. See Gen. i. 3; Ps. xxxiii. 6, "By the *Word of the Lord* the heavens were made, and all the host of them by the breath of His mouth," where the Septuagint has τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν: Ps. cvii. 20, "He sent *His word*," ἀπέστειλε τὸν λόγον αὐτοῦ. Hence the very frequent appellation, *The Word of God,* in the Chaldaic Paraphrase: also Wisd. xvi. 12, xviii. 15. The one and the same mystery in the Old and in the New Testament is expressed in similar terms. God is a Spirit, or eternal Mind: the Son of God is the Logos, the inmost, and yet at the same time the most fully manifested [exsertissimum, the most fully put forth] Word of the eternal Mind. He who spiritually knows the spiritual na-

the paraphrase of the Gospel of John:—"Gregory is not without some allusion to (*an observation made by Bengel*) that ancient passage, ὁ δὲ γέ τ' ἀνθρώπου λόγος πέφυκ' ἀπὸ Θείου λόγου. Moreover, when also our author (the same Gregory) employs the term λόγος in divine things, we interpret it, as the passage suggests, *Reason* [ratio], or more willingly [by a better term], *Speech* [sermo], or most willingly [as the best term], *Word* [verbum]. Petavius says, *That mental* word, *that is inner and that has its existence in the soul, approaches nearer to the likeness of the Divine* Word, *and is therefore adopted more freely by learned Fathers. For it is a term presenting more advantages, and having more points of likeness: since it is both spiritual, and least of itself falls under the cognizance of the senses; and remains in the mind, from which it proceeds, and is not parted from it; and without it the mind can have no existence even for a moment of time.* All these notions, and even others besides, of the term λόγος, other Greek fathers have brought together on this mystery, nay, often have joined several in one: whence it has happened that the Latins also have preferred the Greek term to any Latin one, as being fuller in meaning, and have even set down the Greek itself. We too have done so at times, after the example of Rhodomanus; and have used *Logos* rather than *Verbum* or *Ratio.*—See as to the significations of the Divine appellation, λόγος, if you desire energetic writing, *Witsius,* vol. ii. Miscell. Ex. 3, as to God the Word, § 20: but if it is copiousness also you desire, *Petavius,* vol. ii. Theol. dogm. B. vi. on the Trin. ch. 1, etc. Franc. *Junius,* vol. ii. Opp. f. 145, comes to this wise conclusion, *Christ, in various relations, and in a manifold sense, is called* The Word of God. *Thus one relation,* or *aspect, has presented itself to one commentator, another to another. This has the effect of showing forth the more the wonderfulness* of that manifold wisdom of God.—Ern. Beng. [son of J. Alb. Beng.]

ture of God, knows also the spiritual nature of His *Word:* and understands why He is also called the Word, before He is called the Light and the Life; see 1 John i. 1, etc. Hence just as often the apostles, speaking of Christ, contradistinguish flesh and spirit; So He, whom John terms *Logos*, the same is termed by Clemens Romanus, a father of the Apostolic age, *Spirit*, εἷς Χριστὸς ὁ Κύριος ὁ σώσας ἡμᾶς, ὢν μὲν τὸ πρῶτον πνεῦμα, ἐγένετο σὰρξ, κ.τ.λ.: that is, *The one Lord Christ, who hath saved us, although previously He was Spirit, yet was made flesh*, etc.; which passage the objections of Artemonius, P. ii. ch. 44, etc., cannot rob us of. The *Logos* is He, whom the Father has begotten, or spoken, as His only-begotten Son, by Whom the Father speaking makes all things; who speaks of the things of the Father to us. The reason why He is called *Logos*, and the actual Description of what is the *Logos*, is given, ver. 18. He is the only-begotten Son of God, who was in the bosom of the Father, and acted most expressively the part of His Exponent [exegetam egit, the Declarer of Him, ver. 18, ἐξηγήσατο]. The idea in this clause receives additional emphasis and clearness from the two clauses that follow in this verse.—πρὸς τὸν Θεόν, *with God*) Therefore distinct [in personality] from the Father. Πρός for παρά [Latin *apud*, French *chez*], as εἰς for ἐν, ver. 18, denotes a perpetual, as it were, tendency of the Son to the Father in the unity of essence. He was with God in a peculiar and unique sense [singly and exclusively, 'unicè'], because there was then nothing outside of God. Again, John speaks in this place more absolutely than in 1 Ep. ch. i. 2, where he says, *The Eternal Life was with the* FATHER, in antithesis to the manifestation of Him made to believers, in order that they might become *Sons*. Thus we dispose of the difference, which Artemonius, P. ii. c. 18, tries to establish between the expression in the Epistle, and that in the Gospel: He also in Diss. ii., and elsewhere throughout his book, interprets the words, *to be with God*, of an ascension of Christ to heaven before His baptism. But this interpretation, when once the phrase, "In the beginning," is rightly explained, forthwith falls to the ground. If Christ, before His passion, had trodden the way to life by an ascension of this kind, He would not have had it in His power subsequently to say, "THOU HAST MADE KNOWN to Me the ways of life;" and His whole journey, from His birth to that ascension, would have been of no benefit to us: but the plans, on which our salvation rests, would only begin to come into effect simultaneously with the descent, subsequent on the supposed ascension: whereby the first two chapters of Matthew and Luke would lose all

their point. The words of Ignatius, in the Ep. already quoted, § 6, are clear: *Jesus Christ before all ages*, πρὸ αἰώνων, *was with the Father, and in the end*, ἐν τέλει, *appeared:* also the words of Hermas, *The Son of God is elder than all creation, so that He* TOOK PART IN *His Father's counsels for founding creation.* These words Artemonius quotes, p. 404, etc., and cannot weaken their force.—Θεός, *God*) Not only was He *with God*, but also was *God.* The absence of the Greek article, especially in the predicate, does not weaken its signification, as meaning the true God. The Septuagint, 1 Kings xviii. 24, Βασιλ. Γ. ἔσται ὁ Θεὸς, ὃς ἂν ἐπακούσῃ ἐν πυρὶ, οὗτος Θεός. Moreover, when the predicate is placed before the subject, there is an emphasis on the word, ch. iv. 24, Πνεῦμα ὁ Θεός. Further, in this passage the same signification is confirmed from the fact, that there was then no creature, in relation to which the Word could be called God [in a lower sense]; it must therefore be here meant in an absolute sense. This fact presses hard against Artemonius; and on that account the more precious in our esteem ought this reading to be, which we have defended in our Critical Introduction. In this stronghold of the faith, in this most sure centre, we stand unmoved, and we fortify ourselves against all enticements which try to draw us off in a quite contrary direction [to other and irrelevant arguments]. There is no expedient to which Artemonius does not resort, that he may prove Christ in Scripture is nowhere called or regarded as *God;* and, that we may take a cursory view of *the second part* of his book, especially in this passage, in *Chap. I.* he attacks the words, John v. 17, etc., x. 29, etc., Phil. ii. 6, etc.; in all which passages, the sentiment [sense] is not only vindicated as worthy of the Divine majesty of Jesus Christ, by the pious zeal of competent [able] interpreters, but even is shown to be so by the weakness of the Artemonian objections. *Chap. II.* denies that Christ was accounted as God by His disciples before His passion. But see John i. 14, "*We* beheld His glory, the glory as of *the only-begotten of the Father;*" 2 Pet. i. 16, "We were eye-witnesses of *His majesty*," etc. He denies that Jesus was accounted God after the Resurrection: but see John xx. 28, "My Lord, and my God" [Thomas]; Acts xx. 28, "The Church of God, which He hath purchased with His own blood;"[1] Rom. ix. 5, "Christ, who is over all, God blessed for ever;"

[1] The Codex Vatic. B, the oldest of MSS., reads Θεοῦ, and so also the oldest MS. of the Vulgate, viz. Amiatinus. However Tischendorf, Lachmann, etc., read Κυρίου, with A cod. Alexandr. C* cod. Ephræmi rescript. corrected, and D cod. Bezæ.—E. and T.

1 Tim. iii. 16, "God manifest in the flesh;"[1] Tit. ii. 13, "The glorious appearing of the great God and our Saviour Jesus Christ:" comp. notes, Eph. v. 5, "The kingdom of Christ and of God;" Heb i. 10, iii. 4 [comp. with ver. 6, "Christ, a Son over *His own* house"], "He that built all things is *God*." Even this one passage, John i. 1, would be enough for a soul hungering and thirsting, simple and candid. In *Chap. III.* he objects, that *Christ* is always contradistinguished from *God*. We reply: Not always, but for the most part, and that without compromising the Deity of the Son. The instance, 1 Tim. i. 1, "The commandment of God our Saviour, and Lord Jesus Christ,"[2] Artemonius felt to be irresistible; for in that passage even God the Father is called *Saviour*, and yet the Son is not by that fact excluded. So also when the Father is called *God*, that is not done in contradistinction to Jesus. See the writer himself, how frigid is his reply on the passage! *Chap. IV.* extends too far the parallelism, John i. 1 and xx. 31. *Chap. V.* discusses why Christ is not called God, when He is really God, inferior to the Father alone; but he produces such reasons as prove unanswerably, since Christ is really also called God, that Christ is called God, not in the sense in which the name is assigned to creatures, but in the sense in which it is assigned to the Father. *Chap. VI.*, in order to escape the argument from the passage, Is. ix. 5, when Christ is called by one name, compounded of twice four words, *Wonderful*, *Counsellor*, [the] *Mighty* GOD, [the] *everlasting Father*, [the] *Prince* [of] *Peace*, does open violence to the parallel passage, Is. x. 21, as to the Father, disguises the agreeing soundness [the sound agreement] of old versions in the appellation, *the Mighty God*, and exaggerates the variations of these same versions, which are quite alien to the subject. In *Chap. VII.* the passage, Ezek. xxviii. 2, 9, is transferred from the King of Tyre to the God-man [τὸν Θεάνθρωπον].

In *Chap. VIII.* and the following, Artemonius has many discussions as to Cerinthus, as to the Nicolaitans, and as to the design of John in opposition to both. But first, to such a degree it is now proved that the book of Artemonius has but little accordance with truth, that what the book approves must deservedly be postponed meantime as doubtful, whilst the case is being decided by arguments: next, a knowledge, no doubt, of the errors which the apostles refute, ought to be obtained from ecclesiastical history, as far as is

[1] Tisch. however reads ὅς for Θεός, with A* C* Memph. Theb. Versions.

[2] Tisch., with AD*, omits Κυρίου.—E. and T. [The * marks a more recent correction of a MS.]

possible; but the question of sound interpretation does not depend on such knowledge, much less does the genuine reading: nor ought any fallacies, forged out of the dark mass of most ancient heresies, turn off the eyes of simple-minded believers from the rays of Scripture, which are most clear of themselves. Let those who despise the short way, the King's highway, wander at large into labyrinths, since such is their pleasure, and let them lie there. As regards the design of John in opposition to Cerinthus, B. Buddeus has refuted Artemonius in his Ecclesia Apostolica, p. 425, etc.; comp. p. 378 as to the Nicolaitans. We make one observation: That the question is not, in what particular sense Cerinthus himself may have allowed the Word to be called God [see Artemon. p. 340], but in what sense the whole section of John, in spite of Cerinthus, so frequently calls the Word God. Cerinthus, I fancy, had no higher idea of Christ than Artemonius shows he has: why, then, should not the words of John, so hateful to Artemonius, not strike Cerinthus? I have thought of several reasons; but these words of Artemonius, p. 381, set me at my ease on this head: *It was not necessary that John should follow* Cerinthus *through all his absurdities; for even those in which he does follow him* [refuting them], *he does so only incidentally, and whilst engaged in a different object.* By this one erasure, Artemonius declares his whole treatise about Cerinthus to be useless [lost labour]. For, since John did not set down that assertion, *And the Word was* God, for the sake of refuting Cerinthus, he must have set it down for other reasons: no doubt in order that he might refute Socinians and Artemonius, and that he might fortify believers in their faith. If you have the time to spare, let there be formed out of all the sentiments which John puts forth, contradictory sentiments, such as perverted reasoning has either produced among ancient heretics, or can produce among any heretics whatever, what will be gained by it?

In *Chap XXIV.* and the following ones, he brings up the *Alogi*, and in their character [on their part] discusses, in what way this Gospel, which the Alogi alleged was not John's writing but that of Cerinthus, could, or could not, have been by them forced into accordance with the mind of Cerinthus. We reply: The Alogi either thought this very assertion, *And the Word was God*, came from Cerinthus, or they did not. If they did not think it, to dispute, in the name of the Alogi, as to the Cerinthic character of the assertion, is useless; but if they did think it, then the sense [sentiment] which they attributed to Cerinthus, they must have either considered to

be true or false: If true, they must for other reasons have ascribed the Gospel to Cerinthus; but if false, then they regarded Cerinthus as entertaining unworthy sentiments as to the Logos under specious words, as Artemonius acknowledges, p. 426, etc. What prejudice to John do these particulars produce? What use moreover does it serve, to turn the eye aside, with such obliquity of vision, and to look at John's assertion through the glass of the Alogi and Cerinthus, when one can look at it directly? In *Chap. XXXVI.* and the following, he examines a passage of *Ignatius* against Cerinthus, on which see above, on the words, "In the Beginning." In *Chap. XL.*, he attempts to steal away [get rid of, set aside] all the passages of Ignatius wherein Christ is called God, by comparing Ignatius himself and his interpolator with one another, as also [he tries to set aside] the passage of Clemens Romanus, where the παθήματα Θεοῦ are mentioned. We reply: 1. As Artemonius treats the apostles, so he treats apostolic fathers. 2. John is quite enough for us, even though we had not the additional testimony of Ignatius and Clemens. 3. Interpolators might have as readily in some passages of Ignatius erased the name of GOD, as in others (for this is what Artemonius contends to have happened) inserted it. Already, p. 131, etc., he had attacked [unsettled] the passage of his Epistle to the Ephesians, where he says, that Christ is called by Ignatius, ἐν σαρκὶ γενόμενον Θεόν, not before He took our flesh, but *after He was made God in the flesh.* But Ignatius' construction is not, *after He was made God*, but, *after He was made in the flesh*, *i.e.* having become incarnate [Constr. γενόμενον with ἐν σαρκί, not with Θεόν].

In *Chap. XLI.* and the following ones, he guards against it being supposed, that John wrote with the view of opposing the Ebionites, *And the Word was God.* We reply: That John wrote his Gospel against the Ebionites, Epiphanius and Jerome have laid down as a fact: no doubt he wrote against all, who either then denied, or were afterwards about to deny, *that the Word is God.* Buddeus has several remarks about the Ebionites in opposition to Artemonius, B. quot., pp. 501, etc., 518, etc. In *Chap. XLIV.* and the following, he discusses the passage of Clemens Romanus, as to which, see above at the first mention made by John of *the Word.* Lastly, in *Chap. XLVII.*, he gives a paraphrase of the whole passage, John i. 1–18, which corresponds to what had gone before, as a conclusion to premisses; and as the premisses have been refuted, so is the conclusion. At the same time he expresses admiration at the sagacity of Lælius Socinus, who had already explained the introduction of

John, as referring to the beginning of the Gospel History; and adds, that Andr. Osiander may have supplied him with the first suggestion of the idea, as that writer, in his Gospel Harmony, has joined together the Baptism of Christ and the "Word in the beginning." If this supplied the suggestion, then Socinus took in a heterodox sense, what Osiander had laid down in an orthodox sense. So Ammonius had previously laid it down. So G. Kohlreiffius, in Chronol., p. 90, laid it down not long ago. So also D. Hauber in his Gospel Harmony, not to speak of my own. See also the remarks which we make below at ver. 6.

There are added *four Dissertations;* the two first of which we have touched upon above; the two remaining ones are elsewhere examined at Heb. i., and at John viii. 58. The whole work of Artemonius is on the whole ingenious and learned; but it is also insidious, strained, full of conjectural suspicions, sometimes even ludicrously so; and owing to the vivid colours in which the inner divine economy is painted, a point in which the common herd of Socinians are quite strangers, it speaks fair; but withal it remains bound in death-like iciness. By means of the answers we have given to his arguments, the rest of the latter may be easily answered. We the less regret our brevity in this respect, since, besides Wesseling, who is noticed favourably in our Introduction, several other distinguished writers have refuted Artemonius. D. Weismann has given to the world, in A.D. 1731, "Specimens of the exegetic brawlings of the Socinian party continued and augmented by L. M. Artemonius:" next the celebrated Wolf pounded at the same anvil in vol. ii. at the end of Cur. in N. T., and in vol. iii. and iv. everywhere. And in the year 1735, John Phil. Baraterius, when hardly more than fourteen years old, published *Antiartemonius.*—ἦν, *erat*) *Was*, not *made* God, but the true God. The Word was God, and that in the beginning.—ὁ λόγος, *the Word*) This is set down a third time, with the greatest force. The three clauses are arranged in a gradation [an ascending climax: The Word *was in the beginning;* the Word *was with God;* the Word *was God*]: the Article here is the distinguishing mark of the Subject. The Godhead of the Saviour had been openly declared in the Old Testament: Jer. xxiii. 6, "The Lord our righteousness," *Jehovah*-Tsidkenu; Hos. i. 7, "I will save them by the Lord their *God;*" Ps. xxiii. 1, "The Lord, *Jehovah*, is my Shepherd;" and the proofs of it are taken for granted in the New Testament, for instance, Heb. i. Accordingly Matthew, Mark, and Luke make their aim, rather to prove that Jesus, who is real man,

is the Christ. And when in consequence some began at last to doubt as to the Godhead of Christ, John asserted it, and wrote in this book a kind of supplement to the Gospels, as in the Apocalypse he wrote one supplementary to the prophets.

2. Οὗτος, *He*) *He* alone. The *He* comprises [includes in its application] the whole of the verse immediately preceding it, as *He*, in the 7th verse, comprises the 6th verse.—πρὸς τὸν Θεόν, *with God*) This, being repeated [from ver. 1], is now put in antithesis to His subsequent mission to men. The three weighty truths, put dividedly in the preceding verse, are repeated and brought together in one in this verse. He, the Logos, who was God, was in the beginning, and was with God. A remarkable antithesis, comp. ver. 14, as also 1 John ii. 1 [which contain the same antithetic contrast.]

THE WORD

Was in the beginning God :	Was made flesh,
With God :	And dwelt among us.

Moreover the very congeries of this second verse manifestly supports this antithesis, the appellation of Logos being intermitted between ver. 2 and 14.

3. Πάντα, *all things*) A large word, by which the *world*, *i.e.* the whole totality of things created is denoted, ver. 10. All things, which are outside of God, were made; and all things which were made, were made by the Logos. Now at last the Theologian is come from the *Being* [*Esse*] of the Word to the *Being made* [*Fieri*] of all things. In verses 1, 2, is described [His] state before the world was made; in ver. 3, in the making of the world; in ver. 4, in the time of man's innocency; in ver. 5, in the time of man's degeneracy.—δι' αὐτοῦ, *by Him*) In opposition to *without Him*.—ἐγένετο, *were made*) That in some measure is earlier than the κτίσις, *founding* of all things, and evidently implies, as an inference, the making of all things out of nothing. Thus the *all things* sounds as if it were something earlier than the ὁ κόσμος, *the world*, wholly completed, and especially mankind; to which John comes down in the 9th and 10th verses.—καὶ χωρίς, *and without*) This sentence expresses something more than that immediately preceding. The Subject is, *Not even one thing:* The Predicate is, *without Him was made, which was made.* And the ὃ, *which*, is evidently used similarly to the ὃ, 1 Cor. xv. 10, *By the grace of God I am what I am.*—οὐδὲ ἕν, *not even one thing*) However superlatively excellent.—ὃ γέγονεν, *which was made*)

"after its kind:" Gen. i. 11, 21, 24. The Preterite γέγονεν [is in existence] implies something more absolute than the Aorist ἐγένετο [was brought into existence], though in Latin both are expressed by *factum est*. Those fancies, which Artemonius, p. 333, 402, etc., invents according to his own theories, have been refuted, together with the theories themselves.

4. Ἐν, *in*) First, John says, *In Him was life:* (comp. ch. v. 26, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself"). Then he calls Him *the Life*. So in 1 John i. 1, 2, first he calls Him *the Word of Life*, then *the Life;* and in the same chapter, ver. 5, 7, God is said to be *Light*, and *to be in the light*. John especially imitates the expressions of the Lord Jesus.[1]—ζωή, *life*) After the consideration of *being* [esse], the next consideration is as to *living* [vivere]. Then [the result of *life* entering the world] there is no death, there is then no nature devoid of grace.—καὶ ἡ ζωή, *and the Life*) The Subject: the Life, bestowing life on all things, which were alive.—ἦν τὸ φῶς, *was the Light*) Light and Life together: ch. viii. 12, "He that followeth Me shall not walk in darkness, but shall have the *light* of *life:* 1 Tim. vi. 16, "Who only hath *immortality*, dwelling in *the light*, which no man can approach unto:" Phil. ii. 15, 16, "Ye shine as *lights* in the world, holding forth the word of *life*." As on the opposite side, צלמות, *Darkness* and *death*. Quickening is, however, prior to illumination.—τῶν ἀνθρώπων, *of men*) Of all men in the state of innocency, from which there ought not to be separated the consideration as to the Logos.[2] *Men:* nowhere is this expression used for *Adam and his wife;* so it denotes mankind. The evangelist here is come from the whole to the part—from those things which were made, or which were alive, to rational beings. In relation to the several particulars, ὁ λογος, *the Speech* [Sermo], has the signification suited to each.

5. Καὶ, *and*) From this verse the doctrine of evil and its rise, receives much light.— ἐν τῇ σκοτίᾳ, *in darkness*) This darkness is not said to be made. For it is a privation, which men have incurred [*To wit, that state of the human race is expressed by this word, which has prevailed since Adam's transgression down to the appearance of the true Light.*—V. g.] It is in the darkness that the glory of the

[1] John viii. 12. That which thus harmonizes with the intimate relation between the beloved disciple and Jesus, is made a ground of cavil by Rationalists; viz. that elsewhere John puts into Jesus' mouth a phraseology which is not Jesus' but his own.—E.

[2] Or, *of man in his ideal.*—E.

Light is the more conspicuously seen.—*φαίνει, shines*) The present time has the same force as in *φωτίζει*, ver. 9. It always *φαίνει, shineth.* The Light was always nigh at hand, even in the Old Testament, ready to apply a remedy to darkness and sin. The same word *φαίνει, shineth,* as regards the New Testament, 1 John ii. 8, "The darkness is past, and the true light now shineth."—*καὶ—οὐ, and—not*) Similarly *and—not*, ver. 10, 11.—*ἡ σκοτία, the darkness*) *i.e.* men wrapt in darkness.—*αὐτὸ οὐ κατέλαβεν*, [comprehended it not] *did not attain to it*) Men, it seems, were too much averse from the Light, as well as too deeply sunk in darkness. When they did not comprehend the *λόγον ἄσαρκον, The Word unclothed in flesh*, "He was made flesh," ver. 14.

6. Ἐγένετο) not *ἦν*. The Evangelist does not say, *was* of John, but *was made* [fiebat: *εἶναι* is *to be, γίνεσθαι, to begin to be*]. The question is asked, how far the opening introduction to this book extends. The answer is, There is no introduction: the treatise itself [ipsa tractatio, the handling of the subject itself] begins with the beginning of the book. For in ver. 6 the Evangelist already describes the office of John, in bearing witness of the Light: and in the first five verses, he records what before had always been the nature and principle of the Light. Therefore *up to this point* a summary has been given of those things, which evidently preceded John; nor can these by any means be referred to the action of Jesus immediately succeeding John, as Artemonius, p. 412, refers it; and *now* there is unfolded by the Evangelist a more copious description of recent [new] events. Both [the things *preceding* John, and the things *then* from that point occurring] are most orderly in their arrangement.—*ἄνθρωπος, a man*) God deals with men through agents similar to themselves, namely, men; in order that they may the more readily take ['capiant,' take in, understand] and accept [His offers of love].—*ἀπεσταλμένος παρὰ Θεοῦ, sent from God*) The definition of a prophet. Comp. Matt. xi. 9, 10 [A *prophet?* Yea—and more than a prophet. For this is He, of whom it is written, Behold I *send* My *messenger*," etc.] The Participle is here in immediate connection with the noun *a man:* and in mediate connection with the verb, *was made* [*ἐγένετο* began to be].—*παρὰ Θεοῦ, from God*, ver. 33.—Ἰωάννης, *John*) That is, an interpreter [exponent] *of the grace of God.* The greatness of John [is hereby implied], of whom mention is made immediately after the preceding statements [ver. 1–5]. Greater knowledge was brought into the world through John, than had been in all previous ages.

7. Εἰς *μαρτυρίαν, for a witness*) The evangelist again touches on

this, ver. 15, and again, ver. 19. But with the fullest and most tender feeling he interweaves with this testimony of the Forerunner his own testimony as an apostle, by means of most noble digressions, in which he states the nature and grounds of the Baptist's office, and partly premises, partly subjoins an explanation of his [the Baptist's] brief sentences, and declares the full complement of his testimony [gives a clear filling up of it]: [*thus forming a kind of succinct prelude to our Lord's own speeches, which He was about to set forth in this very Gospel.—Harm.*, p. 153.] What Matthew, Mark, and Luke term *a Gospel*, this John for the most part terms *a testimony* or *witness*: the former term expresses the relation to the promise, that went before: the latter expresses the altogether certain knowledge of him, who announces it: the former is used in reference to Christ as He was manifested; the latter, with reference to the Glory of Jesus Christ, the Son of GOD, when raised from the dead: accordingly, in the Acts and Epistles of the Apostles, both are often employed. *Testimony* applies to a thing, known for certain by witnesses, a thing not falling under the eyes at least of the hearers, and yet all important to them: accordingly to it answers *faith*. There follows immediately the declaration, *that he might bear witness of the Light*: and the words, *that he might bear witness*, are handled forthwith: the words, *of the Light*, are handled at ver. 9.—ἵνα μαρτυρήσῃ, that *he might bear witness*) The sum of his testimony was: *He, who comes after me*, etc., ver. 15.—περὶ τοῦ φωτός, *concerning the Light*) John comprises under the appellation *of the Light*, the things which he wrote, ver. 1–5.—ἵνα, *in order that*) They need Testimony, who were in darkness.—πάντες, *all men*) to whom *He had come*.[1]—δι' αὐτοῦ, *through him*) *through* John, not εἰς αὐτόν, not *in* John, but *in* Christ, ver. 12.[2] The power of John's testimony extended itself so as even to come under the knowledge of the Gentiles, Acts x. 37 [Peter addressing the *Gentiles*, Cornelius and others, "That word *ye know*, which was published throughout all Judea, etc., after the baptism, which John preached."] Διά, *through*, in a higher sense, is said of Christ, 1 Pet. i. 21 [Who by Him do believe in God.]

8. Ἐκεῖνος, *That One*) Some had suspected, that John was the Light: ἐκεῖνος, *that One* points out a more remote object.

[1] May it not express the grace of God, "who will, θέλει, have all men to be saved and to come to the knowledge of the truth," 1 Tim. ii. 4.—E.

[2] Grot. wrongly understands δι' αὐτοῦ through Him, the Light, which would confuse the whole, by rendering it necessary to understand εἰς θεόν after πιστεύσωσι.—E.

9. Ἦν, *was*) *The Light* itself, moreover, was *that true* light, *which enlighteneth*. The Effect shows the Subject, to whom the name of Light is most applicable [whose attributes entitle Him best to the name.]—τὸ ἀληθινόν, *the true*) There follows immediately the declaration, *which enlighteneth*, etc. This forms an antithesis to John, [who was only] a lamp, a witness. Comp. concerning *the Truth*, ver. 14, 17.—ὃ φωτίζει, *which enlighteneth*) It is proved by the effect, that this is the true light. It *enlightens*, the Present, in relation to the time, in which *He came*, as opposed to the former time, ver. 5.—πάντα, *every one*) every one, and wholly, so far as a man doth not withdraw himself from His influence: whosoever is enlightened at all, is enlightened by this Light. The singular number here has great force. Comp. Col. i. 28 [Warning every man and teaching every man, and that we may present every man perfect in Christ Jesus] Rom. iii. 4 [Let God be true, but every man a liar]. Not even one is excluded.—ἄνθρωπον, *man*) Who by himself [when left to himself] is in darkness: *every man* has a more august sound, than *all men*, ver. 7. John was but *a man*, ver. 6. The Light, so far as it is light, is contradistinguished from man.—ἐρχόμενον εἰς τὸν κόσμον, *coming into the world*) ἐρχόμενον, *coming* is nominative, and depends on ἦν, *was*. A striking antithesis is thus presented: [ἐγενέτο] *was made*, [ἀπεσταλμένος] *sent*, ver. 6, and [ἦν] *was*, [ἐρχόμενον] *coming* [in this verse]: in which last word the Participle present, as often, has the force of an imperfect. Comp. ὤν, ch. ix. 25 [τυφλὸς ὢν, ἄρτι βλέπω, whereas I *was* blind, now I see] Notes: and elsewhere. Among the Hebrews it is a frequent periphrasis for a man. הבא בעולם, *coming* [a comer] *into the world:* but in the New Testament, and especially in this book, this phrase is used of Christ alone, and in an exalted sense. For *He was*, even before that *He came*. Thus evidently the phrase is applied ch. iii. 19, *Light is come into the world:* ch. xii. 46, *I am come a light into the world*. Presently after this ver. 9, succeeds the mention *of the world* and *of His coming*, repeated, ver. 10, 11. The Son is also said to be *sent* by the Father, but not in the same way, as John is said to have been sent. Moreover the Son *came*, being sent and given, Matt. xxi. 37 "Last of all He *sent* unto them His Son;" John iii. 16, "God so loved the world, that He *gave* His only begotten Son;" ch. xi. 27, Martha, "Thou art the Christ, the Son of God, which should come into the world;" Rom. viii. 3, 32, "God sending His own Son, in the likeness of sinful flesh—He that spared not His own Son, but delivered Him up for us all;" 1 John iii. 8, "For this purpose the Son of

God was manifested;" iv. 9, "God sent His only begotten Son into the world, that we might live through Him." Therefore it was not at last after His mission [it was not then first], that He was made Son, but evidently before His being born of a woman; Gal. iv. 4, "God sent forth His Son, made of a woman."

10. Ἐν τῷ κόσμῳ ἦν, *He was in the world*) The evangelist adds this, lest any one should so understand the expression, *coming into the world*, as if the Light had not been previously in the world at all. Three times in this verse *world* is repeated; three times it is said of the human race, as in the previous verse, but not to the exclusion of the other creatures, at least in the first place.—δι' αὐτοῦ ἐγένετο, *was made by Him*) αὐτοῦ, masculine, as presently after αὐτόν. It is referred to the sense,[1] though φῶς is neuter. Artemonius, p. 439, 450, etc., maintains that there is meant here the dissolution of all things, which was now about to have taken place, at the time when Christ suffered, had it not been turned aside [removed] by His own sacrifice, and for that purpose he quotes the passage, Heb. ix. 26, "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." But in that passage ἡ συντέλεια τῶν αἰώνων does not mean the putting off of the end of the world on [subject to] a condition, but categorically denotes the last times of the world, as opposed to the many ages that have elapsed since the foundation of the world. If such an interpretation [as Artemonius'] holds good, Israel too might be said to be *made by Moses;* inasmuch as he averted its dissolution. With the same purpose in view, Artemonius, p. 455, urges the order of time in the clauses of this verse, but without reason. There is rather in it a gradation, wherein the world is urged to the acknowledgment of the Light by that [first] reason *He was in the world*, but more so by this [second reason] *and the world was made by Him;* or in other words, *began to be.*—καὶ, *and*) *and* yet.—ὁ κόσμος, *the world*) *The name world in the sacred writings implies* THE IMPIOUS SILLINESS [futilitatem, emptiness] OF THE HUMAN RACE. Camer. note in John xvii.

11. Τὰ ἴδια, *His own*) From *the world*, the whole, the discourse goes down to the part. Formerly there belonged to Messiah, as *peculiarly His own*, τὰ ἴδια, whatsoever belonged to Israel—its land, city, and temple: οἱ ἴδιοι, *His own people*, the Israelites; Matt. viii. 12, "The children of the kingdom." The time, moreover, of His coming into the world and to His own is one and the same, namely after the coming of John; ver. 6, 7.

[1] By the figure πρὸς τὸ σημαινόμενον.—E. and T.

12. Ὅσοι, *as many as*) even [including also] such as previously had not been ἴδιοι, *His own*.—ἔλαβον) This verb differs from καταλαμβάνειν, ver. 5, and from παραλαμβάνειν, ver. 11. Καταλαμβανω is applied to that which is close by: παραλαμβάνω, that which is offered: λαμβάνω, of my own accord. Παραλαμβάνειν was the part of the Jews, whom *the Truth* was appertaining to [spectabat]; λαμβάνειν is the part also of the Gentiles, whom *grace* appertaineth to [spectat]. In ver. 12 and 13 mere external differences are taken away most effectually. Gal. iii. 26, etc., "For ye are *all* the children of God by faith in Christ Jesus."—ἔδωκεν, *He gave*) This is the Glory of Christ, the Only-begotten Son. It belongs to the Divine authority to make Sons OF GOD: as it belongs to the Light, to make sons of light, ch. xii. 36, "Believe in the Light, that ye may be the children of light."—ἐξουσίαν, *power*) The *power*[1] does not precede the γένεσιν τέκνων or filiation, as if they were two distinct things: but the filiation itself is this power, or, in other words, dignity. A great fact! John viii. 36.[2]—τέκνα Θεοῦ—τοῖς πιστεύουσιν, *sons* OF GOD—*to them that believe*) Two weighty truths are set before us, of which the former is elucidated in ver. 13; the second in ver. 14, where the manifestation of the Word in the flesh is not so much recorded as it was accomplished, but rather as it was believed: which view the series of things down from ver. 6 proves.—γένεσθαι, *to become*) whereas Jesus *is* the Son of GOD.—ὄνομα, *the name*) *The name* of the Only-begotten. For to this is to be referred ver. 14. The connection is inferred from the kindred term τέκνα, *children* [*sons*].

13. Οἱ, *who*) This is to be referred to τέκνα, *children*. For as the words [ἔλαβον] *received* and *to them that believe* [τοῖς πιστεύουσιν] correspond to one another, and denote the cause: so the effect is denoted in that expression *to become children*, and it is further explained in this verse.—οὐκ ἐξ αἱμάτων, *not of bloods*) דמים αἵματα, the Hebrew idiom often has *bloods* in the Plural number, even when only one man is spoken of: but when the subject treated of is *generation*, it does not call it the *blood* or *bloods* of the parents. But for the commendation of a noble lineage, the term *blood* is frequent among the ancient writers, as it is in the usage of the present day: and thence it is that *bloods* denote variety of origins, in consequence of which various prerogatives [privileges] are either sought after, or even

[1] Potestas, *legitimate* power, authority; not mere δύναμις, potentia, *might*.—E. and T.

[2] If the Son, therefore, shall make you free, ye shall be free indeed. Comp. Gal. iv. 6.—E. and T.

enjoyed, in the world.—οὐδὲ ἐκ θελήματος σαρκός, *nor of the will of the flesh*) Husband and wife are Flesh, and that one flesh: and the will of the wedded pair, חפץ, gives birth to the children, who being born of the flesh are flesh, and sons of the flesh. John iii. 6, "That which is born of the flesh is flesh;" Rom. ix. 8, "They which are the children of the flesh, these are not the children of God." With propriety the term, *the will*, is used as moving midway between holy [pure] *love*, and grovelling *lust*, ὄρεξιν. Nor does John use the softer word, of which the flesh considered in itself is unworthy: nor the harsher, lest those born of holy [pure] parents should except themselves [*i.e.* Had John said, The children of God were born not of *lust*, then those men who are born of a pure marriage union might think themselves excepted from the children of the flesh].—οὐδὲ ἐκ θελήματος ἀνδρός, *nor of the will of man*) *The will of man* is contained in the will of the flesh: and yet it is mentioned separately, as if it were the greater, and in some measure, the more guilty part of it. For Christ had a *mother*, but one who knew not *man*. Luke i. 34, "How shall this be, seeing I know not a man." [Mary to the angel].

These three things, *bloods*, *the will of the flesh*, *the will of man*, bring to the sons of men ἐξουσίαν, *power and rank*, which are noble, but natural and human. For, indeed, it was on these three the Jews used to lean, being wont to boast either of their *ancestors*, Abraham, Isaac, Israel, Juda, Benjamin, Levi, Aaron, David, etc., or of both *parents*, but more especially of their *fathers*, and fancied that owing to these they could not but be pleasing to *God;* but John declares that these very things have no weight [with Him].—ἀλλ' ἐκ Θεοῦ, *but of God*) To the natural generation of men is opposed generation of God. And although the former, as the latter, is in reality single, yet the former being expressed in a threefold manner ["infert," causes] carries with it a threefold mode of viewing the latter. We are therefore taught, that they become *Sons of God*, who are born, not as the sons of men, such as themselves also were by original descent, after the manner of men, but *of God:* that is, 1) not of bloods, but of *the heavenly* and supreme *Father*, from whom the whole of the blessed and holy family is named: 2) not of the will of the flesh, but of that *love*, of which the Son is Himself *the first-begotten* of every creature; Col. i. 13, 15, "His dear Son, Who is the image of the invisible God, the first-born of every creature:" and of that *will* which hath begotten us as a "[a kind of] first fruits of His creatures;" James i. 18, אב *father*, and אבה *he willed, he loved*, are kindred words.

3) Not of the will of man, but *of the Holy Spirit.* A similar antithesis occurs, Luke i. 34, 35, Mary, "I know not *a man.*" The angel, "The *Holy Ghost* shall come upon thee, etc., therefore that holy thing which shall be born of thee shall be called *the Son of God.*" These indeed are the sons of God, and of such sons Adam was a type, since he was begotten not of bloods, nor of the will of the flesh, nor of the will of man, and in consequence he stood in a peculiar relation to *God;* Luke iii. 38, "Adam, which was the son of God;" and Isaac, Gal. iv. 23, 29, "He who was of the bond-woman was born after the flesh, but He of the free-woman was by promise;—He, that was born *after the flesh*, persecuted Him that was born *after the Spirit:*" but John uses this phraseology, of the sons of God, in a higher sense.—ἐγεννήθησαν, *were born*) This as to regeneration is not merely a mode of speaking peculiar to this evangelist; but a doctrine frequently and emphatically dwelt upon in the writings of the Prophets and Apostles. Believers are sons of God by a *generation* peculiarly so called, deriving their life from Himself, reproducing [referentes, exhibiting in themselves traits of] His character, shining in His image: how much more so *the Only-begotten One*, ὁ μονογενής? They are sons through Him by *adoption.* In all ways God claims as to Himself.

14.[1]) Σάρξ, *flesh*) Flesh (besides that it denotes as to us our corrupt nature, estranged from the Spirit of God, ver. 13), denotes the human body, or, as in this place, the man himself, denominated from his visible part. Comp. 1 Tim. iii. 16, "Great is the mystery of godliness, God was manifest in the flesh."—ἐγένετο, *was made*) not *was*, as Artemonius maintains, p. 332, 387, etc., 472. [*It is not said here;* there was made another man, sent by God, whose name was Jesus, *comp.* ver. 6; *but* The Word was made *flesh. John Baptist, before that he was born of Elizabeth, had no existence: but the Word* was, *before that His mother Mary—before that Abraham—before that the world at all was brought into being: and in His own time the Word* was made *flesh:* i.e. *assumed a human nature, in such a way, however, that there were not two Messiahs, but one; not two sons of God, but one.*—V. g.] Nowhere in the whole range of literature will any passage be found under the sun, wherein the difference of the

[1] ὁ λόγος, *the Word*) John in this place repeats the former denomination in this sense: That same Being, who was previously the Word, who was the Life, who was the Light, the same was now made Flesh. What He had been before, that He did not cease to be; but He was now made what He had not been before.—V. g.

words εἰμί and γίνομαι is more studiously observed than John i. Read from the beginning the whole context, from ver. 1 to 30, and you will agree with this assertion. Since Artemonius, p. 464, acknowledges that the tenses of the verbs are set down by John with great accuracy [discrimination], why not also the verbs themselves?—καὶ ἐσκήνωσεν, *and dwelt*) From this point to the end of the verse there are four sentences; to the first of which the fourth has reference, by χιασμός: to the second, the third has reference; in very apposite order.

1) And dwelt among us;
2) and we saw His glory,
3) the glory as of the Only-begotten of the Father:
4) full of grace and truth.—ἐσκήνωσεν ἐν ἡμῖν, *dwelt among us*) Σκηνή, *a tabernacle* [tent]; whence σκηνόω [I tabernacle]: He dwelt as in a tabernacle [tent] *with us;* truly, but not long, giving us a view of [the opportunity of seeing] Himself. The verbs are akin; ἐσκήνωσεν, and ἐθεασάμεθα, as a stage-*scene* [σκηνή] and *a theatre.* The Dweller was ὁ λόγος, *the Word:* the flesh was His tabernacle and temple: Heb. ix. 11 [Christ being come, an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building]; John ii. 21 ["The temple of His body" destroyed, and then in three days raised up again by Him]. The same letters are in שכינה and σκηνή.—ἡμῖν, *us*) men who are flesh.—ἐθεασάμεθα, *we beheld*) we, the apostles, especially Peter, James, and *John*, Luke ix. 32. [These three, at the transfiguration, "saw His glory."] The apostles, in speaking of that which they had seen, are wont to speak in the plural number: a usage which tends to the greater confirmation [of the things which they attest]. 1 John i. 1, "That which *we* have heard, which *we* have seen with our eyes, which *we* have looked upon, and *our* hands have handled." 2 Pet. i. 16, "We have not followed cunningly devised fables, when *we* made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." Paul uses the singular number, 1 Cor. ix. 2, "Have *I* not seen Jesus Christ our Lord?" and John the Baptist, ver. 32, "*I* saw the Spirit descending, etc., and it abode upon Him."—τὴν δόξαν) *His glory*, His Godhead, ch. ii. 11, "Jesus manifested forth His glory."—ὡς, *as*) This particle does not compare, but declares. For He, the λόγος, the Word, is Himself the Only-begotten. —μονογενοῦς, *the only begotten*) There is hereby intimated the reality and unity of the Divine generation. There is reference chiefly to

the baptism of Jesus Christ; ver. 34, "I saw and bare record that this is *the Son of God*;" Matt. iii. 17, "Lo a voice from heaven saying, This is *My beloved Son*, in whom I am well pleased;" although the history itself of Jesus' baptism, as being fully described by the other Evangelists, John fittingly omits. Comp. Matt. iii. 14, "John forbade Him, saying, I have need to be baptised of Thee, and comest Thou to me?"—*παρὰ, by* [or *of*]) Construe with *μονογενοῦς, the Only-begotten:* alone, not only-begotten by the Father, but even sent [by Him]: ch. vi. 46, "He which is of God;" ch. vii. 29, "I am not come of Myself, but He that sent Me."—*πλήρης, full*) not *πεπληρωμένος, filled*, which, however, in another point of view, is said of Jesus, Luke ii. 40.[1] [*We ought to construe the passage thus*, The Word dwelt with us full of grace and truth: *inasmuch as this was properly the very point intended to be indicated in this verse: for the fact of* His being made flesh *is repeated from the previous verses.*—V. g.]—*χάριτος καὶ ἀληθείας, grace and truth*) The whole of this is repeated, ver. 17: *Grace* alone is named, ver. 16, [*of which if destitute we could not have endured* His glory.—V. g.] *Truth* is *grace* clad with a promise, and put forth in exercise. Heb. ואמת חסד, Ex. xxxiv. 6. Thence Ps. xxv. 5, etc., "Lead me in Thy truth, and teach me, for Thou art the God of my salvation;" 10, "All the paths of the Lord are mercy and truth;" xxvi. 3, "I have walked in Thy truth;" xxxiii. 4, 5, "All His works are done in truth: He loveth righteousness and judgment: the earth is full of the goodness of the Lord;" xxxvi. 6, "Thy righteousness is like the great mountains;" lxxxv. 11, "Truth shall spring out of the earth: and righteousness shall look down from heaven;" lxxxix. 2, 3, "Mercy shall be built up for ever: Thy faithfulness shalt Thou establish in the very heavens. I have made a covenant with My chosen, I have sworn unto David My servant;" 5, 8, "Thy faithfulness;" 14, "Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face;" 24, "My faithfulness and mercy shall be with Him;" 33, "My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail;" 49, "Lord, where are Thy former loving-kindnesses, which Thou swarest unto David in Thy truth?" xcii. 2, "To show forth Thy loving-kindness every morning, and Thy faithfulness every night;" xcviii. 3, "He hath remembered His mercy and truth toward the house of Israel;" c. 5, "The Lord is good: His mercy is everlast-

[1] "The child grew, and waxed strong in spirit, filled with wisdom:" where His perfect humanity is exhibited.—E. and T.

ing: and His truth endureth for ever;" cxv. 1, "Not unto us, O Lord, but unto Thy name give glory, for Thy mercy and for Thy truth's sake;" cxvii. 2, "His merciful kindness is great toward us: and the truth of the Lord endureth for ever." Add Rom. xv. 8, 9, "Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy;" Col. i. 5, 6, "the word of the truth of the Gospel,—which bringeth forth fruit—in you, since the day ye heard of it, and knew the grace of God in truth." This grace and truth is by nature unknown to the sons of wrath, and to the untruthful: but it falls to us [is bestowed on us] in the well-beloved Son, in whom the Father is well pleased, Matt. iii. 17. It is called the *grace* [of God] *in truth*, Col. i. 6; 2 John 3, "Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love;" *the true grace* [*of God*], 1 Pet. v. 12.

15. Μαρτυρεῖ, *bears witness*) From this point the testimony of John is described more at large; and the whole passage, from ver. 15 to 28, is indeed composed of two members, but, however, both parts fall on the one day: for, in ver. 19, it is not said *on the following day*, or any like expression: and the discourse, ver. 29, etc., which John spake on the following day, has reference to the former part of the whole passage, rather than to the latter. Moreover, the following days are so closely connected with this *one* day, that the baptism of the Lord, and His sojourn in the wilderness, ought not to be interposed or subjoined, but be placed before. Therefore John in testifying of Him, and crying out [ver. 15], *This is He of whom I spake*, must either then have had Jesus before his eyes, after He had returned from the wilderness—comp. ver. 29, 36, "John seeth Jesus coming unto Him: looking upon Jesus as *He walked*"—or at least have heard previously striking reports concerning Him.—κέκραγε, *cried* [cries]) This has the force of a present, as ver. 19, *this is the record:* because it is connected with μαρτυρεῖ, *bears witness*, and this itself, in its turn, is put instead of the Preterite. Some compare with this passage Aristides, who says, ἡ πόλις αὐτὴ συνομολογεῖ καὶ κέκραγε. John cries with confidence and joy, as becomes a great preacher [herald]: ver. 23 "The voice of one crying in the wilderness, Make straight the way of the Lord," in order that all might hear and believe, ver. 7 [to bear witness of the Light, that all men through Him might believe].—λέγων, *saying*) After the baptism of Jesus.—οὗτος, *This*) Jesus. John had spoken indefinitely before

the baptism of the Lord, concerning the Christ coming after John, and he had not himself known Him by face: but in His baptism he recognised Him first, and immediately after bare witness that this Jesus is the Christ, the Son of God.—εἶπον, *I spake*) Before the baptism of Jesus. Matthew, Mark, and Luke, describe what John the Baptist said before the baptism of Jesus: but the Evangelist John records what John the Baptist said after the baptism of Jesus, in such a way, however, that at the same time he refers himself to what had been said previously. In ver. 15 the expression is, ὃν εἶπον, *whom I spake of*, not περὶ οὗ εἶπον, *respecting whom I said:* wherefore there is no need to suppose that the *whole* subsequent discourse is here referred to, as if uttered by John before the baptism of the Lord. It is enough that he said, *that after him comes* One much *more powerful*, ἰσχυρότερος. The other words, ἔμπροσθεν, κ.τ.λ., the evangelist has appended, as promulgated by John the Baptist after that baptism. The speech is concise [in mode of expression] as often, in this sense: I spake, *that there is one who is to come after me.* And This is the very person who is come after me. This is the very person, saith he, who was made [is preferred] before me. (A similar mode of expression occurs Deut. xxxiii. 18, "And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents," where similarly, under the title [lemmate] *And to* [or *of*] *Zebulun he said*, that also which he spake to Issachar is narrated). But, in verse 30, it is περὶ οὗ, *concerning whom:* and in the same passage the εἶπον, *I said*, now [no longer bearing the meaning it had in ver. 15] denotes those things which John the Baptist, at the actual time of the baptism, and immediately after and previously.—γέγονεν, *was made*) This is not said of His Divine nature, but of the office of the Christ: and it is said again, ver. 27, and a third time, ver. 30, where He is called ἀνήρ, *a man.* In this sense: *He who was behind my back is now before my face, and has outstripped me, and left me behind Him.* Jesus obtained this priority in His baptism [*wherein He was proclaimed by* GOD *Himself to be the Son of* GOD, *before that He had any disciple.*—V. g.]; ver. 31, 34, "I knew Him not, but that He should be made manifest to Israel—I saw and bare record that this is the Son of God;" ch. iii. 30, "He must increase, but I must decrease;" comp. Phil. iii. 13, "Forgetting those things which are behind, and reaching forth unto those things which are before," where ὀπίσω and ἔμπροσθε are contrasted: nor does ἔμπροσθεν ever mean *before* [prius], in reference to time; in which case there would be nothing else asserted in this clause than what is asserted

in the following [*for* He was *before* me]: but it means *before* [ante], in reference to *position*, and here in reference to *grade*. Γίνεσθαι καὶ εἶναι, *to become*, and *to be*, with an adverb, often change the signification of the adverb into that of a noun: ch. vi. 25 [πότε ὧδε γέγονας]; Acts xiii. 5 [γενόμενοι ἐν Σαλαμῖνι]; Eph. ii. 13 [οἵ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε]; 2 Thess. ii. 7 [ἕως ἐκ μέσου γένηται]; 2 Tim. i. 17 [γενόμενος ἐν Ῥώμῃ]; Rom. vii. 3 [ἐὰν γένηται ἀνδρὶ ἑτέρῳ]; ch. xvi. 7 [γέγονασίν ἐν Χριστῷ.] So 2 Sam. xi. 23, ἐγενήθημεν ἐπ' αὐτοὺς; Acts v. 34, ἔξω ποιῆσαι. *E. Schmid* has collected more examples, at Mark iv. 10 [ἐγένετο κατὰ μόνας].—ὅτι, *because*) This is the idea: [I said that] *He who was coming after me outstripped and left me behind, because He was far before me.* The infinite excellence of His person is the foundation of His *precedency*, so to speak, in office.—πρῶτος μου) *Before me* [*nay, even* prior *to Abraham; yea, also prior to the world.*—V. g.] A parallel expression is that: *I am not worthy to unloose His shoe's latchet* [thong], ver. 27.

16. Καί, *and*) [But BC*DLX, the Latin ante-Hieronymic Versions *ab*, the Memphitic, and Origen thrice, read ὅτι *for* καί] The evangelist confirms the fact, that to this prediction of John the Baptist the event corresponded, and that the priority of office fell to Christ; for the statement in this verse is that of the Evangelist; since the Baptist would not be likely to call Jesus the Christ so openly as ver. 17 does: moreover *the fulness*, ver. 16, has reference to the word *full*, ver. 14; [*and so* ver. 16 *is to be regarded as a continuation of those things which were begun*, ver. 14.—V. g.]—ἡμεῖς πάντες, *all we*) Not all *beheld*, ver. 14, but all *received*,—Apostles and all the rest [of His disciples] *received*,[1] Jews and Gentiles.—ἐλάβομεν, καί, *we received, even*) The Accusative is understood, *all that was to be received out of His fulness, and* [specially] *grace for grace.*—χάριν ἀντὶ χάριτος, *grace for grace*) Each last portion of grace [though itself], indeed large enough, the subsequent grace by accumulation and by its own fulness, as it were, overwhelms [buries under the load of its own fulness]. See an instance, ver. 51 [Jesus to Nathaniel, Because I said, I saw, see under the fig-tree, believest thou? Thou shalt see greater things than these,—Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man]. A very similar use of ἀντί occurs in Æschyl. Agam. ὄνειδος ἦκει τό δ' ἀντ' ὀνείδους; and Book VI. of Chrysostom, concerning the priesthood, ch. xiii., where

[1] Viz. What He offered.—E. and T.

he makes his Basilius speak thus: σὺ δέ με ἐκπέμπεις, ἑτέραν ἀνθ' ἑτέρας φροντίδα ἐνθείς; *thou dost dismiss me, imposing one anxiety on another:* wherein the former care, and that the less one, had not been removed, but a new one had been thrown in [in addition], and that so great a one, as to throw into the shade the former one, and as to seem not to have been added to it, but to have *succeeded* it. Examine the passage itself, if you please, and what comments we have collected upon it, p. 516. The Hebrews use על as שבר על שבר, Jer. iv. 20, xlv. 3; Ez. vii. 26; Ps. lxix. 27.

17. Ὁ νόμος, *the law*) producing *wrath* [Rom. iv. 15], and having a *shadow* [Heb. x. 1]: the moral and ceremonial law.—ἐδόθη, *was given*) No philosopher so accurately employs words, and observes their distinctions, as John, and especially in this chapter: afterwards he says, ἐγένετο [Grace and truth *came* by Jesus Christ; for]. The law is not Moses' own: [but] grace and truth are Christ's own.—ἡ χάρις, *grace*) The conjunction is elegantly omitted; for both an adversative and copulative, had place ["locum habebat;" a 'but' *was to be looked for* here]. To grace and truth the law gives way, ch. iv. 23 [The true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship Him]. Concerning grace, an explanation was given at ver. 16: concerning truth, see below, ver. 18 [Comp. 2 John 3, Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love].—Ἰησοῦ, *Jesus*) John when once he had made mention of the incarnation, ver. 14, never afterwards puts the noun λόγος, the *word*, in this signification, throughout this whole book: comp. 1 John i. 1 with 3 [That—which we have heard, which we have seen,—of *the word* of life. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with *His Son Jesus Christ*] where also he begins with the name λόγος; but as he goes onward, he names Him *Jesus Christ.*—ἐγένετο, *were made* [came into being]) Previously the world had neither known, nor had had grace.

18. Θεόν, *God*) Whom grace and truth exhibit as love [in essence].—οὐδείς, *no one*) not even Moses, much less those earlier than the time of Moses, nor Jacob, nor Isaiah, nor Ezekiel: not even the angels saw Him in such manner as the Son. See the note on Rom. xvi. 25, etc. [The revelation of the mystery, which was kept secret since the world began].—ἑώρακε, *hath seen*) *no one hath seen*: no one hath declared [God]: *The Son* hath seen, the Son *hath declared*,

[God] ch. iii. 32 [What He hath seen and heard, that He testifieth]. —ὁ ὤν, *who was*) Comp. v. 1, and still more, John vi. 62 [What and if ye shall see the Son of man ascend up, where He was before?]; 1 John i. 2 [That eternal life which was with the Father, and has been manifested unto us]. So ὤν for *was*, ch. ix. 25 [whereas I was blind, now I see; τυφλὸς ὤν]: So Heb. יונק, *who sucked*, Song Sol. viii. 1. εἰς τὸν κόλπον, *in the bosom*) ch. vi. 46 [Not that any man hath seen the Father, save He which is of God, He hath seen the Father]. Prov. viii. 30 [Then I was by Him as one brought up with Him, I was daily His delight, rejoicing always before Him]. Zech. xiii. 7 "My shepherd, and the man that is my fellow, saith the Lord of Hosts." *The bosom* here is divine, paternal, fruitful, mild, secret, spiritual. Men are said to be in the loins, who are about to be born: they are in the bosom, who have been born. The Son was in the bosom of the Father; because He was never not-born. The highest degree of unity, and the most intimate knowledge are signified by immediate sight [the seeing God face to face].—ἐκεῖνος [*That* Being] *He*) An epithet of excellency and distance [implying the vast interval that separates Him above all others].—ἐξηγήσατο, *hath explained* [declared God]) both by His words and by the sight of Himself [as God manifest in the flesh].

19. Οἱ Ἰουδαῖοι, *the Jews*) Matthew, Mark, and Luke rarely employ the appellation *Jews;* John most frequently: no doubt the cause is, they supposed, as their first readers, Jews: John, believers of the Gentiles.—ἐξ Ἱεροσολύμων, *from Jerusalem*) that seat of religion. —ἱερεῖς καὶ Λευίτας, *priests and Levites*) With the testimony of John to the people is interwoven his testimony to the rulers. This embassy, sent forty days at least after the baptism of Jesus [to allow for the forty days' temptation subsequent to the baptism], indicates, that the preaching of John began not at a long interval before the baptism of Jesus. Otherwise the embassy would have been sent earlier.—ἐρωτήσωσιν, *that they should ask*) in the public name, ch. v. 33 [Ye sent unto John, and he bare witness unto the truth].—σὺ τίς εἶ; *who art thou?*) with that baptism of thine, ver. 25. [Why baptizeth thou then?]

20. Ὡμολόγησε, *he confessed*) the truth. Comp. ver. 8; ch. v. 33.—οὐκ ἠρνήσατο, *he denied not*) Whilst he denied himself, he did not deny Christ [Ps. cxviii. 15, 16 (Perhaps Beng. means Ps. cxix. = cxviii. in the Septuag.)]—ἐγώ, *I*) By thus limiting his speech [to the denial that *he* was the Christ] he gives a handle to the thought

arising, that the Christ is not far off.—ὁ Χριστός, *the Christ*) they had suspected that John was the Christ.

21. Σύ, *thou?*) John had said, *I am not the Christ.* They persevere in asking about the subject: it would have been better for them to have asked about the prædicate, *Who is the Christ? Where is He?* But John presently leads on the conversation to this.—οὐκ εἰμί, *I am not*) He was a second Elijah; he was not the Tishbite himself, about whom their enquiry was. He rejects from himself all things [all the characters, which their conjectures attributed to him], in order that he may confess Christ, and bring the enquirers to Christ.—ὁ προφήτης, *the Prophet*) that one, of whom Deut. xviii. 15, 18, spake [The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, etc.] The article has reference to the promise of the prophet, who was about to teach all things, and to the expectation of the people. Yet they supposed Him not only to be distinct from Christ, but even inferior to Elias, as is evident from the gradually descending climax here, and in ver. 25 [Christ—Elias—that prophet]: although the people afterwards regarded the prophet as the same as Messiah the King, ch. vi. 14, 15 [Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world; When Jesus therefore perceived that they would come and take Him by force, to make him a king, etc.]; and again, on the contrary, they looked on the prophet as a distinct person from the Christ, ch. vii. 40, 41. [Many said, Of a truth this is the Prophet; others said, This is the Christ.]—εἶ σύ, *art thou*) they enumerate all those of whose coming prophecy had foretold.

22. Ἀπόκρισιν δῶμεν, *may give an answer*) The people had demanded an answer, and especially the Jewish chief priests.—περί, *concerning*) Each man himself ought) to know himself [*and, if he has any undertaking in particular, he ought to have in readiness a reason* [to give] *of his undertaking.*—V. g.]

23. Ἐγὼ φωνή, *I the Voice*) An abbreviated mode of expression; *I am* that person, of whom it has been said; *the Voice of one crying.* John was also himself crying.—εὐθύνατε) ἑτοιμάσατε—εὐθείας ποιεῖτε, Luke iii. 4, notes.—ἠσαΐας ὁ προφήτης, *Isaiah the prophet*) Formerly, saith he, there were *prophets:* now the kingdom of God is nearer at hand.

24. Ἐκ τῶν φαρισαίων, *of the Pharisees*) who made a great point of Jewish baptism; and acknowledged the baptism of John to be a

thing of great moment, not to be administered except by one having a Divine mission. The evangelist is wont to set down certain, as it were, parentheses, as to causes, as to place, as to occasions, as to ends, as to effects, as to hindrances, of things, actions and speeches, and similar decisions, by means of which the subjects, which are in hand, may the more clearly be understood, ver. 28, 45; iii. 24; iv. 8; vi. 4; vii. 5, 39; viii. 20, 27; ix. 14, 22; x. 22, 23; xi. 13, 30: xii. 33.

26. Μέσος[1]) ὑμῶν, *in the midst of you*) especially at the time of His baptism.—ἔστηκεν) *Hath taken His stand* [statuit sese].—οὐκ οἴδατε, *ye know not*) He addresses the inhabitants of Jerusalem, who had not been present at the baptism of Jesus: and he whets their desires, that they may be anxious to become acquainted with Him.

27. Αὐτός) *Himself.*

28. Ἐν βηθαβαρᾷ, *in Bethabara*) Therefore they had come a long way, ver. 19.—πέραν) *beyond*, in relation to Jerusalem.—ὅπου, *where*) Where he was wont to baptize. [Βηθανίᾳ is the reading of the mass of authorities, ABC*LXΔ. Βηθαβαρᾷ was a conjecture of Origen. The Bethany here was *one beyond Jordan*, which had ceased to exist before Origen's time.]

29. Ἐρχόμενον πρὸς αὐτόν, *coming to him*) after His baptism, as we have seen [*and indeed not on the very day of His baptism, on which Jesus was immediately led up into the wilderness* (Matt. iv. 1.) *In this place, it seems, Jesus began to walk publickly*, ver. 36, 43, *after His return from the wilderness full of victory* (we say *flushed with victory*, victoriæ plenum) *Jesus came to John in such a way, that John could point Him out close at hand: and yet Jesus did not begin the conversation with him.*—V. g.]—ὁ ἀμνὸς τοῦ Θεοῦ, *the Lamb of God*) He calls Him *the Lamb*, [as being] innocent, [and] about to be immolated; [One] who renders active and passive obedience, 1 Pet. i. 19 [the precious blood of Christ, as of a lamb without blemish and without spot]. Ὁ, the article has respect to the prophecy delivered concerning Him under this figure, Isa. liii. 7 [He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth]; also under the type of the Paschal lamb. Moreover the passover itself was then near, ch. ii. 13. John being divinely instructed, calls Him *the Lamb of God:* although at that early time the exact understanding of this appellation would

[1] δέ, *but*) The Antithesis is to be taken from the pre-eminence of Him who followed after John: He truly baptizes with the Holy Ghost, ver. 33.—V. g.

escape, if not John himself, at least his hearers. [*Having first asserted his knowledge as to the exalted nature of the* person *of Jesus Christ, to wit, as to the Word which was made Flesh; next John describes* His office and *His chief* benefit. *In like manner Jesus Christ first presented Himself to be acknowledged by the disciples as* Son of God; *then He instructed them as to His* sufferings, etc.——V. g.]—τοῦ Θεοῦ, *of God*) The Lamb of God, whom God gave and approved of; and concerning whom He Himself bears such testimony, This is the only Lamb, this is the only victim pleasing to Me, Heb. x. 5, etc. "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me; In burnt offerings and sacrifices for sin Thou hast had no pleasure, Then said I, Lo I come to do Thy will O God." So Ps. li. 17, *The sacrifices of God* [mean those] which God acknowledges [as pleasing to Him], Luke ii. 26, *the Lord's Christ.*—ὁ αἴρων,) Chrysost. John says, ἀμνὸν ΚΑΙ ΟΤΙ αἴρει, κ.τ.λ.. "Behold the Lamb, and that He takes away," etc. The Vulgate has *Ecce Agnus Dei, ECCE qui tollit*, etc. [Behold the Lamb, behold Him who takes away]. Both understood the words ὁ ἀμνὸς, ὁ αἴρων, not in the construction of substantive and adjective, but as in apposition. *The Lamb of God*, i.e., *He who takes away*, etc. And this second clause was added by either the Baptist, or the Evangelist, as ch. iv. 25 [Messias cometh, which is called Christ]. The Lamb of God first took the load of sin off the world on Himself, then rolled it off from Himself. [The same expression evidently, as 1 John iii. 5 (He was manifested to take away our sins).—V. g.]—τὴν ἁμαρτίαν, *the sin*) The singular number, with the article, [gives it] the greatest force. [There was] the one plague, which seized on all; He bore the whole; He did not so bear one part [of our sin], as not to bear the other. The same singular number is interposed between Plurals, Isa. liii. 6, 8, 12, "The Lord hath laid on Him the *iniquity* of us all:" whereas in ver. 5, "He was wounded for our *transgressions*;"—"for the *transgression* of My people was He stricken;" "He bare the *sin* of many." *Sin* and *the world* are equally widely extended.

30. Ἀνήρ, *a man*) Great, peerless.—πρῶτος, *prior* [to me]) Notes, ver. 15.

31. Οὐκ ᾔδειν) *I knew* Him *not* by face, just as yourselves [knew Him not], ver. 26. "There standeth one among you, whom ye know not;" at the time that I said, *There cometh after me:* see Matt. iii. 14, notes. This manifestly tends to prove that John was divinely instructed to testify as to Christ Jesus.—ἵνα, *that*)

expresses not the sole end, but still the primary one, why he came baptizing with water; Acts xix. 4: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus."—*βαπτίζων*, *baptizing*) The connecting link of [*i.e.* of the previous words with] the words of John the Baptist, after the parenthesis of the Evangelist, presently to be observed.

32. Ἐμαρτύρησεν, *bare record*) as concerning a fact seen by himself and not by the people. The words which follow [comp. ver. 34] were part of his record [testimony]: the words which are spoken, ver. 29, etc. [comp. ver. 15, 27], were part of his demonstration [the clear proof of Jesus' Messiahship, which John demonstrated] from the record. The Evangelist interposes this in the midst of the connected words of the Baptist, as a sort of parenthesis; *ἐμαρτύρησεν—ὅτι*, *John bare record, saying.—τεθέαμαι*) *I beheld.—ἐξ οὐρανοῦ*, *from heaven*) Construe this with *καταβαῖνον*, *descending. The descent*, at least in its last and lowest part, was equally determinate [in its direction] towards Jesus, as its *abiding* on Him.—*ἔμεινεν*, *it abode*) with a considerable stay [continuance].

33. Οὐκ *ᾔδειν*) *I knew Him not*, before that I saw the Spirit descending.—*ὁ πέμψας με*, *He that sent me*) God.

34. Ἑώρακα) *I saw* the Spirit descending.—*καὶ*) *and* thence [in consequence].—*μεμαρτύρηκα*) *I became a witness* [I bare record].—*ὁ Υἱὸς τοῦ Θεοῦ*, *the Son of God*) And so the Messiah. The reference is to that which is stated: Matt. iii. 17. [*Namely, how Jesus in His baptism, was proclaimed* the Son of GOD, *and in His temptation asserted Himself to be* the Son of GOD: *thus this very truth, that He is* the Son of GOD, *is explained more at length in the first verses. Also these verses have a fitting place here, as intended to designate that Person, of whom John the Baptist bare record, by the mission divinely entrusted to him. The events which precede the entrance* (the coming forward) *of John the Baptist, namely, the nativity and baptism of Christ, etc., these the Evangelist has most dexterously interwoven with the rest.—Harm.*, p. 154.]

35. Τῇ *ἐπαύριον*, *on the following day*) Great days! The first the day of the record borne as to Jesus being *Messiah;* ver. 15, 16; the second, the day of his testimony concerning the same Person, and at the same time as to His suffering [passion]; ver. 29, 30; the third, this day, that of the three disciples joining Him; the fourth, that of Philip and Nathanael being brought over to Him, ver. 43. Add ch. ii. 1, 12 [on the third day;—after this He went

to Capernaum, etc., and continued there not many days]. The care of this Evangelist in marking times is remarkable.—δυό, *two*) about to be witnesses.

36. Περιπατοῦντι, *as He walked*) He was not now coming to John, as He was, ver. 29: for [to have come] oftener, would not have been becoming. To have done so once was condescension enough.

37. Ἠκολούθησαν, *followed*) of their own accord from behind. [Here were] the first commencements of the Christian Church. At the beginning Jesus invited disciples with a kind of milk-like ['lacteâ,' alluring] sweetness. [*You will not find that He appointed certain hours for instructing disciples; but all His conversation presented* [the aspect of one] *continued instruction and lasting training, at one time the handle* [for instruction] *being given by a marriage; at another time, in overwhelming straits on the water; at another time in a case of household need; at another time when some one was sick; at another time, on the occasion of some lapse on the part of the disciples. Immediately, as it were, on the highway* (before the public, and on the spot "in trivio") *He taught, reproved, bent, bore with, admonished, tried, strengthened, established them, and opened out to them one part of the truth after another, and freed them from one false conception after another, commencing from these first* [earliest] *times all along to His ascension.—Harm.*, p. 157.]

38. Τί ζητεῖτε, *what seek ye?*) He was aware it was Himself they sought. He means therefore, *What seek ye* with Me? not, *Whom seek ye?* By this question He touched their heart. He showed that He knew that they were seeking something; and He gives them the opportunity of begging [from Him] what they would.—Ῥαββί, *Rabbi*) Seasonably they give this title to Jesus; ver. 49.[1] Also the interpretation being added, shows that the disciples assigned it to Him in the restricted signification.—ποῦ μένεις) we ask, *where thou art stopping*, where thou hast thy μονή [mansion, residence]. They are desirous of His intimacy.

39. Εἶδον, *they saw*) They might have seen proofs of the Messiah in His dwelling; which was simple, quiet, neat, silent, and frugal, without any costly array of vases and books, (comp. 2 Kings iv. 10 [Elisha's "little chamber on the wall" of the Shunammite, con-

[1] *i.e.* as ver. 49. Nathanael there addressed Jesus, in consequence of learning His omniscience in having seen Him under the fig-tree, *Rabbi*, etc.: so here, ver. 38, the disciples give Him the same title for the same reason, viz. their learning His omniscience, as extending to the knowledge of their thoughts and *what* they were *seeking*.—E. and T.

taining "a bed, table, stool, and candlestick,"]) in a word, worthy of Himself and of Him alone.—ἔμειναν, *they abode*) Constancy becomes disciples.—ἡμέραν, *day*) O happy day!—ὥρα, *hour*) Andrew made haste, even though late in the evening, to tell the [glad] tidings to his brother. [*These incidents preceded sunset by two hours.*—V. g.]

41. Εὑρίσκει, *findeth*) With the festival-like [joyous] freshness of those days beautifully corresponds the word *findeth*, which is used here more frequently [than elsewhere].—πρῶτος, *first*) It is to be presumed, that both of them sought Simon by different roads.[1]—τὸν ἀδελφὸν, *his brother*) He afterwards became superior to Andrew, who, it is probable, was the elder born; ver. 44 [the order there is, "Andrew and Peter"].—εὑρήκαμεν, *we have found*) ver. 45, "We have found Him, of whom Moses in the law and the prophets did write" [Philip to Nathanael]. A great and joyful εὕρημα, *treasure-found*, expected by the world for about forty centuries. They had learned from John, that He was close at hand.—ὅ, *which*) This is an addition of the Evangelist, as at ver. 42.

42. Ἐμβλέψας, *having gazed earnestly at him* [fixing His eye upon him] An effectual look.—Σίμων ὁ υἱὸς Ἰωνᾶ, *Simon, son of Jona*) These names no one had told the Saviour: and so by this address by name He took complete possession of Peter; comp. ver. 48 [His similarly winning Nathanael by showing His omniscience, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee."]—Κηφᾶς, *Cephas*) Peter was ever afterwards called by this name, which is a Syriac one, especially when he was staying in Syria.

43. Ἠθέλησεν ἐξελθεῖν, *would go forth*) and He did go forth, which ch. ii. 1 implies. By comparing with this ch. ii., especially the 11th verse, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory," etc., it is evident that the word for *going forth* is significant. *He went forth* to action, to the carrying on of His work.

44. Βηθσαϊδά, *Bethsaida*) This seems to be mentioned for this reason, because Nathanael's native country was neighbouring, ver. 45,[2] ch. xxi. 2, "Nathanael of Cana in Galilee."[3]

[1] Rather, as Andrew *first* of the two disciples found his own brother and brought him to Jesus; so the other disciple, who was probably John, did the same, and brought *his* brother, James, to the Saviour.—E. and T.

[2] So Philip *of Bethsaida* the more readily *findeth Nathanael* of Cana, which was near Bethsaida.—E. and T.

[3] Ἀνδρέου καὶ Πέτρου, *Andrew and Peter*) Andrew may have been the elder brother. He did not take ill the great honour done to Peter; however he was the next after him.—V. G.

45. Εὑρίσκει, *findeth*) Philip, after being called, immediately sets himself to gain another [makes a gain on his talent, 'lucrifacit'].—τὸν Ναθαναήλ, *Nathanael*) It is probable that he was admitted among the apostles, and that he was the same person as he who is called *Bartholomew*, by a secondary name derived from his father, Tolomæus, as Simon from Jona [Bar-Jona], James and John from Zebedee ["the sons of Zebedee"]: For Judas also was called Lebbæus or Thaddæus. Certainly at Matt. x. 3 [the list of the apostles], he is joined to Philip; and at John xxi. 2, Nathanael is put down in the midst of the apostles, immediately after Thomas; comp. Acts i. 13, "Philip and Thomas, Bartholomew and Matthew:" and it seems likely, that his name would have been submitted to the apostles casting of lots [as a candidate for the vacant apostleship, to which Matthew was elected by lot], Acts i. 23, [whereas Barsabas and Matthias were the only two submitted to it], had he not been already among the apostles. He was certainly a friend of the Lord equally dear [to Him], as a friend can be dear to a prince, though not employed on his embassies.—λέγει, *saith*) with a loud voice, ver. 48,[1] and a joyous voice. [Μωσῆς, *Moses*) John v. 39, 46, "Search the Scriptures, for," etc., "and they are they which testify of Me:—"Had ye believed Moses, ye would have believed Me; for he wrote of Me."—V. g.]—εὑρήκαμεν, *we have found*) I, Andrew, and Peter.

46. Δύναταί τι) *can anything?* Therefore there were many worthless characters. Comp. as to that whole region, ch. vii. 52, "Search and look; for out of Galilee ariseth no prophet" [the Pharisees to Nicodemus]. Nathanael's question is however more modest and cautious, than if he categorically denied [that anything good could come from Galilee]. Christ did not owe His excellency to His native land on earth [His excellency was not to be set down to the account of His earthly country]. He came from heaven.—ἀγαθόν, *good*) But how great *a Good*, Christ! ch. vii. 12, "Some said, He is a good man."—ἔρχου καὶ ἴδε, *come and see*) The best remedy against preconceived opinions. What Jesus the day before had replied to the disciples [ver. 39], "Come and see": that now Philip replies to others. Ἴδε, *see*, i.e. you will see. Often an imperative after an imperative has the force of a future; Gen. xvii. 1, "Walk before Me, and *be* thou perfect"= and thus *thou shalt be*, Amos v. 4, "Seek ye Me and ye shall live." See Glass. Phil. Can. xliii. de Verbo.

[1] "Before that Philip *called* thee," φωνῆσαι, raised his *voice* to thee.—E. and T.

47. Περὶ αὐτοῦ) *concerning Him*, not immediately *to Him* —ἀληθῶς, *truly*) An affirmation showing intimate knowledge.—Ἰσραηλίτης, *an Israelite*) one worthy to see angels ascending and descending, as Jacob did [on the ladder in his dream], ver. 51; comp. Gen. xxviii. 12. No mere creature could bear the name, *Israel*, unless it were divinely given him; so vast [comprehensive] it is: *the guileless*, ἄδολοι, are worthy of it. [*A pre-eminent virtue truly is guilelessness.* —V. g.] This speech contains a proof 1) of His omniscience; 2) of His benignity. Nathanael had been hasty; ver. 46, "Can there any *good* thing come out of Nazareth?" The Lord gives to him Himself as the *Good*.

48. Πόθεν, *whence*) Jesus does not answer this question, but shows that He knows even more about Nathanael.— συκῆν, *a fig-tree*) An emblem of peace and Gospel security [1 Kings iv. 25; Mic. iv. 4]. —εἶδόν σε, *I saw thee*) with the Divine eye. Nathanael is reminded of the meditations, which he had had at that time, truly worthy of an Israelite and free from guile.

49. Ἀπεκρίθη, *he answered*) Considerate quickness in believing brings with it a blessed [sumptuous] portion: slowness is censured, Luke xxiv. 25, "O fools, and slow of heart to believe."— σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, *Thou art the Son of God*) ch. vi. 69, "We believe and are sure that Thou art that Christ, the Son of the living God." Now Nathanael himself confesses more than he had heard from Philip: and retracts his doubt as to the *goodness* of Jesus.—ὁ υἱός—ὁ βασιλεύς, *the Son—the King*) A confession as to the person and office of Christ.—σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ, *Thou art the King of Israel*) and so my King also, since Thou dost acknowledge me to be a genuine *Israelite*.

50. Εἶδον, *I saw*) The repetition confirms [the assertion]: as at ch. iv. 17, 18.—πιστεύεις) Others read it without the interrogation, which however the succeeding sentence, as being without the particle οὖν or any other such like particle, requires, μείζω τούτων ὄψει. The same figure [the interrogation expressing surprise, rather than a query] occurs, Luke xxii. 52. At the same time the admiration of the Lord at the prompt faith of Nathanael is expressed; as in Matt. viii. 10, at the faith of the centurion; and the Lord shows by a new proof, that Nathanael is intimately known to Him, and He

[1] ch. vii. 42, "Hath not the Scripture said that Christ cometh of the seed of David, and *out of the town of Bethlehem*, where David was." The expression of the Evangelist, ch. iv. 44, as to Judea, "*His own* country," implies his taking for granted the birth-place, as recorded by the Three Synoptic Gospels.—E. and T.

[thereby] confirms his faith.—μείζω, *greater things*) concerning which [see what is contained] in the following verse, and in ch. xxi. 25 [There are also many other things, which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written]. [*To him that hath it is given. There is a perpetual* (principle of) *increase* (in the case) *of Divine gifts, works, and testimonies:* ch. v. 20, 35 (The Father showeth Him all things, that Himself doeth: and He will show Him *greater works* than these;—John was a burning and a shining light, etc., But I have *greater witness* than that of John). Ch. xiv. 12 "He that believeth on Me, the works that I do, shall he do also; and *greater works* than these shall he do; because I go unto the Father." *Avail yourself of the means which first offer themselves: if you do not so, you are wanting to yourself by delaying.*—V. g.]—ὄψει, *thou shalt see*) In this word is contained [the assurance of] Nathanael's staying with Jesus.

51. Ἀμὴν, ἀμήν, *verily, verily*) Matthew, Mark, and Luke, in the speeches of Jesus, are wont to set down ἀμήν once, John twice [repeating the word], upon which see Jac. Gaillius tr. de Filio hom. qu. 11, 12, p. 231–239. The others indeed do so too in those passages, which are not parallel; but yet even in parallels too, Matt. xxvi. 21, 34 [ἀμήν, *once*]; John xiii. 21, 38 [ἀμήν, *twice*]: whence it appears, that the Saviour either always used this prefatory affirmation, ἀμήν, once, or, as we rather think, always twice. At the time of Matthew, Mark, and Luke, it was not yet the seasonable time to record it [the *double* ἀμήν]: when John wrote, it was seasonable. But why [is it repeated] twice? Jesus spake in the name of the Father and in His own: add the note on 2 Cor. i. 20 [The promises of God—are in Him, Amen]: and His Word is Truth with the Speaker and with believers; 1 John ii. 8 [A new commandment,—which thing is true in Him and in you]: [both] in substance and in words. Matt. v. 37 "Let your communication be yea, yea; nay nay:" They are λόγοι ἀληθινοὶ καὶ πιστοὶ [words], *faithful and true:* comp. Rev. xix. 11 [*He that sat upon the horse was called Faithful and True*]. This is a Hebrew epizeuxis, as Ps. xli. 13, lxxxix. 52; lxxii. 19 [Amen and Amen]: as אמן אמן, *very, very.*—ὑμῖν, *you*) [Plur.] To thee and the rest.—ὄψεσθε, *ye shall see*) Answering to ὄψει, *thou shalt see*) ver. 50. Great faith, and [a decided] profession on the part of one, obtains even for others greater gifts.—τὸν οὐρανὸν ἀνεῳγότα, *heaven open*) *i.e.* Ye shall see the greatest signs, which are to show, that heaven is open. The Lord has de-

scended from heaven, and now stays on ["versatur in," walks familiarly on] earth: and thence His heavenly messengers will have much to do; for they will have to attend on their Lord.—*ἀνεῳγότα, opened*) The præterite, properly, comp. Matt. iii. 16, *ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί*; and with [*i.e.* implying also] continuance to the time subsequent, John iii. 13, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which *is* in heaven;" Acts vii. 56, [The dying Stephen] "I see the heavens opened;" Rev. xi. 12, "A great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud."—*τοὺς ἀγγέλους τοῦ Θεοῦ, the angels of God*) The same beings, whom the Only-begotten Son of GOD has as His ministering servants.—*ἀναβαίνοντας καὶ καταβαίνοντας, ascending and descending*) *Ascending* is put in the first place: therefore there will be a staying of angels on earth. Jacob saw some such vision, Gen. xxviii. 12. How much more [shall] Israelites without guile under the New Testament [see it].—*τὸν Υἱὸν τοῦ ἀνθρώπου, the Son of man*) See note on Matt. xvi. 13.

CHAPTER II.

1. Τῇ *ἡμέρᾳ τῇ τρίτῃ*) On the third day after the promise given, ch. i. 51. Now is exhibited a specimen [of its fulfilment]. [*Between that day, on which Nathanael was gained over, and the celebration of the marriage-feast, one day intervened; on which some disciples, as it is reasonable to suppose, joined those previously made.*—V. g. *Nor was this portion of time too limited for accomplishing the journey from Bethabara* (Bethany?) *to Galilee* (*and especially to Cana*).—Harm., p. 159.]—*γάμος, the marriage-feast*) Christ does not abolish human society, but sanctifies it. Thirst can be assuaged even by water; but at a marriage-feast the Lord gives wine: [on an occasion] independent of marriage there would have been no case of need. The great graciousness of the Lord [is herein exhibited]: He takes part in a marriage-feast at the earliest period [of His ministry], whilst He is alluring [in a *winning* manner] disciples, being afterwards about to proceed by more severe ways leading to the cross, [both methods alike at the last] eventuating in glory.—*ἡ μήτηρ τοῦ Ἰησοῦ, the mother of Jesus*) John never calls her by the name *Mary*; but

takes the name for granted as known from the other evangelists: comp. note on ch. vi. 67, vii. 42, xxi. 2.—ἐκεῖ, *there*) as a relative or intimate friend.

2. Οἱ μαθηταί, *the disciples*) There were by this time more disciples than those who had invited Jesus and His disciples seem to have thought: on that account the wine was the more speedily all spent; but Jesus most liberally compensates them, by giving as many vessels of wine as were about the number of companions whom He had brought with Him.—αὐτοῦ, *His*) Hence may be inferred the piety of those who invited Him.

3. Ὑστερήσαντος, *failing* [coming short]) How many days the marriage-feast lasted, on what day of it the Lord came and the wine failed, is not known.—οὐκ ἔχουσι) The newly-wedded couple *have not.* She means this: I would wish you to withdraw, in order that the rest also may withdraw, before that the scarcity be made evident to all.[1] Adopting this [Bengel's] sense as the meaning of Mary, the reply of Jesus not only does not appear harsh, but is most full of love.

4. Τί ἐμοὶ καὶ σοί; *what is there* [common] *to Me and thee?*) Thy thoughts are one thing, saith He, mine another. Similarly the disciples are disciplined, ch. vi. 6, "Jesus saith to Philip, Whence shall we buy bread, that these may eat? and this He said to prove him;" ch. xiii. 7, [Jesus to Peter, when about to wash his feet] "What I do thou knowest not now, but thou shalt know hereafter."—γύναι) He does not say, *Mary*, nor *mother;* but *woman;* which appellation held a middle place, and was especially becoming for the Lord to use: ch. xix. 26, "Woman, behold thy son;" perhaps, also, it was peculiar [in its use] to Him. The Lord had regard to the Father above all things; not even did He know His mother, according to the flesh. 2 Cor. v. 16, "Though we have known Christ after the flesh, yet now henceforth know we Him no more." Comp. note on John xx. 13. Especially was the appellation of *mother* unsuitable to this formula, *What is there to Me and thee?* However, the Greek γύναι, having no synonym in our language, has a more respectful sound than *Woman* [ch. xix. 26 shows it betrays no want of tender respect], *mulier*, [Germ.] *Weib*, as contradistinguished from [female, lady] *femina*, [Germ.] *Frau:* and *woman* is used for *mother*, Is. xlv.

[1] This seems mere conjecture. Lücke more probably supposes that the Lord Himself had recently given some reason to expect that He would manifest His Messiahship in wonderful works. Indeed she herself might have inferred this from prophecy: Isa. xxxv. 5, 6; Gen. xlix 10, 11.—E. and T.

10, "Woe unto him, that saith—to the woman, What hast thou brought forth?"—οὔπω ἥκει) *is not yet come.* The same word [occurs], ch. iv. 47, viii. 42.—ὥρα, *hour*) of doing what you hint to Me, *i.e.* of withdrawing. Certainly his hour *of assisting* them was come.

5. Λέγει, *she saith*) Mary had not yet seen a miracle performed by Jesus: ver. 11 [proves this]; but from His own reply she wisely inferred, that one was about to be performed.—ὅ,τι ἂν λέγῃ ὑμῖν, ποιήσατε, *whatsoever He shall have said unto you, do it*) She feels that He is about to do something; therefore she delegates the whole management, resting on herself, as well as the servants themselves, to Him. Comp. Gen. xli. 55, ὁ ἐὰν εἴπῃ ὑμῖν, ποιήσατε, *whatever He shall have said to you, do ye* [Pharaoh's direction that the Egyptians should go to Joseph].

6. Ὑδρίαι) *water-pots*, rather more broad in shape, than high: for they were *lying* [κείμεναι]; and they were capacious, long, broad, and deep, out of which draughts might be drawn, ver. 8.—κατὰ) *for* [Engl. Vers., *after the manner of*].—τῶν Ἰουδαίων, *of the Jews*) who used to have frequent washings. The Evangelist did not write among the Jews, [as] ver. 13, v. 1 [prove].—μετρητάς, *metretæ* [firkins, three-fourths of the Attic medimn, about nine gallons Engl.]) 2 Chron. iv. 5, Septuag. χωροῦσα (בתים) μετρητὰς [baths] τρισχιλίους. Hist. Bel, ver. 2, σεμιδάλεως ἀρτάβαι δώδεκα καὶ πρόβατα τεσσαράκοντα καὶ οἴνου μετρηταὶ ἓξ. With these seventy priests were filled, besides women and children. See the same passage, ver. 9. Nor is there any doubt but that the remains left over were large. On this analogy the 15 metretæ in Cana could have sufficed for the giving drink to more than 175 men, besides women and children, certainly not fewer; for giving food to whom, 30 artabæ (a Persian measure=1 medimnus + 2 chœnices) or 1530 chœnices, and 100 sheep, would be needed. I say purposely, *on this analogy;* and also, presently after, I refer the words, *for giving food to whom*, to the words, *more than* 175, not to 175; and thereby the word *more* itself is much enlarged in its meaning. Comp. 1 Esdr. viii. 22 (20). Matt. Hostus shows that 12 metretæ (at Frankfort on the Oder) are $777\frac{3}{5}$ nossellæ; but that 18 metretæ are $1166\frac{2}{5}$ nossellæ: thus the mean between for 15 metretæ will be 972 nossellæ.

8. Ἤνεγκαν, *They bare*) i.e. *They drew and bare.* [They exhibited a] beautiful obedience [to His directions].

9. Ὁ ἀρχιτρίκλινος, *the governor of the feast*) who was directing the whole management of the feast: one skilled in deciding a

question of taste.—τὸ ὕδωρ) The Article marks the subject.—οὐκ ᾔδει ᾔδεισαν, *did not know: they knew*) *The ignorance* of the governor of the feast proves the goodness of the wine: the knowledge of the servants [proves] the truth of the miracle.—φωνεῖ) *calls:* it is not added, *to himself.*

10. Λέγει, *saith*) So that those who were present might hear: see the preceding verse.—τὸν καλόν, *the good*) Therefore the bridegroom had set down wine, in the judgment of the governor of the feast, good enough; but Jesus gave better.—ὅταν μεθυσθῶσι) Simply the speech of the governor of the feast is repeated, as also the custom of the Jews: *drunkenness* is not approved of.—τετήρηκας, *thou hast kept*) He speaks as one ignorant of what had taken place, ver. 9.

11. Ταύτην, *this*) The early miracles of Christ are put before us in singular abundance; because the beginnings of faith rested on them. [*And indeed the first miracles, in this place, and* ch. v. 8, "Rise, take up thy bed and walk" (Jesus to the impotent man); *Matt.* viii. 13, "Jesus said to the centurion, Go thy way, and as thou hast believed, so be it done unto thee," *He did not perform by His* hand, *but by* words: *in order that it might be manifest, His healing power was divine. A natural force is sometimes in men, so that even rather severe infirmities of body yield to their hands. But Jesus' healing power was of a different character; since, when subsequently He stretched out His hands, or employed other ceremonials, in miraculous healings, He did so for the sake of those on whom the benefit was conferred: Mark* vii. 33, etc. (The deaf mute; whom Jesus "took aside, put His fingers into his ears, spit, and touched His tongue"); ch. viii. 23 (The blind man: whom Jesus "led out of the town, spit upon his eyes, and put His hands upon him"), etc.—*Harm.*, p. 159, etc.]—ἀρχήν, *beginning*) Whence now it might be supposed, that more [miracles] would follow.—καὶ ἐφανέρωσε, *and manifested*) And thus *began to manifest* His glory. Previously He had not wrought miracles. [*He, it seems, gave* [præmisit] doctrine *before signs. When He made this beginning of* signs, *the beginning of His doctrine had been previously made with His disciples, who became confirmed in their faith by this very miracle, as also with others, through John the Baptist, and also through Jesus Himself. John* i. —*Harm.*, p. 160.]—ἐπίστευσαν) *They believed* the more fully [comp. ch. i. 50, "Because I said, etc., believest thou? Thou shalt see greater things than these." Even in a marriage-feast a progress in faith is to be sought after. Thenceforth the disciples were prepared to embrace whatever their Lord was about to do and say.—μαθηταί,

the disciples) *His mother* had previously believed: Luke i. 45, "Blessed is she that believed, for there shall be a performance," etc.

12. Κατέβη) *He went down* from Cana.—καί, *and*) A holy family. His *Brethren* are put before His *disciples*. The privileges of His brethren had been great, if they had used them. [*These are here mentioned in the first place: and Joseph is not now added. It is not without good reason one may suspect, that Joseph died during the interval between the twelfth and thirtieth year of Jesus' age, and that* His brethren *were not Joseph's own children* (*for Jesus, as He was reputed* the Son, *so was He reputed to be absolutely* the first-begotten *of Joseph*), *but Mary's sister's sons.—Harm.*, p. 160.]—οὐ πολλὰς ἡμέρας, *not many days*) He accustomed them to travelling from place to place; and His journey to Jerusalem was at hand. See the following ver. [*Manifestly by this phrase* (comp. Acts i. 5, οὐ μετὰ πολλὰς ταύτας ἡμέρας; xiii. 31, ἐπὶ ἡμέρας πλείους) *this* continuing [ἔμειναν, *they continued there*] *is distinguished from* His dwelling *at Capernaum. That went before,—this followed the imprisonment of John.—Harm.*, l. c.]

13. Τὸ πάσχα, *the Passover*) About the times of the Passover the office of Christ was in especially fruitful exercise.

14. Βόας καὶ πρόβατα καὶ περιστεράς, *oxen, and sheep, and doves*) which were used in sacrifices.—καθημένους, *sitting*) in the very act of negotiation: [*going on so much the more briskly, as the Passover festival was at hand.—Harm.*, p. 161.]

15. Φραγέλλιον, *a scourge*) Admirable zeal!—ἐκ σχοινίων) *of* several *cords:* for so scourges were formerly made. Moreover there was no material which inflicted less lasting hurt on the body than this. Nor is it said, that He inflicted a single blow upon the men: He accomplished His purpose by the terror [which He inspired].

16. Τοῦ Πατρός μου, *My Father*) Surprising authority! [*The Saviour proved Himself on this occasion Lord of the temple, and of all the feasts connected with it; therefore there was no reason why men should wonder, if either then He did not wait on to the end of the feast, or if afterwards He did not frequent all the feasts, or if he neglected to be present at the beginning of the feast.*—Harm., p. 162.]

17. Ἐμνήσθησαν, *they remembered*) Comp. ver. 22, ch. xii. 16 [His triumphant entry into Jerusalem], "These things understood not His disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him." Concerning the time of remembrance, also ch. xiv. 26, "The Holy Ghost shall bring all things to your remembrance, whatsoever I have said unto

you."—*ὁ ζῆλος—καταφάγεταί με*, Zeal—shall eat Me up[1]) So Septuagint, Ps. lxix. 10. In truth, His enemies afterwards killed Jesus on account of His *zeal for His Father's house.*—*οἴκου, house*) See ver. 16.

18. *Τί σημεῖον, what sign*) And yet this very act was a *σημεῖον*, sign, which Jesus had miraculously wrought. [*Of how great a number do you imagine there would be need, if all the buyers and sellers had to be immediately driven out of any market-place!*—V. g. *And on that account, indeed, that act was the more marvellous, inasmuch as Jesus, having just come from His baptism, had not yet ceased to be a stranger to the inhabitants of Jerusalem.*—Harm., p. 161.] They require signs, to be proved by signs. They showed the same perversity, ch. vi. 30, [After His miracle of feeding 5000, they said] "What sign showest Thou then, that we may see and believe Thee?" Matt. xxi. 23, "The chief priests came unto Him, as He was teaching in the temple, and said, By what authority doest Thou these things? and who gave Thee this authority?"—*ὅτι*) *seeing that, since.*

19. *Λύσατε, destroy*) On account of this very deed, namely, the cleansing of the temple, they afterwards destroyed the temple of His body. Matt. xxi. 23 [see above], 46, "They sought to lay hands on Him;" xxvii. 40, [They that passed by reviled, saying] "Thou that destroyest the temple and buildest it in three days, save Thyself;" xxvi. 61, [False witnesses said, in His trial before Caiaphas] "This fellow said, I am able to destroy the temple of God, and to build it in three days." *Destroy, i.e. if you destroy:* or rather, *you will destroy.* A similar use of the Imperative [occurs] Ecclesiastic. xxx. 9, xxxiii. 26, *Soothe your little son*, etc. [= you will soothe].—*τὸν ναόν, the temple*) The body of Jesus, about to be raised again, is the temple and dwelling-place of the Godhead. Therefore Jesus is the Lord of the temple at Jerusalem, which was the type of the body of Jesus.—*τοῦτον, this*) There is no doubt but that Jesus supplied that which the Evangelist adds, ver. 21, by the employment of a nod or gesture, unobserved by the Jews.—[2] *ἐγερῶ, I will raise it up*)

[1] So ABP, the best authorities, read; but the old Latin Versions *abc* Vulg., and the Rec. Text, read *κατέφαγέ, hath eaten Me up.*—E. and T.

[2] *ἐν τρισὶν ἡμέραις, in three days*) From this very time, in which it first came into the Jews' mind to destroy the temple of Christ's body (Mark xiv. 58, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands), down to His resurrection, by which He Himself raised the temple, is accounted, even in *that* sense, a three days' period, if you take one day, and that the Passover day, in this figurative language, as one year: to wit, by including in the numeration the years of the prophecy and of its completion (which years are Dion. 28 and 30).—*Harm.*, p. 162.

A suitable word, [both] concerning the edifice of stone, and concerning the temple of His body. It recurs at verse 22. This is a grand declaration of His, I can do what I please with the temple of My body: ch. x. 17, 18, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again;" and so also I can do what I please with this temple made of stone and wood. He puts off those demanding the sign: comp. ch. viii. 28, "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of myself:" nor, however, even in the time then being did He perform no signs; ver. 23, "Many believed on His name, when they saw *the miracles which He did*."

20. Ὠκοδομήθη, *was built* [*was in building*]) by Herod the Great, and subsequently. See, besides others, Witsius in Misc. T. ii. p. 311.—καὶ σύ, *and wilt thou*) For this reason, the more they seem to have taken Jesus' words literally, because He was called a *workman*. Mark vi. 3, "Is not this *the carpenter?*" comp. Matt. xxvi. 61, xxvii. 63, [The Pharisees, after the crucifixion, to Pilate] "Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again." Stupidity often, in the case of malice, is of advantage [proficit, prevails, makes progress, *i.e.* as to its own wicked purpose].

21. Περὶ τοῦ ναοῦ τοῦ σώματος, *concerning the temple of His body*) that is, concerning the temple, which was the body of Jesus. Let the expression be compared, which is found ch. xi. 13, "Howbeit Jesus spake of His death; but they thought that He had spoken of taking rest in sleep."

22. *Was risen*) His Resurrection, not His glorification, is appealed to, because the sign was fulfilled by His resurrection. Comp. ἐγερῶ, *I will raise*, ver 19.—ἐμνήσθησαν, *they remembered*) *Faith* and *memory* lend mutual help to one another in this passage; and ch. xii. 16, xvi. 4, "These things have I told you, that when the time shall come, ye may remember that I told you of them:" they also work together; Matt. xvi. 8, 9, "O ye of little *faith*—Do ye not yet—*remember* the five loaves," etc.; Ps. cvi. 13, "They soon *forgat* His works;" ver. 12, having just before stated, "Then *believed* they His words."—τῇ γραφῇ καὶ τῷ λόγῳ, *the Scripture and the word*) concerning the raising of the temple: both being alike divine.

23. Ἐν τῇ ἑορτῇ, *in the feast*) the people being collected, ch. iv. 45, "The Galilæans received Him, having seen all the things that He did at Jerusalem at the feast."—ἐπίστευσαν, *believed*) as those, con-

cerning whom ch. viii. 30 speaks: "As He spake these words, many believed on Him;" xii. 42, "Among the chief rulers also many believed on Him."—*τὰ σημεῖα, signs*) More signs are recorded as having been done by the Evangelists in Galilee, than in Judæa and Jerusalem: ver. 1, and chap. iv. 46 [The miracle of the wine at Cana, and on the nobleman's son at Capernaum]. For in Galilee He wrought very many: Matt. xi. 20, "Then began He to upbraid the cities, wherein *most of His mighty works* were done:" and those which had been wrought in Jerusalem, were then very well known of themselves.

24. Αὐτός) *Himself.*—*οὐκ ἐπίστευεν ἑαυτόν, He did not commit Himself*) He did not descend to too great familiarity with them (Septuag., Job xxix. 24, *εἰ ἐγέλων πρὸς αὐτοὺς, οὐκ ἐπίστευον*, "If I laughed on them, they believed it not):" He did not reveal to them the things which it was not yet the full time for revealing. [*In fact, He left the city, when the passover feast was either not yet, or scarcely, finished, for this reason, because those men were already meditating with themselves the plots, which broke out more openly*, ch. v. 16, 18, "The Jews sought to slay Him, because He had done these things on the Sabbath day:" and also "said that God was His Father, making Himself equal with God;" vii. 1, "He would not walk in Jewry, because the Jews sought to kill Him:" *for it was not then as yet the time for His submitting Himself to encounter their hatred. Without doubt it was, as having a secret surmise of these things, that Nicodemus had the interview with Him* by night.—*Harm.*, p. 163.]—The antithesis to *οὐκ ἐπίστευεν ἑαυτόν* is *ἐπίστευσαν, many believed*, ver. 23.—*αὐτόν*) *Himself*, of Himself, knew all men.—*γινώσκειν, knew*) Often John so uses the word *γινώσκειν, to know*, of Jesus having cognizance of all things, without information given Him by man: ch. iv. 1, "The Lord knew how the Pharisees had heard that Jesus made—more disciples than John;" v. 6, "When Jesus knew that he (the impotent man) had now been a long time in that case," etc.

25. Ὅτι) *because.*—*τοῦ ἀνθρώπου· τῷ ἀνθρώπῳ, of man: in man*) This is said of the whole race of men: in the preceding verse, of the individuals contained under it.—*αὐτός*) *Himself*, without any other testimony.—*τί, what*) to wit, *treachery:* every man is deceitful. The language of John has Euphemy.[1] In man [the natural man] there is what is human: in the new man there is what is divine, Christian, spiritual.

[1] He avoided the harsh expression of all that was implied.—E. and T.

CHAPTER III.

1. Ἦν δέ, *Now there was*) Eleven conversations of Jesus are recounted in full detail by John: the first of these now begins.—ἄνθρωπος, *a man*) one of those, concerning whom see ch. ii., towards the close: but one considerably better than many.

2. Νυκτός, *by night*) *There is never a time* that Christ does *not* receive comers to Him.—οἴδαμεν, *we know*) I, and those like me: *the rulers* rather than *the Pharisees*, ch. xii. 42. To this plural answers the plural, ver. 7, "*Ye* must be born again." The Antecedent is put by Nicodemus as the consequent: For this reason I wished to confer with Thee. He wished to hear as to heavenly things and as to sublime things, ver. 12 [*but Jesus brings him up to first principles.*—V. g.]—[1]σημεῖα, *signs*) ch. ii. 23, "At the passover, on the feast day, many believed on Him when they saw *the miracles* which He did."

3. Ἐὰν μή τίς, *Unless one* [Except a man]) The expression is indefinite: Nicodemus, however, rightly applies it to himself. Comp. ver. 7, *ye*. The sense here is: That opinion of thine, Nicodemus, as to Jesus is not sufficient: it is needful that you absolutely *believe*, and submit yourself to the heavenly ordinance, even *baptism*. Comp. Mark xvi. 16, "He that believeth and is baptized shall be saved." This was the doctrine necessary for Nicodemus. Accordingly Jesus began from this point, as Nicodemus indeed had furnished the handle.—γεννηθῇ, *be born*) This is put forward first under a figure, in hard language, in order to convince [convict] Nicodemus of ignorance; it is afterwards, when he was humbled, shown in plain [literal] words, ver. 15, "That whosoever *believeth* in Him should not perish," etc., etc. [*Comp.* 1 John v. 1, Whosoever *believeth* that Jesus is the Christ is *born of God.*] The same truth is expressed in this passage, as Matt. iii. expresses by the word μετανοίας, *repentance*. For this word does not occur in the whole Gospel according

[1] διδάσκαλος, *master*, [teacher]) That indeed is true; but it by no means carries with it every point [that is needed for salvation]; ver. 14, 16, "As Moses lifted up the serpent, etc., so must the Son of Man be lifted up, etc.: for God so loved the world, that He gave His Only-begotten Son, that whosoever believeth on Him should not perish," etc.—V. g.

to John.[1] [*Beware of thinking that* the work of faith *is accomplished without any trouble: for it is* (nothing short of) *a generation from above. Beware again, on the other hand, of regarding* regeneration *as more difficult than it really is: it is simply, to wit, accomplished by faith* (*i.e.* in the act of believing).—V. g.]—ἄνωθεν) Comp. ver. 2, 7, 11, "We speak that we do know, and testify that we have seen," etc.; 31, "He that cometh *from above* is above all." ἄνωθεν signifies *from above*, whence the Son of man hath come down.—οὐ δύναται, *cannot*) Nicodemus had not himself sufficiently known [the full significancy of] what (ver. 2, Thou art a Teacher *come from God*) he had said.—ἰδεῖν, *to see*) even now, and after this life: *to see*, with [real] enjoyment.—τὴν βασιλείαν τοῦ Θεοῦ, *the kingdom of God*) [*Nicodemus was aspiring after this; yet being ignorant of how great consequence in this respect* faith in Jesus *was*.—V. g.] He who sees Christ, sees this. Whence the new birth [cometh], thence [also cometh] acquaintance with Him.

4. Πῶς) This *how* and *why* are often obstacles to faith: ver. 9, "How can these things be?" ch. vi. 52, [The Jews object] "How can this man give us His flesh to eat?" Nicodemus 'marvels,' as ver. 7 implies. It is well that he simply asks the question.[2]—γεννηθῆναι, *be born*) Nicodemus ought to have taken into account the ἄνωθεν, *from above:* that he passes by: therefore he says δεύτερον, *a second time.*—γέρων) *an old man*, not merely *a grown-up man.* Nicodemus therefore being an old man, asks the question on his own account;[3] and had come to Jesus, who was much his junior.—μὴ δύναται; *can he* [*num* potest; requiring a negative answer: Surely he cannot?]) Nicodemus objects rather vehemently, [*and in such a way, that his words appear not far removed from derision. Hence it is that Jesus frames His succeeding answer as well a little more distinct, as also somewhat more paradoxical and severe.*—V. g.]

5. Ἐξ ὕδατος καὶ Πνεύματος, *of water and the Spirit*) Jesus renders His speech the more difficult, in order to try [discipline] Nicodemus, and at the same time declares the difference between birth from above, and birth from a mother: and He defines birth from above by communion with [the partaking of] *Himself* and with [of] *the Spirit* (for He speaks concerning Himself and concerning the

[1] Both Evangelists open the Gospel with the same initiatory *truth*, though the difference of the *word* in one from that of the other proves the coincidence undesigned.—E. and T.

[2] As an inquirer, not a doubter.—E. and T.

[3] And so puts it in that form which applied to his own case.—E. and T.

Spirit also at ver. 11, "*we* speak that *we* do know"). Comp. 1 Cor. vi. 11, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." No one can enjoy God without the Son and His Spirit. *Water* denotes the *baptism* of John into [preparing for] Christ Jesus, ver. 22, 23 [Jesus tarried in the land of Judæa with His disciples, and baptized: "John was also baptizing in Ænon," etc.]; which baptism the colleagues of Nicodemus, by omitting, ver. 1, despised the counsel of God: Luke vii. 30, "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of *John;*" when nevertheless the Jews were accustomed to baptisms: Heb. ix. 10, "divers washings." And Nicodemus himself appears to have entertained not sufficiently exalted views of John and his baptism, as being one who had wrought no miracle. Comp. ver. 2 [where he emphasises the 'miracles' of Jesus; thus forming a contrast to John]. Nor is communion needful with Christ only, but also with His *Spirit:* Acts ii. 38, "Repent and be baptized—in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And because the same Spirit glorifies Christ, for this reason, the mention of water being presently after omitted, mention is made of the *Spirit* alone, of whom we are to be born again: nor does He say at ver. 6, *that which is born of water is water.* Therefore the necessity of regeneration primarily, and of baptism secondarily, is here confirmed (comp. a similar *καί, and,* ch. vi. 40, *every one which seeth the Son and believeth on Him*): otherwise there would be but little hope of infants dying without baptism. Comp. as to *water* and *the Spirit,* Tit. iii. 5, "Not by works which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."—*εἰσελθεῖν, enter*) Answering to the word *enter* [a second time into his mother's womb] of the previous verse. The severity of His expression increases: comp. *see,* ver. 3. He cannot even *enter,* much less *see.* He must *enter* a house, whoever wishes *to see thoroughly* its internal structure. That which is not born, uses neither *eyes* nor *feet.*

6. *σάρξ*) True *flesh:* but also mere flesh, void of spirit, opposed to spirit, of an old generation.—*τὸ γεγεννημένον, what is born*) This being in the neuter, sounds more general, and denotes the very first stamina [groundwork] of new life: comp. Luke i. 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing, *τὸ γεννώμενον,*" etc.:

or even the whole body of those born again: comp. John vi. 37, 39, "All that—πᾶν ὅ—the Father giveth Me, shall come to Me," etc.: "This is the Father's will, etc., that of all which—πᾶν ὅ—He hath given Me, I should lose nothing—ἐξ αὐτοῦ—but should raise it—αὐτό—up again at the last day." Afterwards it is expressed in the masculine, ὁ γεγεννημένος, *who is born*, ver. 8; which signifies matured birth.—πνεῦμα, *spirit*) That which is born of the Spirit is spirit: he who is born of the Spirit is spiritual.

7. Ὑμᾶς, *ye*) Thee, and those in whose name thou hast spoken (ver. 2, "*We* know," etc.): *Ye*, Jesus says; not, *we*.

8. Τὸ πνεῦμα) *The Spirit*, in the proper sense; for it is He, not the wind (concerning which, however, comp. Eccles. 11, 5), that has a *will* [θέλει] and *voice* [φωνήν]: and it is of Him *we are born*, and he who is born of Him is such as He is. It is not the person born again who would be immediately compared with the wind, but the Spirit Himself.—ὅπου) *where*, *whence*, and *whither*: above the flesh, earth, and nature. The things opposed are, *flesh* and *spirit*; earth and heaven; nature and grace.—πνεῖ) [*bloweth*, Engl. Vers.: rather, as of the Spirit] *breathes*, in the word and sound of the Gospel; 1 John v. 6, "And it is the Spirit that beareth witness, because the Spirit is truth."—ἀκούεις, *thou hearest*) even now also, whilst thou art hearing Me, thou hearest, on *earth*, the voice of the Spirit. Comp. the "*earthly* things," ver. 12.—πόθεν, *whence*) from *heaven*, *from above* [ἄνωθεν, ver. 3].—ποῦ, *whither*) ['quorsum,' in what direction] to *heaven*. Comp. the "*heavenly* things," ver. 12.—οὕτως) *So*, as the Spirit Himself, whom thou hearest, and yet knowest not. For what the Spirit doeth according to Himself ["*secundum se*;" in His own person and character], that He doeth also in him who is born of the Spirit. The Spirit quickens a man. The man in whom the Spirit breathes, in his turn breathes of the Spirit, and gives forth abroad [propagat] the *voice* of the Spirit, his *will* being set free through the Spirit.[1]

10. Ὁ διδάσκαλος, *a master*) *a teacher* of very many hearers, a veteran, and one somewhat better than the rest, who are altogether corrupt: ch. x. 8, "All that ever came before Me were thieves and robbers," notes. The article is emphatic. Nicodemus was the only one of all the teachers of Israel who had come to Jesus Christ, and who thus would be able to teach Israel the knowledge of Him;

[1] The Engl. Vers. *listeth—sound* applies to *the wind*; whereas Beng. applies these words to the Spirit.—E. and T.

and indeed he afterwards acted the part of a teacher of Israel, defending *the Just One*, both by his opinion, ch. vii. 50, [at the consultation of the Pharisees against Jesus, Nicodemus said] "Doth our law judge any man before it hear him?" and by his act, ch. xix. 39, [he brought for the body of Jesus] "a mixture of myrrh and aloes, about an hundred pound weight:" in which two passages the Evangelist repeats the mention of this interview by night.—ταῦτα) *these things*, which make Israel [truly] divine.

11. Ἀμὴν ἀμὴν λέγω σοι, *verily, verily, I say unto thee*) Three times this expression is used to Nicodemus.—οἴδαμεν, *we know*) Jesus does not associate with Himself John or any other man: ch. i. 18, vi. 46, "No man hath seen God at any time; the only-begotten Son, etc., He hath declared Him:—not that any man hath seen the Father, save He which is of God, He hath seen the Father." He speaks of Himself and of the Spirit. Comp. as to the Son, ver. 32, "What He hath seen and heard, that He testifieth:" as to the Holy Spirit, ver. 8, 34, "He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto Him;" ch. xvi. 13, "The Spirit of truth—shall not speak of Himself; but whatsoever He shall hear, that shall He speak;" [*also* ch. v. 30, I can of mine own self do nothing; as I hear, I judge.]—λαλοῦμεν) That only is what *we speak*.—οὐ λαμβάνετε, *ye do not receive*) [*in faith, to wit*.—V. g.] The plural, as in ver. 2, [Nicodemus said] *we know*.

12. Τὰ ἐπίγεια, *earthly things*) To the heavenly sense of Jesus Christ there are *earthly things*, ἐπίγεια, which, having to be accomplished on the regions of earth by us who creep on the ground, appear in the highest degree heavenly. The whole style of Scripture is full of συγκατάβασις [condescension]. Regeneration is from heaven, not however in heaven: it is indeed [a process] on the margin of heaven.—πῶς, *how*) The cause why Scripture is silent about many things.—τὰ ἐπουράνια) *heavenly things*, the inner principles of the kingdom of God, ver. 3; Wisd. ix. 16, μόλις εἰκάζομεν τὰ ἐπὶ γῆς—τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνίασε; He does not, at ver. 13, so much speak out, as hint at.—πιστεύσετε, *will ye believe*) The less anything seems credible to reason, often the more heavenly it is.

13. Καί) *And;* you will see this is properly set down, if you change the interrogation at ver. 12, with some little time's reflection, into an absolute [categorical] form of expression. In the preceding and present verse we are marked [characterized] as of ourselves aliens to heaven. Without reposing faith in My words and in Myself, saith

Jesus, ye cannot understand or attain to heavenly things. The antecedent is put for the consequent. Similarly καί, *and*, is used ch. xii. 35, "Lest darkness come upon you; *for* he that walketh," etc. [καὶ ὁ περιπατῶν. The conjunction for the relative, *in which darkness he who walketh*].—οὐδείς) *no man* sprung on the earth. Angels evidently are not excluded: ch. i. 52. Believers do not ascend, but are drawn by the Ascending [Saviour] after Himself, whom they have put on in their baptism. [*Hence appears the indispensable need of faith.* —V. g.]—εἰς τὸν οὐρανόν, *to heaven*) He most especially speaks of the heaven of the Divine majesty.—εἰ μή, *unless*) Here, having changed the past time of the verb ἀναβέβηκεν, *hath ascended*, into the future, understand ἀναβήσεται, *shall ascend:* comp. ch. vi. 62, "What and if ye shall see the Son of man ascend up where He was before?" Nowhere before His passion has the Lord spoken more clearly concerning His ascension, than in this passage, and in its parallel, ch. vi. 62; where similarly He adduces His ascension, as something much more difficult to be believed than those things were, which were then seeming so incredible to His hearers. On the whole, the two discourses, ch. iii. and vi., have a great similarity to one another; and the one treats of the rise, the other of the nourishment of the new life, [each alike] breathing altogether of heavenly things. The objection made to the Saviour is as to the *how*, τὸ πῶς. He [on the other hand] insists on the *whence*, and the *whither* [quorsum, *whitherwards* the new birth tends].—ὁ ἐκ τοῦ οὐρανοῦ καταβάς, *He who descends from heaven*) The Son of man, having assumed human nature, whereas He had previously been in heaven as the Son of God, began to be on earth. Therefore That One, saith Jesus of Himself, can of Himself ascend, and will ascend to heaven. Prov. xxx. 4, "Who hath ascended up to heaven, or descended?—What is His name, and what is His Son's name?"—ὁ ὤν) *who was* in heaven, and, before the creation of the heavens, [was] *with God:* ch. i. 1, notes. Thus, we may see, He both descended and will ascend. Comp. evidently ἦν, *was*, ch. vi. 62, "Where He was before:" so ὤν, *who was* [in the bosom of the Father: not *which is*, Engl. Vers.], ch. i. 18. Frequently ὤν is used of the imperfect time: ch. ix. 25, "Whereas I *was* blind," τυφλὸς ὤν, xix. 38, "Being a disciple" [*i.e.* who *was* a disciple]; Luke xxiv. 44, "I spake whilst I *was* yet with you," ἔτι ὤν; 2 Cor. viii. 9, "Though He *was* rich,—He became," etc., πλούσιος ὤν. So ὤν in this passage is interpreted by Raphelius in his Appendix annot. from Herodotus, p. 682. Nor is he alone in this interpretation.

14. Καί, *and*) Often Christ, after mention of His glorification,

made mention of His passion.—Μωσῆς, *Moses*) This is the first mention *of Moses*, which is read as made by our Lord.—τὸν ὄφιν, *the serpent*) As that serpent was a serpent without poison, to counteract the poisonous serpents: so the man Christ [was] a man without sin, to counteract the old serpent.—ἐν τῇ ἐρήμῳ, *in the wilderness*) where there was no other medicine [remedy].—ὑψωθῆναι, *be lifted up*) on a cross towards heaven: ch. xii. 32, "I, if I be lifted up from the earth, will draw all men unto Me," etc. [*Not as yet did Jesus speak at this early time more distinctly as to His suffering on the cross:* see ver. 16.—V. g.]—δεῖ, *must*) For it was for this purpose He descended from heaven.

15. Ἵνα, *that*) The goodness to us of the Son in ver. 15, and of the Father in ver. 16, is described in the same words. [*The grace of the Son is what is most frequently noted, and the love of the Father* (2 Cor. xiii. 14, the benediction).—V. g.] Comp. ch. vi. 37, "All that *the Father* giveth Me shall come to Me; and him that cometh to Me *I* will in no wise cast out;" notes, ch. x. 28, 29, "Neither shall any pluck them out of *My* hand:—none is able to pluck them out of *My Father's* hand."—ὁ πιστεύων, *who believeth*) Now Jesus begins a plainer style of speech. *Faith*, in the case of those needing to be saved, is what *looking to* the uplifted serpent was in the case of those needing to be healed.—εἰς αὐτόν, *in Him*) as lifted up. The cross [is] the ladder to heaven.—μὴ ἀπόληται, *should not perish*) by the poison of sin.—ζωὴν αἰώνιον, *eternal life*) by regeneration and faith. This mention of *eternal life* is made at the earliest time in each instance, in the discourses of the Saviour, and occurs in this passage first. He takes it for granted as very well known from the Old Testament: ch. v. 39, "Search the Scriptures: for in them ye think ye have eternal life." See Dan. xii. 2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life," etc.; Luke x. 25, [The lawyer's question] "Master, what shall I do to inherit eternal life?"

16. Ἠγάπησεν, *loved*) The Son knows the Father, and the love of the Father: and alone [though but one] bears the best witness [of Him]: comp. ver. 35, "The Father loveth the Son, and hath given all things into His hand."—τὸν κόσμον, *the world*) [all] the men under heaven, even those who were about to perish (comp. δέ, [*autem*] *moreover—for indeed*, ver. 19, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light"): as being those with whom He was otherwise [*i.e.* but for the atonement through His Son] angry: ver. 36, "He that believeth

on the Son hath everlasting life: but he that believeth not the Son shall not see life, but the *wrath* of God abideth on him." Were it not for this, their unbelief would not properly be a fault [guilt] fatal to unbelievers; [but as it is] they ought to have believed that the Son of God was given even for the sake of them also; therefore He was given for their sake. Comp. by all means ch. xii. 47, "If any man hear My words and believe not, I judge him not; for I came not to judge the world, but to save the world—the word that I have spoken, the same shall judge him in the last day." Mich. Beckius, "*I heard an interpretation* (*as truly as the God and Father of our Lord Jesus Christ, who knows I lie not, loves me*) *at an inn in Strasburg, in the year* 1681, *from a possessed woman, through whom Satan in the Latin tongue, in answer to that saying* [*of Scripture*], *which I brought against Satan to prove the universal love of God, even extending to that wretched woman still living in the world* [according to the then prevalent superstition], *whose name was Salome—replied in turn, with a horrible groan, in these words, The believing are the world*" [meant]. —Disquis. hermen., p. 5.—ἔδωκεν) *gave* [*to be crucified.*—V. g.], in truth, and in earnest [in act and in purpose]: Rom. viii. 32, "He that spared not His own Son, but delivered Him up for us all, how" etc. And Christ gave Himself, Gal. ii. 20, "The Son of God, who loved me, and gave Himself for me," in truth and in earnest.—εἰς αὐτόν, *in Him*) as having been [so] lovingly given by God.

17. Ἵνα κρίνῃ, *that He may judge* ["to condemn," Engl. Vers.]) Although men accuse God of this. To *judge*, is by judgment to cast away into deserved destruction.

18. Κέκριται, *is judged* [condemned]) This word is employed κατ' ἄνθρωπον, *in condescension to human notions*. He who does not believe, already has that [judgment, condemnation], which he falsely supposes the Son of God brings upon [into] the world.

19. Ἡ κρίσις, *the judgment* [condemnation]) *i.e.* the cause of judgment.—τὸ φῶς, *the Light*) After the mention of life, the mention of light follows, as in ch. i. The Light, Christ. See what follows. In ver. 19, the hypostatical [personal] Light [Jesus Christ, its embodiment] is praised: afterwards, in the latter part of ver. 19, in antithesis to darkness, of which there is no hypostasis [personality], and in ver. 20, 21, the discourse treats of Light indefinitely in the thesis, but so as that, in the hypothesis, it answers chiefly to the hypostatical [personal] Light.—ἠγάπησαν, *loved*) They did not pay back love for the love on God's part, ver. 16.—μᾶλλον, *rather than*) The comparison is by no means inappropriate. The loveliness of

the light struck them with admiration; but they were held fast in the love of darkness. Comp. John v. 35, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." A similar comparison occurs, ch. xii. 43, "For they loved the praise of men more than the praise of God."—πονηρά, *evil* [maligna, *evil-disposed*]) This is indeed worse than φαῦλα, *vile* [worthless, wrong], ver. 20.

20. Πράσσων) ποιῶν, ver. 21.[1] Evil is restless: it is a something more given to working than truth is. Hence they are marked by different words, as ch. v. 29.[2]—ἐλεγχθῇ) *should be reproved*, should be convicted of being such as they actually are: against the will of the evil-doer himself. The opposite to this is φανερωθῇ, *may be made manifest*, ver. 21: ἐλέγχω, a word suited to this passage, from ἕλη and ἔγχω [I bring to the sun-light]: for ὁ ἔλεγχος εἰς φῶς ἄγει τὰ πράγματα.[3]—τὰ ἔργα αὐτοῦ) Appositely, it is first said, *the works of him* [αὐτοῦ being put last], in the case of the man who flees from the light; then in ver. 21, αὐτοῦ τὰ ἔργα [the αὐτοῦ first], *his works*, in the case of him who knows that *he* will not be put to shame.

21. Ὁ ποιῶν, *who does*) Ποιεῖν is often used of continuous zeal; as with the Latins, *mercaturam facere*, etc.—φανερωθῇ, *may be made manifest*) Even Nicodemus subsequently acted *more openly*.—ἔργα —εἰργασμένα) Words akin [conjugate].—ἐν Θεῷ, *in God*) in the light, by the virtue [the power] and love of Him, from whom cometh all *truth*.

22. Εἰς τὴν Ἰουδαίαν γῆν, *into the land of Judæa*) from the metropolis of the Jews. [*He did not however long delay there* (comp. concerning the word, διέτριβε, ch. xi. 54; Acts xvi. 12, xx. 6, οὗ διετρίψαμεν ἡμέρας ἑπτά), *and that because of the Pharisees, who were even less well-inclined towards Jesus, than towards John*, ch. iv. 1, "When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John."—*Harm.*, p. 165.]—ἐβάπτιζεν, *was baptizing*) ch. iv. 1, 2, "Though Jesus Himself baptized not, but His disciples." John did not repel those, who came of their

[1] The former implies the *continuous state* of the evil-disposed, they *practise* evil; ποιῶν, the *particular act* or *acts*. Germ. *thun* and *machen:* Lat. *agere* and *facere*.—E. and T.

[2] And shall come forth, they that have *done* good, οἱ τὰ ἀγαθὰ ποιήσαντες, to the resurrection of life; and they that have done evil, etc., οἱ τὰ φαῦλα πράξαντες, they that have *practised* evil.—E. and T.

[3] Buttmann denies we can trace the affinities of ἐλέγχω: Lidd. and Scott connect it with λέγω.—E. and T.

own accord, whilst Jesus was baptizing: but still he now in a less degree invited [he did not to the same extent invite] them.

23. Αἰνών, *Ænon*) from עין, *a fountain*.—τοῦ) The article in the masculine gender points to some[1] region.—πολλά, *many* [waters]) So the rite of immersion required.

24. Οὔπω, *not yet*) Here the Evangelist takes for granted, what the others [Matthew, Mark, and Luke] had written concerning the imprisonment of John the Baptist.—γάρ, *for*) Therefore John ceased to baptize, when he was cast into prison; not before.

25. Οὖν, *Accordingly*) There is reference to ver. 22; comp. ver. 26, "They came unto John and said, Rabbi, He that was with thee beyond Jordan," etc., "the same baptizeth," etc.—ζήτησις) *A question*, a temperate one: not a quarrel.—ἐκ, *on the part of*) The question was mooted by the disciples of John.—μετὰ Ἰουδαίων) *with the Jews*, those who now no longer resorted to John, but to Jesus; whilst the disciples of John were contending, that purifying ought to be sought from John.—καθαρισμοῦ, *purifying*) from sins. Mark i. 4, "John did baptize," etc., "and preach the baptism of repentance for the remission of sins." Comp. Eph. v. 26, "That He might sanctify and cleanse it with the washing of water by the word." A word of frequent use among the Jews. Comp. Heb. ix. 13, 14, "If the blood of bulls and goats," etc., "sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ," etc., "purge your conscience;" 2 Macc. i. 36, Νέφθαρ, ὃ διερμηνεύεται Καθαρισμός; ii. 16, ἄγειν τὸν καθαρισμόν. John nowhere employs the terms, *a baptism*, *a baptizing* [baptisma, baptismus], *the Baptist*; see ver. 5, "be born of water" [not, *be baptized*]; nay, even to express Levitical baptism he uses the term, *purifying*, ch. ii. 6.

26. Ἦλθον, *came*) The disciples of John were not so constantly with him as the apostles were with Christ.—ὅς, *who*) They do not name Jesus; they speak of Him as one, who as yet was far less known than was right.

27. Οὐ δύναται, *cannot*) How can I dare, saith he, to bind men to me?—ἄνθρωπος, *a man*) *I*, saith John, *who am but a man*.—λαμβάνειν) *to take* to himself.—οὐδέν, *nothing*) much less the name of Messiah.[2]

[1] Particular, *well-known*.—E. and T.

[2] By very many proofs it was evident that John was not the Christ. For instance, I. John had no *forerunner*, but himself acted the part of a forerunner, such as was becoming [to go before] Christ the Lord; wherefore, as well in birth, as in entrance on his ministry, and in his departure, he preceded Christ. II. John wrought *no miracle*: Christ very many. III. John, as well as his baptism, was *restricted* to the Jordan; whereas Christ shone as a light [illuminated all

—ἐκ τοῦ οὐρανοῦ, *from heaven*) *i.e.* from God. These Metonymes [substitutions of the general for the definite expression] imply modesty [humility].

28. Ἔμπροσθεν ἐκείνου, *before Him*) Him, concerning whom ver. 26 treats. So ver. 30, "He must increase, but I must decrease." John did not openly term Jesus the Christ: but however he spake so concerning Him, that He might easily be recognised.

29. Ὁ ἔχων) *He who hath*, or whom the bride follows. All come to Jesus: hence it is clear, that Jesus is the Bridegroom. See the Song of Solomon.—φίλος, *the friend*) Dear to the Bridegroom, loving the Bridegroom. The derivation of John accords.[1] It is the part *of a friend* to *rejoice*.—ὁ ἑστηκώς, *who standeth*) as His attendant. —ἀκούων) *hearing* Him speaking with the bride, ver. 32, 34, "What He hath seen and heard, that He testifieth;—He whom God hath sent, speaketh the words of God." These two participles are part of the subject: the predicate is χαίρει, *rejoiceth*.—φωνήν, *the voice*) by which the Bridegroom testifies His presence, ver. 32. This *voice* sweetly attracts the bride.—ἡ χαρά, *joy*) without sadness and envy.

30. Αὐξάνειν· ἐλαττοῦσθαι, *increase: be diminished*) so that all are to come hereafter, not to me, but to Him: Josh iv. 14, "The Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses." גדל, ηὔξησε Κύριος τὸν Ἰησοῦν ἐνάντιον παντὸς γένους Ἰσραήλ. Not even death was about to hinder the increase of Christ; for which reason the Evangelists speak concerning His death far otherwise than they speak concerning the death of John.

31. Ὁ ἄνωθεν, *He who is from above*) These words, and on to the end of the chapter, the Evangelist seems to have appended, as in congruity with the feeling of the Baptist: comp. notes, ch. i. 7. Moreover this proposition, *He who comes from above is above all*, [already] evident by means of those conjugate terms, ἄνωθεν, ἐπάνω, *from above, above*, is presently made [still more] clear by means of the opposite, *he who is of the earth*.—ἐπάνω πάντων, *above all*) in dignity,

things] in Judea, Galilee, and the regions situated beyond Jordan. IV. John, after being for a considerable time detained *in bonds*, was at length slain in prison: Christ, without imprisonment up to His very death, nay, even being bound, and especially on the very day of His execution, in the sight of the world, did and spake all that became Him. V. John *was beheaded:* Christ's body, though piteously afflicted, was yet not mutilated, but remained preserved in that state which would be suitable to His resurrection about to take place on the third day.—*Harm.*, p. 166, etc.

[1] Viz., with this character, as friend of the Bridegroom. John in Hebr. = *the favour of God.*

excellence, and speech. Therefore [He is] also above John. John answers to that expression, *all* [men come to Him], ver. 26.—ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, *who is of the earth is earthly*) There is a Ploce [a word used first *literally*, then to express *an attribute* of it]: the former being understood according to natural birth, the latter according to disposition and state; which latter is followed by a corresponding style of speech. The antithetic proposition forthwith corresponds, consisting also of three members. It is not said, *He that cometh from the earth:* because He was also *on* the earth; but it is said, *He who cometh from above, who cometh from heaven*, to wit, to the earth: for previously He was in *heaven*.—ἐκ τῆς γῆς ἐστί, *is of the earth*) The antithesis to this is, *is above all*.—ἐκ τῆς γῆς λαλεῖ, *speaketh of the earth*) for which reason the inhabitants of the earth the more readily hear him. The spiritual excellence of a teacher is not to be measured by the pleasure of the audience.

32. Μαρτυρεῖ, *He testifieth*) That is much more weighty than *He speaks* [λαλεῖ, ver. 31].—οὐδείς, *no man*) So ardently does John desire that Christ should obtain universal authority, that instead of that, which his [John's] disciples say, *all* [men come to Him], ver. 26, John says, *no man* [receiveth His testimony]: comp. ch. xii. 38, "The saying of Esaias fulfilled, Lord who hath believed our report?" etc.—λαμβάνει, *receiveth*) A form of faith. There must be *a receiving*, not a mere bodily *coming*.

33. Ὁ λαβών, *he that hath received*) as John did.—ἐσφράγισεν) hath set his seal to, and as it were subscribes his name to that very fact, he acknowledges for himself and hath avowed to others, that God, in whose word he puts his faith, is truthful; and to Him he assigns the glory: Rom. iv. 20, Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:" comp. 1 John v. 10, "He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son." See as to *sealing*, Nehem. ix. 38, "Because of all this, we make a sure covenant and write it; and our princes, Levites, and priests, seal unto it." It is called ὁμολογία, *profession*, in the Epistle to the Hebrews [ch. iii. 1, iv. 14, x. 23]. A metaphor from contracts.—ὁ Θεός, *God*) whose word is the word of Messiah: see the following verse: ch. xii. 44, "Jesus cried, He that believeth on Me, believeth not on Me, but on Him that sent Me."

34. Ἀπέστειλεν) *hath sent* from Himself.—οὐ γὰρ ἐκ μέτρου, *for not by measure*) The giving of the Spirit is one, and that, made to Christ;

under which we are contained, to whomsoever a measure is imparted, Eph. iv. 7, "Unto every one of us is given grace, according to the measure of the gift of Christ;" John i. 16, "Of His fulness have all we received, and grace for grace." In order that we might be able to receive a measure, it was befitting that there should be some one, who would take, and in the first instance receive [the fulness of grace] without measure, being about [being thereby qualified] to baptize all the others with the same Spirit: nay, even we shall hereafter have it without measure: 1 Cor. xiii. 10, 12, "When that which is perfect is come, then that which is in part shall be done away;—Now I know in part, but then shall I know even as also I am known." Christopher Cartwright: The Hebrews observe, the Spirit was given to the prophets in measure; *Even the Holy Spirit*, say they, *which rests on the prophets, does not rest save in measure. Even the words of the law, which was given from above, were not given, save in measure.* Mellif. Hebr. on this passage. Further, since Christ received the Spirit without measure, he expresses the words of God most perfectly.

35. Πάντα, *all things*) See ver. 29, 36. To Christ belongs both the Bride (ver. 29, He that hath the bride is the bridegroom), and the Life (ver. 36, He that believeth on the Son, hath everlasting life).—ἐν τῇ χειρί, *into His hand)* He, therefore, who does not come into the hand [does not bow under the authority] of the Son, does not either receive through faith from the hand of the Son; he does not experience the grace of the Son. The same expression occurs, ch. xiii. 3, "Jesus knowing that the Father had given all things into His hands." Subsequently [the expression is] *under His feet:* 1 Cor. xv. 27, "He hath put all things under His feet."

36. Ἔχει, *hath*) The present, the future being included. See on ch. v. 24, "He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death unto life."—οὐκ ὄψεται, *shall not see*) Future, in which the present is included.—ὀργή, *wrath*) For he has no experimental sense of *the love* with which the Father loves the Son, and those alone who believe in the Son.—μένει) Others read μενεῖ [Fut. So the old Lat. *b;* Memph. and Syr. Versions: but ABD*acd* support μένει[1]]; but see ver. 18, "He that believeth on Him, is not condemned; but he that believeth not, is condemned already," etc.,

[1] *Which reading, in the margin of* the Larger Ed. *being marked with the sign γ, afterwards more decidedly,* in Ed. 2, *was reckoned among the readings less to be relied on: in which* the Obs. Gnomon *and* Vers. Germ. *agree.*—E. B.

ἤδη κέκριται, *is already judged;* the wrath of God *abideth* on him: there is no need that it should at last *come* [on him].

CHAPTER IV.

1. Ἔγνω, *knew*) even though none told Him the fact.—[1]ἤκουσαν, *heard*) Comp. ch. iii. 25, 26.—οἱ Φαρισαῖοι, *the Pharisees*) *who were likely to be displeased at it:* ch. i. 24, "They which were sent *to John*, were of the Pharisees:" for the Pharisees' wish was, that disciples should join *themselves:* Matt. xxiii. 15, "Ye compass sea and land to make one proselyte."—πλείονας, *more*) See again, ch. iii. 26, "All men come to Him."

2. Ἰησοῦς, *Jesus*) So the [Vulg.] *Lat.* Ἰησοῦς αὐτός is the reading of the Greeks [B: also of *the old Lat. ab:* Αὐτὸς Ἰησ. is that of AD: and K inserts ὁ]; αὐτὸς ὁ Ἰησοῦς, *Chrysost.*—οὐκ ἐβάπτιζεν, *did not baptize*) To baptize, a ministerial action: Acts x. 48, "He, *Peter*, commanded them to be baptized" [sc. by *subordinate* ministers]; 1 Cor. i. 17, "Christ sent me not to baptize, but to preach the Gospel." John, being a minister [subordinate to Him], baptized with his own hand; his [John's] disciples, as it seems, baptized none. But Christ baptizes with the Holy Spirit.[2]

4. Διέρχεσθαι) In the very *passing through* He did great things.—διὰ τῆς Σαμαρείας, *through Samaria*) An admirable arrangement [economy], especially at that early period. What Jesus afterwards forbade the disciples, Matt. x. 5, "Into any city of the Samaritans enter ye not," He Himself avoided in this place. The Samaritans

[1] ὁ Κύριος, the Lord) *How it has happened that in this passage* the Germ. Vers. *departs from the margin* of both Editions, *preferring the name* Jesus *to the appellative* Lord, *it is not indeed easy for me to judge. I suspect that there is beneath it rather a lapse of memory, than* a *change of his critical opinion.*—E. B.

[2] ἀλλ' οἱ μαθηταὶ αὐτοῦ, *but His disciples*) It is delightful to observe in this passage, in what way the Saviour gradually led on His disciples to the discharge of ministerial duties. Their first province was that *of baptizing* (after the manner, as it were, of deacons), in this place: then also to announce *the kingdom o the heavens* (Matt. x. 7, "The kingdom of heaven is at hand"): at length they were bound to publish abroad everywhere *the full doctrine* concerning Jesus Christ the Son of God, and His passion and resurrection.—*Harm.*, p. 170.

Ver. 3. ἀφῆκε, *He left*) for the purpose of fortifying the disciples, as yet weak, against the stumbling-block [to their faith] about to arise from the opposition of the Pharisees.—V. g.

went out to Him, ver. 30; nor, except when besought, did He give them two days, ver. 40. Nay, even He so guided His conference with the Samaritan woman, that it was only at her earnest request He imparted His grace to her; ver. 15, "Sir, give me this water, that I thirst not." [*He adopted a similar method towards the Gentiles:* Matt. xv. 21, etc. (The woman of Canaan); Mark vii. 24, etc. [The same woman, termed *a Greek* (or marg., *a Gentile*), a Syro-Phenician].—*Harm.*, p. 171.]

5. Συχάρ) Formerly called *Sichem;* subsequently, by the change of a single letter, *Sichar,* שבר (according to Hiller's Onomasticon) *reward* [*wages*], namely, that of Jacob's expedition: Gen. xlviii. 22, "I have given to thee (Joseph) one portion, which I (Jacob) took out of the hand of the Amorite with my sword." On this account Jacob was able to bequeath to Joseph this region, in respect to the land divinely promised [to his seed. See Josh. xvii. 14]. To this derivation, ver. 36 seems to allude, μισθόν, [He that reapeth, receiveth] *wages.* For neither is such an allusion to a derivation despised elsewhere: ch. ix. 7, "Siloam, which is by interpretation, Sent."—ἔδωκεν, *gave*) Jacob had dwelt there, ver. 12; and had given it as an estate to Joseph, owing to his special love for him.

6. Ἐκ τῆς ὁδοιπορίας, *owing to the journey*) He had made a long journey on foot.—οὕτως) *So,* as the convenience of the place, such as it was, admitted of, without pomp, alone, as one who was not ostensibly showing an expectation of the Samaritan woman, but was wishing, on account of mere weariness, to take rest. The popular character of Jesus' life is worthy of all admiration, as also His fellowship [with humanity in all points]; the very feature in Him which the early Christians imitated. See *Macar.* Apophth., pp. 247, 248, concerning the simplicity [openness] of Macarius in his daily intercourse with others. It was also fitting that at that time, not more openly, but as it were by chance, Christ should present Himself to foreigners [*i.e.* those not Jews]; Matt. x. 5, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" xv. 23, etc. [the woman of Canaan]. Οὕτως, *so,* to be explained by the word to which it is attached, as ch. viii. 59, "Going through the midst of them, and so passed by" [in the Rec. Text. But Vulg. BD*abc* Orig. omit all these words. ACLX have them]; Acts xxvii. 17, "They strake sail, and so were driven;" οὕτως ἐφέροντο: 2 Pet. iii. 4, "All things continue as they were from the beginning of the creation;" οὕτως διαμένει: Sir. xxxii. 1, καὶ οὕτω κάθισον· *sit so* at the banquet, as to be engaged

about nothing else. So in this passage, *He sat so, as He sat.* Chrysostom explains it, ἁπλῶς καὶ ὡς ἔτυχε, *simply as it comes to pass.*—ἐπί) *upon* (the well was enclosed with a wall or bank); or at least, *near:* as Mark xiii. 29, ἐπὶ θύραις, [nigh, even] *at the doors.* —ὡσεὶ ἕκτη, *about the sixth*) Mid-day [This was] the cause why Jesus was wearied; and why the woman was seeking water, the disciples bread.

7.[1] Ἐκ τῆς, *of*) Construe with γυνή, *a woman.*—δός μοι πιεῖν, *give Me to drink*) At precisely the seventh subsequent alternation [vicissitudine] in the conference, until the disciples come, reckoning from this address, which would seem to be indifferent, Jesus wonderfully brings on the matter to that crowning point, *I am the Messiah*, ver. 26; a point, to learn which the apostles required so long a time [ch. xvi. 31, "Jesus answered them, Do ye now believe?"] In fact the tree takes longer to grow than the ear of corn. So also He led on the nobleman to faith by but two utterances; ver. 48, 50, "Except ye see signs and wonders, ye will not believe:" and, "Go thy way, thy son liveth."

8. Γάρ, *for*) Had the disciples been present to have drawn for Him, Jesus would not have asked the woman.—[2]ἵνα) *That* they might buy food. When afterwards sent to teach, for the sake of teaching, they did not enter the Samaritan towns.

9. Πῶς, *how is it*) Her manifest simplicity shines forth from the very first words of the Samaritan woman.—Ἰουδαῖος, *a Jew*) From His dress or His dialect she inferred that He was a Jew.—οὐ γάρ, *for not*) A parenthesis of the Evangelist, expressing the cause why it seemed strange to the Samaritan woman. The Rabbinical maxim accords with this: *To eat the bread of a Samaritan man, and to drink his wine, is unlawful.*—συγχρῶνται, *use together* [have *friendly* dealings *with*]) What is denied is, not all intercourse between the Jews and Samaritans (comp. the previous verse; "His disciples were gone away unto the city to buy meat"), but intimacy.

10. Εἰ ᾔδεις, *if thou hadst known*) Ignorance is a hindrance; but the disclosure of her ignorance shows the compassion of the Lord,

[1] ἔρχεται γυνή, *there cometh a woman*) The external opportunities [conveniences] of every-day life subserve the progressive advances of the kingdom of God.—V. g.

[2] μαθηταὶ αὐτοῦ, *His disciples*) The Twelve were not at that time yet chosen; yet it is likely they were with Him in this journey. Not merely two, but all entered the town; the novelty of which circumstance seems to have stimulated the men, the more readily in consequence, afterwards to give ear to the woman. —V. g.

and kindled a longing desire in the woman's heart.—*τὴν δωρεάν, the gift*) *The gift* is the living water.—*τίς ἐστιν, who it is*) He speaks in the third person, modestly. It is the prerogative of Him, who saith this, to give the living water. Subsequently He discloses, *who it is;* ver. 26.—*σὺ ἂν ἤτησας—καὶ ἔδωκεν ἄν*) *thou wouldest ask—and He would give:* or rather, *thou wouldest have asked, and He would have given, i.e.*, not only would you not wonder at my asking, but even you of your own accord would have asked of Me. The pronoun *σὺ, thou*, employed in this place in particular, rather than with the verb *ᾔδεις, hadst known*, forms an emphatic opposition to that *αἰτεῖς, dost thou ask?* [ver. 9]. John is wont to put the imperfect tense with the particle *ἄν*, where the sentence requires that very time: *ἐπιστεύετε ἄν, ἠγαπᾶτε ἄν, οὐκ ἂν εἴχετε, ἐφίλει ἄν, ἠγωνίζοντο ἄν*, ch. v. 46, viii. 42, ix. 41, xv. 19, xviii. 36. But the Aorist has the same force as the Pluperfect, *οὐκ ἂν ἐτεθνήκει, οὐκ ἂν ἀπέθανε*, ch. xi. 21, 32; though in Eph. i. ch. ii. 19, he employs the Pluperfect itself, *μεμενήκεισαν ἄν*. The passages therefore may possibly seem doubtful in meaning ch. xiv. 2, 28, and here, ch. iv. 10: *εἶπον ἄν: εἶπον ἄν, I would say*, or *I would have said; ἐχάρητε ἄν, ye would rejoice*, or *ye would have rejoiced; ἤτησας ἄν, ἔδωκεν ἄν, thou wouldest seek*, and *He would give;* or, *thou wouldest have sought*, and *He would have given.* But, however, since he might have written, and yet he does not write *ἔλεγον, ἐχαίρετε, ἤτεις, ἐδίδου*; we understand the Aorist as a Pluperfect, as also at ch. xviii. 30, [*εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν*], *we would not have delivered* Him *up:* Gal. iv. 15; *ἐδώκατε ἄν, ye would have given.* The Lord then saith, *Thou wouldest have asked* from Me, before that I said to thee, *Give Me to drink.* And, He had said, *Give Me to drink*, that, conversely, the woman might learn to ask from Himself the living water.—*ἔδωκεν ἄν*) This *ἄν* depends on the former particle *ἄν* being previously brought into action. —*ὕδωρ, water*) In a similar way Jesus takes an allegory from *bread*, ch. vi. 27, etc. [Having fed 5000 with a few loaves, and being therefore followed by the crowd, He proceeds, "Labour not for the meat that perisheth, but for that meat, which endureth unto everlasting life, which the Son of Man shall give unto you,"] etc.: and from *light*, ch. viii. 12 "I am the light of the world:" [an image suggested perhaps by the sun then rising: comp. ver. 2], "early in the morning": which things are in nature the first, the most elementary, necessary, common to all and salutary.—*ζῶν*) which is *living*, and thence life-imparting; ver. 14; "The water that I shall give him, shall be in him a well of water springing up

into everlasting life:" ch. vii. 38; "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of water." The expression *living water*, is here used in a more exalted sense, than at Lev. xiv. 5, מים חיים, ὕδωρ ζῶν, [the priest commanding the bird to be killed "over running water"].

11. Κύριε, *Lord*) Previously she had not called Him *Lord:* now she so calls Him, inasmuch as speaking piously about God, though as yet unknown to her, ver. 15, "*Lord*, give me this water: [Engl. Ver. of Κύριε is 'Sir'] 19 "*Lord*, I perceive that thou art a prophet." So ch. v. 7 [The impotent man], a man, who knew not Jesus, calls Him *Lord*. They had a feeling in some way or other of His dignity.

12. Μείζων, *greater*) as being one, who demandest, or can make good greater things. Comp. ch. viii. 53 "Art Thou greater than our father Abraham, which is dead? Whom makest Thou Thyself?"—πατρὸς ἡμῶν ἰακώβ, *than our Father Jacob*) So the Samaritans had persuaded themselves: but falsely, Matt. x. 5, "Into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Ἰακώβ, *Jacob*) who was most thoroughly skilled in the things of pastoral life and the procuring of water, and was most successful in the concerns of his household [in managing his property].—ἡμῖν, *to us*) in the person of Joseph; ver. 5, "the parcel of ground, that Jacob gave to his son Joseph." She speaks thus on that false hypothesis [prevailing among the Samaritans] as to Jacob being their father.—ἔπιε, *he drank*) The patriarchs used water rather than wine. The woman means this: The patriarch himself was content with this water, nor did he ask for better water.—καὶ τὰ θρέμματα, *and his cattle*) oxen and sheep. Of course the men-servants and maid-servants, who generally feed the cattle, also drank of it. The well therefore was abundantly supplied and of ancient date.

14. Οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, *to all eternity shall not thirst*) Is then he, who once has drunk the water, which Christ gives, free from all thirst? Truly that water, as far as it depends on itself, has in it an everlasting virtue; and when thirst returns, the defect is on the part of the man, not of the water. But the drinking of elementary water is able to allay thirst subsequently, only for some hours.—ἀλλά, *but*) Comp. ch. vi. 27, "that meat, which endureth unto everlasting life."—γενήσεται) from being water *shall become* a fountain, as a tree from a sucker. The fountain has no thirst.—πηγή, *fountain*) The antithesis to πηγή is φρέαρ [an antithesis lost by the

Eng. Vers. translating both *well*] *the well*, ver. 11. In believers there is a spring: the Roman Pontiff is not that spring, from whom in particular is to be derived faith, holiness, blessedness, and the ratification [validity] of every function in the Church.—ὕδατος ἄλλο μέιου, *of springing water*) The abounding fruitfulness of believers. Ἅλλεσθαι, *to spring up*, said of water, a delightful expression.—εἰς, to) All things [come] from God, [and tend] *to* God—ζωήν, *life*) Life eternal (concerning which comp. ver. 36, "He that reapeth receiveth wages, and gathereth fruit unto life eternal," the confluence of such fountains; nay, the ocean. May I attain unto it!

15. Δός μοι, *give me*) The woman asks for the water, as the Jews asked bread, ch. vi. 34, "Lord evermore give us this bread," for the support of the body. By this time the matter is come to that point, that the woman says, *give;* to whom before the same word had been addressed [by Jesus] "Give Me to drink," ver. 7.—ἔνθαδε, *hither*) with toil. She wishes to have at home that fountain.

16. Λέγει, *He saith*) Now He makes an avenue for giving to the woman, who begs for water, a better kind of it, than that which she had begged for.—ἄνδρα, *husband*) The woman seems to have supposed, that the reason why she is desired to call her husband is, in order that he may help her in taking up and carrying home the water, ver. 15, promised [by Jesus], ver. 14. But Jesus by this address throws open the inmost conscience of the woman, and causes repentance, and elicits confession, ver 29.[1] Nor does He say that "Go, call thy husband," altogether abruptly; but those words, *and that I come not hither*, ver. 15, and the words here, ver. 16, *Come hither*, correspond to one another. In that place, which the woman thinks to avoid hereafter, there is given to her the living water.

17. Καλῶς) *well*, *i.e.* truly. There is the utmost gravity in the Lord's speech combined with the utmost courtesy. This plain assertion altogether convicted the Samaritan woman.

18. Πεντε, *five*) Five marriage connexions embraced almost the whole life of the woman; and by the mention of them He clearly recalled to the recollection of the woman her whole life.—ἄνδρας) He means *husbands*, as is evident from the subsequent antithesis. Whether they all died, or whether the woman lost some of them by other ways also, her own conscience, stirred up by the Lord, was suggesting.—οὐκ ἐστι, *is not*) This sixth marriage was not a lawful one, or else not consummated; either desertion, or some other im-

[1] "Come see a man which told me all things that ever I did." A *confession* of her guilt, and a *profession* of her belief in Christ.—E. and T.

pediment, arising from one or other of the two parties, had occurred to prevent it. The woman is not at all said to have renounced the man, at ver. 28.

19. Θεωρῶ, *I perceive*) from Thy knowledge about the most secret things.

20. Οἱ πατέρες ἡμῶν, *our fathers*) The woman forthwith brings forward on this occasion a difficulty, which she seems to have felt somewhile before on a religious point, and is eagerly desirous to be instructed by the prophet. The Lord meets such minds [with light and encouragement]. A desultory question is not always to be censured. By *our fathers*, the woman means not merely *nearer* ancestors, but even the patriarchs. For even against the Jews themselves the Samaritans relied on antiquity. Again in their turn the Jews were wont to appeal to the Fathers, ch. vi. 31, "our Fathers did eat manna in the desert."—τούτῳ, *in this*) The woman [in saying this] was pointing to Mount Gerizim.—προσεκύνησαν, *adored* [*worshipped*]) The whole of religion can be reduced to *adoration.*

21. Πίστευσόν μοι, *believe Me*) Christ often said to the Jews and His disciples, *I say unto you*, ver. 35. In this passage alone, to the Samaritan woman, He says, *Believe Me.* They were more bound to believe than she. The formulæ employed follow this proportion [*i.e.* are proportioned to their degree of religious privileges respectively]. —ὥρα) It is called *the hour*, not because that whole time is short, but because its beginning is nigh: ch. v. 25, "The hour is coming and now is when the dead shall hear the voice of the Son of God," xvi. 2, "The hour cometh, that whosoever killeth you will think that he doeth God service."—οὔτε, οὔτε, *neither, nor*) He does not say, *both there, and here;* but, *neither there, nor here.* The Samaritans were not compelled to go to Jerusalem, Acts viii. 14, "When the apostles at Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John:" and what need was there subsequently of the *Cruciati?*[1] What need is there of *pilgrimages?* Here all distinction of places is clearly abolished—a distinction which the ancients had strictly observed: Num. xxiii. 27, "Balak said unto Balaam, Come I pray thee, I will bring thee unto *another place;* peradventure it will please God that thou mayest curse me them from thence;" 1 Tim. ii. 8, "I will therefore that men pray *everywhere*, lifting up holy hands," etc. If distinction there still be, these words

[1] The *crusades* to rescue Jerusalem were called from the French *croises* or cross-bearers, each soldier wearing a cross on his right shoulder.—E. and T.

intimate that our worship ought to be anywhere else rather than at Jerusalem.—προσκυνήσετε, *ye shall worship*) ye Samaritans and Jews. He fittingly speaks in the second person, not in the first; and there is a προθεραπεία [anticipatory caution], and, as it were, correction of His subsequent speech, which is framed in the first person, in order to suit the apprehension of the woman.—τῷ Πατρί, *the Father*) He admits the woman most familiarly into the stronghold of the faith. Comp. Matt. vi. 9, "After this manner pray ye, Our Father which art in heaven." The antithesis to this is ver. 20, 21, "Our *fathers* worshipped in this mountain: Art thou greater than our *father* Jacob?"

22. Ὃ οὐκ οἴδατε) *Ye know not what.* He shows under how great ignorance they labour; wherefore He also adds, τῷ Πατρί, *the Father*, which the woman had not added. Although ὅ, *what*, inasmuch as it is not repeated in the subsequent member of the sentence, does not seem to denote the object of worship, but the form; in this sense, Ye know not what worship ye practise; we know, what is our worship. —ἡμεῖς, *we*) He speaks as an ordinary Jew; inasmuch as not being yet known to the Samaritan woman.—ἡ σωτηρία, *Salvation*) Truly so! The very derivation of the name *Jesus*, whom the woman calls a *Jew*, ver. 9. Comp. ver. 42, [The Samaritans] "We know that this is indeed the Christ, the *Saviour* of the world."—ἐστιν, *is*) For such was the promise: that the Saviour and the knowledge of Him would originate from the Jews, and that from the Jews that knowledge would be extended to others. [*Jesus speaks of the Jews in more glorifying terms when addressing foreigners than when addressing Jews.* —V. g.]

23. Ἀλλ', *but*) Jesus does not account it enough to have preferred the Jewish worship, knowledge, and religion, to Samaritanism, *but* further He shows this, that a worship superior not merely to that which was practised on that *mountain*, but even to that which was practised at Jerusalem, is at hand.—καὶ νῦν ἐστίν, *and now is*) This [which was not added at ver. 21] "The hour cometh, when ye shall neither in this mountain," etc. is now added, lest the woman should think that in the meantime she must seek a settlement in Judea. It was presently afterwards fulfilled, ver. 39, 41, "Many of the Samaritans of that city believed on Him for the saying of the woman, etc.: many more believed because of His own word."—οἱ ἀληθινοὶ προσκυνηταί, *the true worshippers*) For instance, the Samaritans, ver. 41.—ἐν πνεύματι καὶ ἀληθείᾳ, *in spirit and in truth*) There is contained herein a testimony as to the Holy Trinity. The *Father* is worshipped *in* the

Holy *Spirit*, and *in the Truth* accomplished through *Jesus Christ*. They who worship the Father, as sons, in *Spirit and Truth*, these are placed above mere considerations of localities, and of all circumstances of that kind.—ζητεῖ, *seeks*) for they are rare to be met with. The same word occurs, Ezek. xxii. 30, "I sought for a man among them that should make up the hedge," etc., ἐζήτουν ἐξ αὐτῶν ἄνδρα.

24. Πνεῦμα, *a Spirit*) When God is called a *Spirit*, we must not merely think of a Being separate from body and place, but also one having spiritual qualities, truth, wisdom, holiness, power, etc. To this nature of God ought to correspond our worship: and to the living God living gifts ought to be offered: Heb. ix. 14, "How much more shall the blood of Christ, etc., purge your conscience from *dead* works to serve the *living* God?" Rom. xii. 1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service." He holds a profound and striking conversation with an ordinary woman, whom He had scarcely seen. He did not commit to His disciples more lofty truths.

25. Λέγει, [the woman] *saith*) with joy at the truth which she had come to know, and with earnestness and hope of coming to the full knowledge, concerning Messiah Himself.—ὁ λεγόμενος Χριστός, *who is called Christ*) The evangelist adds this, as an interpretation. Chrysost. on the passage, *Whence was it, that the Samaritans were expecting the Christ, seeing that they admitted the authority of Moses alone? It was from Moses himself.*

26. Λέγει, *saith*) He hastened to say the whole before the coming of His disciples. John did not hear the conversation. But afterwards, at the dictation of the Spirit, he wrote it out, ch. xiv. 26, "The Comforter, the Holy Ghost, shall *teach* you all things and bring all things to your remembrance, whatsoever I have said unto you."—ἐγώ, *I*) Nowhere did He speak of Himself more directly, even to the disciples themselves.

27. Ἐπὶ τούτῳ, *upon this*) Most opportunely there was time sufficient for the colloquy.—ἐθαύμασαν, *wondered*) Wonder whets [sharpens, tends to promote] progress.—μετὰ γυναικός) *with the woman* in that place.—τί ζητεῖς, *what seekest thou?*) They could not easily suppose that Jesus had conferred a spiritual benefit on a Samaritan woman.

28. Ἀφῆκεν, *left*) either about to fill her water-vessel afterwards, or forgetful of lesser things, through joy; also being thus about to

run the less encumbered. The woman treats the water as Jesus treated bread, as a secondary consideration, ver. 32, [To His disciples, urging Him to eat] "I have meat to eat that ye know not of" [*Without delay, and by a spontaneous effort, faith, and the joy and certainty of it, are brought to bear in leading others also to the chief good, when once discovered.*—V. g.]

29. Πάντα, *all things*) These, no doubt, the woman explained to her fellow-citizens with a candid confession, although most of them were even known to them previously.—μή τι, *is not*) She herself has no doubt; but she invites the citizens to make acquaintance with Him, until [they also at last] say, [this is] *indeed* [ἀληθῶς, the Christ], ver. 42.

30. Ἐξῆλθον, *they went out*) They readily assented to the woman, or [some perhaps] even left their dinner. Others might have thought it beneath them, so readily to go forth from their home and their city gate. [*And they would have had many objections which, not without show of reason, they might have started; Was it to be thought likely, that precisely at that point of time, and in that very place, the Messiah, so long expected, has appeared to such a woman?*—V. g.]

31. Ἐν τῷ μεταξύ, *meanwhile*) Between the departure of the woman and the arrival of the Samaritans.

32. Ὁ δέ, *but He*) He therefore dispensed with dinner, His spiritual ardour taking away hunger.—οὐκ οἴδατε, *ye know not of*) This tended to increase their wonder and eagerness to learn. A most sweet enigma!

34. Βρῶμα, *the meat*) with which my appetite is satisfied.—τελειώσω, *that I may finish*) Not yet had Jesus reached the middle of His time of action, and yet now He is thinking of the *end* [*the finishing work*]: so earnestly did He act throughout. The same verb occurs, ch. v. 36, "The works which My Father hath given Me *to finish*." Concerning the thing meant, comp. ch. vi. 38, 39, at the end: "I came down from heaven not to do Mine own will, but the will of Him that sent Me; and this is the Father's will," etc., "that of all which He hath given Me, I should lose nothing, but raise it up again at the last day."—τὸ ἔργον, *work*) a work, one, great, and which embraces Israelites, Samaritans, and all nations.

35. Τετράμηνος, *four months*) Very few copies have τετράμηνον.[1] Τετράμηνος is used in the common gender, as δίμηνος, ἕκμηνος, ἑξάμηνος;

[1] The reading of Rec. Text. But τετράμηνος ABCD Orig.—E. and T

see Scapula on μήν. Also Glassius in this passage so reads. Μετὰ τὴν τετραήμερον, Arist. 3 polit. ii., p. 214.—ἔτι τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται, *as yet there are four months, and the harvest cometh)* καὶ, *and*, is equivalent to *until:* as ch. vii. 33, "Yet a little while I am with you, *and* I go unto Him that sent Me;" xiv. 19, "Yet a little while, *and* the world seeth Me no more;" Gen. xl. 13, ἔτι τρεῖς ἡμέραι, καὶ μνησθήσεται Φαραώ, etc.; Jon. iii. 4 "Yet forty days *and* Nineveh shall be overthrown." These are the four months, *Nisan* in its latter part, the whole of *Ijar*, the whole of *Sivan*, and *Thammuz* in its earlier part. [*Coresponding to* our *April, May, June, and July.*—V. g.] The wheat harvest, which is called actually *the harvest*, differs from the barley harvest. The beginning of the one was about the time of Passover: that of the other was considerably subsequent; Exod. ix. 25, 31, 32, "The barley was smitten, for the barley was in the ear; but the wheat and the rye were not smitten; for they were not grown up;" to wit, in Palestine, about the time of Pentecost, Exod. xxxiv. 22, "Thou shalt observe the feast of weeks, of the first fruits of wheat-harvest." Moreover, the harvest was later in Galilee than in Judea. And so the feast ordained by Jeroboam was *later* [than that in Judea], 1 Kings xii. 32, "Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah;" comp. Lev. xxiii. 34, "The fifteenth day of the seventh month shall be the feast of tabernacles." And they were generally Galileans, to whom the words were addressed, *Do ye not say!* Finally, in that year in which these words were spoken, the first day of Thammuz was the 13th of June, which was very speedily [early], for on the following year, the 6th day of June had Pentecost itself in fine [*i.e.* Pentecost was not till the 6th of June], the time when wheat harvest commences.[1] In fact, therefore, the wheat *harvest* of the Galileans, *in the fourth month* after this discourse, began quickly enough [to meet the requirements of the case] in the month Thammuz. Read in addition, *Harmon. Evang.* § 27.[2])—λέγω ὑμῖν, *I say*

[1] What Beng. wishes to prove is, that Thammuz, this year, was the month of the Galilean harvest; for the first of Thammuz this year was the 13th of June, which was very soon for Thammuz commencing, inasmuch as, on the following year, even Pentecost itself (seven weeks after Passover, or the 15th of Nisan; *i.e.* early in Sivan) did not occur till 6th of June: so that Pentecost (early in Sivan) which was the harvest-time, being the 6th of June, Thammuz would be considerably later. But in the year when our Lord speaks, Thammuz comes soon enough for the late harvest of Galilee to have occurred in it.—E. and T.

[2] *Whoever desires a further vindication of this view, may be referred to my*

to you) This formula indicates in this passage, that His speech is figurative. The antithesis to the words here is, ὑμεῖς λέγετε, *ye say*, who look more to external things. So ver. 32, "I have meat to eat that *ye* know not of."—τὰς χώρας, *the regions* [*fields*]) The Samaritans are described as ripe for believing, ver. 39, "Many of the Samaritans believed on Him, for the saying of the woman," etc., who were at the time being seen on *the plain* [sc. coming towards Him]; ver. 30, "Then they went out of the city, and came unto Him." The natural, though in progress, is at a greater distance than the Gospel harvest.

36. Καί) *and* now accordingly. The time of the New Testament is the harvest.—ὁ θερίζων, *he who reapeth*) The harvest itself follows at a very brief interval the whitening of the fields.—μισθόν, *reward* [*wages*]) namely, the fruit itself: great compensation for one's trouble, great *gain:* Matt. xviii. 15, "If he shall hear thee, thou hast *gained* thy brother."—λαμβάνει, *receiveth*) already, at the present time.—καρπόν, *fruit*) many souls.—ὁ σπείρων, *the sower*) The sowing in Israel drew after it a harvest in Judea, in Samaria, and over the whole earth.—ὁμοῦ, *together*) in the same *life eternal:* not the one without the other: Heb. xi. 40, "God having provided some better thing for us, that they without us should not be made perfect."

37. Ὁ λόγος, *the saying*) The Subject is, *The true saying:* the Predicate, ἐστὶν, There is extant [or *is apparent*]. A proverb which also was current among the Greeks.—ἄλλος, *one*) Most wisely a succession has been instituted in the Divine economy: sowing time in each case is [comes] first, in relation to the harvest that is to follow. Often the sower and reaper are one and the same person. But by reason of the period that intervenes, the same person becomes in some measure distinct from himself. Certainly each one is a sower in relation to his successors, and a reaper in relation to his predecessors; but the distinction chiefly referred to here is that between ministers of the Old and of the New Testament.—ἄλλος, *another*) Do not ask, why Messiah did not come sooner. The

Beleuchtung der Erinnerungen, etc., § 29, p. 111, etc., *and especially* p. 116, etc., *where there is brought forward from* Harm. Ev., Ed. ii., *that more recent* conjecture of the departed Author, *by which he believed, there was intimated in the speech of the Saviour rather that harvest* (the barley harvest) *which claimed the month* Nisan *to itself, than that which claimed* Thammuz. *In which case this is the sense of the words:* You *disciples, with the rest of men, when sowing time is past,* are wont to say, Still there are four months, and harvest cometh: *but truly* the spiritual harvest, *however long delayed, even immediately succeeds* the sowing time.—E. B.

reply is ready at hand. The sowing time goes before by a long interval: the harvest quickly gathers [the fruit]. The Divine economy has its delays exactly answering the end contemplated. Comp. Rom. v. 6,—"When we were yet without strength, *in due time* Christ died for the ungodly,"—notes.

38. Ἐγώ, *I*) The Lord of the whole harvest.—ἀπέστειλα, *I sent*) I have begun to send (ver. 2) you to the Jews, intending hereafter to send you through the whole earth.—ἄλλοι, *others*) the prophets.—ὑμεῖς) He does not say, *we*, but *you*. Christ is the Lord.—κόπον, *their labour*) the results obtained by their labours: Neh. v. 13, "I shook my lap, and said, So God shake out every man from his house, and from *his labour* (the fruit of it), that performeth not this promise."

39. Ἐπίστευσαν, *believed*) Wonderful openness to conviction! They had not yet seen Jesus; comp. ver. 40, "So when the Samaritans were come to Him." Her testimony must have been given by the woman with great efficacy and power [among those souls, which were athirst, and had never before experienced such things.—V. g.]

40. Μεῖναι, *to abide* [*to tarry*]) always, or at least a long time.—ἔμεινεν, *He abode*) We do not read that the Samaritans were then baptized. Nor was then the time as yet for the Church being regularly and permanently established outside of Judea. It is probable that many of them were subsequently baptized; Acts viii. 16, [under Philip's preaching] "They were baptized in the name of the Lord Jesus."—δύο ἡμέρας, *two days*) He once therefore passed the night there. They were supplied with one draught of the living water unto everlasting life; ver. 14, "The water that I shall give him shall be in him a well of water, springing up unto everlasting life." The same was the case with the Ethiopian eunuch, Acts viii.

41. Αὐτοῦ) *Of Himself.*

42. Οὐκ ἔτι, *now no longer*) The true progress of faith is here evinced.—αὐτοί, *ourselves*) Augustine admirably remarks on this passage: *At first it was by the report of others, afterwards by His own presence* [the men were led to believe]. *This is the way in which those who are abroad, and are not yet Christians, are dealt with in the present day. Christ is announced as having come, through Christian friends; that woman as it were, that is, the Church, announcing the tidings. Men come to Christ, and believe, through that report. He remains with them two days*, i.e. *He gives them the two precepts of charity:*[1] *and far more persons, and more firmly too, be-*

[1] To love Christ, and to love one another.—E. and T.

lieve in Him, that He is indeed Himself the Saviour of the world. Hence it is evident in what sense that hackneyed quotation ought to be understood: *I indeed would not believe the Gospel, did not the authority of the Catholic Church admonish* (others read, *move*) *me to do so:* Contra Ep. fundamenti, Chap. v.[1] Inasmuch as in this passage Augustine is not teaching, but is opposing the Manicheans.[2]—τοῦ κόσμου, *of the world*) not merely of the Jews. Faith frees from party zeal: they believe in Jesus, since He is *the Saviour of the world*, having laid aside their boasting of their *fathers*,[3] ver. 12, "Art Thou greater than our *father* Jacob," etc.

43. Ἐξῆλθεν, *He departed*) The departure of Jesus was useful to the Samaritans, considering what were their customs, inasmuch as in many respects they were alien to those of the Jews.

44. Πατρίδι, *His own country*) John presupposes it as a fact known, from ch. i. 46, [Nathanael] "Can anything good come out of Nazareth?" xix. 19, [the inscription over the cross, which would be well known] "Jesus of Nazareth," etc., and from the other evangelists, that Nazareth was the *country* of Jesus; and hence he infers, from the testimony of Jesus, the reason why He went into Galilee at large, and not to His own country, Nazareth.

[4]46. Ὅπου, *where*) By that very miracle the flame of faith was

[1] "The authority of the Church" is here not her *infallibility*, but her *faithful testimony*.—E. and T.

[2] The Edition of E. B. and Steudel caused me great difficulty by a misprint, "Non docet Augustinus, sed Manichæus adversum tenet." The large Ed. of 1759 solved it by the true reading, 'Manichæis.' Calvin, *Inst.*, lib. i., ch. vii. 3, answers the argument drawn by Romanists from the words of Augustine, here quoted, by saying, that Augustine, in the passage referred to, speaks of himself *as a Manichean;* viz. that he means that, when a Manichean, he was moved by the authority of the Church to believe the Scriptures. So also Musculus, who considers 'crederem' and 'commoveret' to be equivalent to 'credidissem' and 'commovisset.' Augustine, in the words immediately following, says, "Those whom I obeyed when they said to me, Believe the Gospel, why should I not obey when they tell me, 'Believe not Mani?'" Whence it is plain, he is speaking of himself as an unbeliever, and is informing us how he was first converted from being a Manichean to be a Catholic Christian, namely, by listening to the voice of the Church. But that voice is the voice of testimony, not the voice of infallible authority.—E. and T.

[3] The Vers. Germ. *is more clearly in accordance with this observation, as omitting along with* the larger edition, New Testament, *the reading* ὁ Χριστός; *than the* Ed. 2, Gr., *which leaves the addition* ὁ Χριστός *to the reader to decide upon.*—E. B.

[4] τιμὴν οὐκ ἔχει, *hath no honour*) Jesus was solicitous, not about His own

kindled in the nobleman; [else *courtier*. One either of royal descent, or having obtained some rank, from which he was called βασιλικός, or as being attendant of a king.—Euthym. and Chrys. Probably the sense of the word in Josephus is the one here. He uses the term to distinguish the courtiers, and other officers of *the kings*, from those of *Rome*, B. J. vii. 5, 2; Ant. xv. 8, 4. So this man would be an officer in the court of Herod Antipas.]—οὗ ὁ υἱός, *whose son*) His only son, as the article seems to imply.

47. Ἐκ τῆς Ἰουδαίας, *out of Judea*) The nobleman also, without doubt, had seen or heard the things that Jesus had done at Jerusalem: ver. 45, "The Galileans received Him, having seen all the things that He did at Jerusalem at the feast."—καταβῇ, *that He would come down*) Cana was situated in a higher position.

48. Ἐὰν μή, *unless*) Jesus implies, that He can give life to the nobleman's son, even though the patient be absent: and He requires the nobleman to believe it, and not to require that Jesus should set out with him, as being himself *about to see* at the bedside of the sufferer the cure wrought on him.—ἴδητε, *ye see*) ch. xx. 29, [Jesus to Thomas] "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."—οὐ μὴ πιστεύσητε, *ye will not believe*) *i.e.* A disease has fallen upon thy son, that an opportunity might be afforded Me for rendering miraculous aid, which, as ye have not seen, ye do not believe: comp. ch. xi. 4, [Jesus as to Lazarus] "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby," wherein the address, ch. xi. 40, is given, somewhat in inverse order, as compared with that to the nobleman, [Jesus to Martha] "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" There was something of the Judaic feeling, which was eagerly intent on miracles, in the nobleman, who seems to have been a Jew. This is marked by the use of the second person plural. But at the same time a miracle is promised, and faith is also first required on the nobleman's part; and whilst it is being required, it is awakened by Jesus: comp. ch. x. 37, "If I do not the works of My Father, believe Me not." The reply, compounded of a kind of outward appearance of repulse, and a tacit promise of aid, is in consonance with the feeling of the suppliant, compounded as it was of faith and weakness.

49. Κατάβηθι, *come down*) The weakness of the suppliant is two-

honour, but about the salvation of men. How can the man, who lightly esteems Jesus, be saved?—V. g.

fold, as though the Lord had need to be present, and could not equally revive the dead. And yet even before that the parent went down, his son was restored to life.

50. Ζῇ, *liveth*) In antithesis to, *before that he die*, ver. 49.

51. Ἤδη, *now*) He was therefore hastening, in order that he might see those things which he believed: yet the trial of his faith lasted till the following day. He believes even his servants before that he sees.—οἱ δοῦλοι, *servants*) who themselves also subsequently believed.—ἀπήντησαν, *met*) Because the patient had so quickly become convalescent, they were desirous of knowing what had happened, and of gladdening their master by the tidings of his son's recovery. Their joy was mutual. Without doubt the servants said, At this very seventh hour our master spake with Jesus [and so inferred, the cure was due to His miraculous power].—ζῇ, *liveth*) They announce the fact in the same words which Jesus had spoken [ver. 50].

52. Τὴν ὥραν, *hour*) The more carefully the Divine works and benefits are considered, the more nourishment faith acquires.—ὁ πυρετός, *the fever*) This disease, under ordinary circumstances, is slow in its retiring.—κομψότερον, *better*) [lit. *more adorned*] A delightful word to use of one becoming convalescent, especially a boy. He was supposing that it was only the risk of death that had been overcome; but there follows an account of the fever having been entirely removed [lit. *quenched*].

[1]54.[2] Δεύτερον, *the second*) He had wrought miracles at Jerusalem, ch. ii. 23. This, therefore, is *the second*, which was wrought in Galilee, when He had come thither out of Judea. [*This it seems is the method of John, that he moves* in a ternary way [selecting incidents by threes]. *He relates* three *miracles accomplished* in Galilee: *first, at the marriage*, ch. ii.; *the second, on the nobleman's son, in this passage; the third, in feeding five thousand men*, ch. vi. Three *also* in Judea: *the first at the feast of Pentecost, on the impotent man at Bethesda*, ch. v.; *the second, after the feast of tabernacles, on the blind man*, ch. ix.; *the third, on the dead man Lazarus, before the Passover*, ch. xi. *So also after the Ascension, he has described in all* three *appearances, in which the Saviour exhibited Himself to the dis-*

[1] ἑβδόμην, *the seventh*) Immediately after mid-day. And one cannot suppose that either the nobleman or his servants delayed: therefore he had set out a long journey to Jesus.—V. g.

[2] Ver. 53. καὶ ἡ οἰκία αὐτοῦ ὅλη, *and his whole house*) What can be imagined more gratifying than such an announcement!—V. g.

ciples: ch. xxi. 14, "This is now the *third* time, that Jesus showed Himself to His disciples, after that He was risen from the dead."—*Harm*, p. 174, etc.]

CHAPTER V.

1. Ἑορτή, *a feast*) The following authorities recognise this feast to be Pentecost: Epiphanius, Chrysostom, Cyril, Euthymius, Theophylact, the old Gospel harmony published by Ottomarus Luscinius, Lyranus, Stapulensis, Erasmus in his paraphrase, Maldonatus, Calvin, Piscator, Bullinger in his Acts, p. 4; comp. Hunnius and E. Schmidius, also Brochmand Syst. T. i. fol. 339. Add. Pflacher. And that this was *Pentecost*, I have proved, as I hope, in my *Order of Times*, p. 252 [Ed. ii., p. 219].

2. Ἐστι, *there is*) John wrote before the destruction of the city. *There is*, saith he, not *there was*, a pool. Even then there was remaining with His hearers a recollection of the treasury, a place in the temple: ch. viii. 20, "These words spake Jesus in the treasury, as He taught in the temple." In agreement with this are those of the ancients, who set down this book as edited 30, 31, or 32 years after the ascension of our Lord.—ἐπὶ τῇ προβατικῇ) Many understand πύλῃ: and indeed ἡ πύλη ἡ προβατική occurs, Neh. iii. 1, 32, xii. 39. But though frequent mention is made in the books of the Old Testament of the gates of Jerusalem, and in Roman history of the gates of Rome, yet nowhere or seldom is the noun πύλη, *gate*, omitted. Nonnus has ἐν ἐνύδρῳ προβατικῇ; where προβατικῇ, with the penultima lengthened, is equivalent to a substantive. Camerarius understands χώρᾳ, or some such word. So Chrysostom, in B. ii. concerning the Priesthood, ch. iv., § 120, uses τὴν ποιμαντικήν, which we express by Das Pastorat Germ., [the Pastorate]. It is credible, that near the sheep-gate was the pool, equally by itself called from the sheep; for often sheep bathe in a pool: Song of Sol. iv. 2, "Thy teeth are like a flock of sheep—shorn, which came up from the washing." Thus κολυμβήθρα ἐπὶ τῇ προβατικῇ, which the Greek Text has [ABCD. But many MSS. of the Vulgate have *probatica piscina*, in nomin. and without *super*; so Æthiop. Version, Euseb. Athanas. Chrysost. also προβατική], the order of the words being elegantly varied, is equivalent to κολυμβήθρα προβατική, as the Versions and Fathers ex-

plain it. In our language the former would be *ein Teich bey der Schaefferey* [a pond near a sheep-fold]; the latter, *ein Schaf-Teich* [a sheep-pond].—κολυμβήθρα, *a pool*) About baths there is frequently the Θεῖοι, something of divine help vouchsafed.—Ἑβραϊστί, *in the Hebrew tongue*) This book, therefore, was not written in Hebrew; otherwise this adverb would be redundant. They were therefore Hellenists,[1] for whose sake John wrote in Greek, and perhaps sent this book from Jerusalem to Asia [Minor]. Comp. ch. i. 38, 41, 42, ch. ix. 7 [in which four passages Greek explanations are given of Hebr. words].—στοάς, *porches*) built by [*i.e.* by direction of] the impotent, or on their account, near the pool.

3. Κατέκειτο, *lay*) Therefore many were there during the whole time:[2] such at least was the case with this impotent man whom the Lord healed; for he had no one [to put him in], ver. 7.—κίνησιν, the *moving*) by which the mud was stirred up.

4. Ἄγγελος, an *angel*) To many without doubt that event has seemed purely natural [not supernatural]; because it took place κατὰ καιρόν.—κατὰ καιρόν, *at certain times*) Were these times at equal intervals? Were they especially about the time of *Pentecost?* Who knows?—κατέβαινεν, *used to go down* [*went down*]) Past time. Therefore this phenomenon had ceased before that John wrote.—ἐταράσσετο, *was troubled*) By the passive verb is expressed the phenomenon as it presented itself to the eyes of all, although they knew not the angel's action.[3]—πρῶτος, *the first*) To him that hath, it shall be given.

6. Κατακείμενον, *lying*) He seems by this time to have habitually given up the attempt to get before others.—γνούς, *knowing*) though no one informed Him.—λέγει, *He saith*) of His own accord. Christ gives both a handle for His seeking aid, and the help itself.

7. Ἀπεκρίθη, *answered*) He gives no answer as to His wish to be made whole. The surer and the nearer the hope is, the greater is the wish: when the hope is small, the wish becomes dormant.—οὐκ ἔχω, *I have not*) He was a man very needy, and, as it seems, untutored. See ver. 11, notes.—βάλῃ, *to put* [mittat]) having taken me up quickly to let me down gently.—πρὸ ἐμοῦ, *before me*) It would have been the part of love, that all the other sick men with one consent should have conceded the first place to him in particular; but

[1] Greek-speaking Jews, who clothed Hebraistic idioms with Greek words.—E. and T.

[2] Of their infirmity.—E. and T.

[3] They could not positively know that it was the doing of an angel, but they judged of the cause from the effects.—E. and T.

all were eager to be made whole themselves. [*Would that there were as great an anxiety for the healing of the soul!*—V. g.]

8. Ἔγειραι, *rise*) Jesus heals the sick man, without entering the pool. He was therefore greater than the angel.—ἆρον, *take up*) This work, which was the more conspicuous on the Sabbath day, tended to the greater glory of God in Jesus Christ; [*also it tended to remove the error of the Jews, especially of their doctors, concerning* the Sabbath.—*Harm.*, p. 182.]

10. Ἔλεγον, *began saying*) An unseasonable interruption.

11. Εἶπεν, *said*) and indeed, as the fact showed, He had a right to say it. Jesus, along with healing, gave discernment to the man [agnitionem].

13. Οὐκ ᾔδει) *knew not*, being intent on carrying his bed, and perplexed by the interruption on the part of the Jews.—ἐξένευσεν, *withdrew*) The Septuag. use this verb to express סוּר and פנה. Jesus shunned noise. Matt. xii. 16, etc., "He charged them that they should not make Him known;—He shall not strive, nor cry, neither shall any man hear His voice in the streets."—ὄχλου, *a multitude*) *Many* were witnesses of the healing.

14. Μετὰ ταῦτα, *afterwards*) either on the same or another day, or a Sabbath.—ἐν τῷ ἱερῷ, *in the temple*) The participation in public Divine worship more affects him, who had been a long time ill, than it does all the rest.—μηκέτι, *do not hereafter*) Therefore the man had been previously a sinner; nor was he free from great danger of falling into sin again. Comp. ch. viii. 11, [To the woman caught in adultery] "Go and sin no more." This admonition, now that some interval had elapsed since his healing, was the more necessary.—χεῖρόν τι, *something worse*) some heavier calamity than the infirmity even of thirty-eight years' standing.—γένηταί, *befall*) owing to a new, and that a heavier visitation of God's wrath.

15. Ἀνήγγειλε, *reported*) He wished to please the Jews, who had asked him the question, ver. 12: nor however did he bring them back word with bad intention; for whereas he had said at ver. 11, ὁ ποιήσας με ὑγιῆ, *He who made me whole*, and also εἶπεν, ἆρον, *He said, Take up*, of which statements *the former* was favourable to Jesus, *the latter* might seem to His prejudice; and whereas the Jews had laid hold rather of *the latter of these*, ver. 12, "What man is that, which said unto thee, Take up thy bed and walk," the man himself rather dwells on *the former* in his report to them.

16. Ἐδίωκον) *they attempted to thrust Him out* [began to persecute].—καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι) More modern copies have inserted this

here from ver. 18.[1] *The attempt to kill* is opposed to *persecution*, properly so called.

17. Ὁ Πατήρ μου, *My Father*) In what sense Jesus said, *My Father*, even the Jews themselves understood better than the Photinians: ver. 18, "The Jews sought to kill Him, because—He said that God was His Father, making Himself equal with God." Here is set down the main point of the discourses of Jesus, which John subsequently records: and especially those statements are to be observed, which Jesus sometimes of His own accord has put forth as a kind of text to the fuller discourses which follow; for instance, ch. vi. 27, "Labour—for that meat which endureth unto everlasting life, which the Son of man shall give unto you;" vii. 37, "If any man thirst, let him come unto Me and drink;" viii. 12, "I am the light of the world."—ἕως ἄρτι, *hitherto*) all along from creation, without any Sabbath intermission. For He is not bound by the Sabbath: He lacks not perpetual rest. If He were not to work, where would be the Sabbath itself?—ἐργάζεται, *worketh*) An excellent speech as to the Divine *works*.—κἀγώ, *and I*) The Father works not without the Son: the Son not without the Father: ver. 19, "The Son can do nothing of Himself, but what He seeth the Father do." It is this proposition that is explained from ver. 19 to 30 (whence ver. 19 is repeated at ver. 30, "I can of mine own self do nothing"), and is confirmed and vindicated, ver. 31, etc.

18. Διὰ τοῦτο) *on account of this*, on account of which they ought to have been satisfied. They turn His very defence into a ground for greater accusation.—μᾶλλον, *the more*) There is a gradation: lately they were persecuting Him; now further they seek to kill Him.—ἔλυε, *He was breaking*) by act, ver. 8, "Take up thy bed;" and by word, ver. 17, "My Father worketh hitherto, and *I* work."—ἴδιον· ἴσον, *His own: equal*) *His own Father's own Son:* Rom. viii. 32, "He that spared not His own Son." The Only-begotten alone can say, *My Father:* of the Only-begotten alone the Father saith, *My Son*. Not only has Jesus most frequently repeated the names of Father and Son, but even has mentioned the intimate equality and unity of the Father and Himself: *and I* [work]: ver. 17, *We are in unity*, etc.; ch. x. 30, 38, "I and My Father are one;—the Father is in Me, and I in Him." All these declarations conjointly

[1] BCDL Vulg. and Memph. Versions omit it. A and Hilary, however, have it.—E. and T.

And so also the margin of Ed. 2 *sets aside this clause more decidedly than* the Ed. Maj., *and* the Germ. Vers. *has altogether omitted it.*—E. B.

the Jews assailed.—ἔλεγε, *was saying*) In reality Jesus did say that which the Jews were now supposing He said;[1] but that they, sad to say, esteemed as blasphemy.

19. Ἀμὴν, ἀμὴν, λέγω ὑμῖν, *verily, verily, I say unto you*) This affirmation is thrice used in this discourse, ver. 24, 25.—ἀφ' ἑαυτοῦ οὐδέν, *nothing of Himself*) This is matter of glory, not an imperfection. *It cannot happen, that the Son should do anything of Himself*, or *that* He should judge, will, testify, or teach *anything separately from the Father*, ver. 30, etc.; ch. vi. 38, "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me;" vii. 16, 17, 28, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.—I am not come of Myself, but He that sent Me is true;" xii. 49, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak;" xiv. 10, "I am in the Father, and the Father in Me: the words that I speak unto you, I speak not of Myself; but the Father, that dwelleth in Me, He doeth the works:" or that He should be believed in, and seen separately from the Father;" ch. xii. 44, "He that believeth on Me, believeth not on Me, but on Him that sent Me." These declarations proceeded from His intimate sense of unity, by nature and by love, with the Father. The Lord defended the work, which He had done on the Sabbath, by the example of His Father, from which He does not depart. So concerning the Holy Spirit, ch. xvi. 13, "The Spirit of truth—shall not speak of Himself: but whatsoever He shall hear, that shall He speak:" where also an antithesis follows, most closely resembling this passage. But the devil speaketh of his own, ch. viii. 44: and it is a characteristic of a false teacher to come in *his own* name, and to speak or act on the promptings of *his own* heart: ch. v. 43, "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive;" Num. xvi. 28, [Moses to Korah, Dathan, etc.] "The Lord hath sent me to do all these works: for I have not done them of my own mind;" xxiv. 13, [Balaam] "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith,

[1] As for instance two men, of whom the one is father of the other, are of an equal nature: so that One, whose *own* Father peculiarly the supreme God is, and who is *own* Son peculiarly of the supreme God, is equal to God.—V. g.

that will I speak."—ταῦτα) *these* things all, and these alone: [*which are not at all liable to be slandered.*—V. g.]—ὁμοίως) *likewise*, forthwith.

20. Φιλεῖ) He who *loves*, hides nothing [from the object of his love].—δείκνυσιν, *showeth*) in heaven. Comp. βλέπῃ, *seeth*, ver. 19. He showeth that [the Son] may do so also. This showing is the part of intimate unity. They compare with this the passage of the Psalm xlv. 5, *Thy right hand shall* SHOW [Engl. Vers., ver. 4, *teach*] *thee wonderful* [*terrible*] *things.*—αὐτός) *Himself.*—δείξει) *shall show*, by doing them. The Father at once showeth and doeth, and the Son seeth and doeth; not at different times.—ἔργα, *works*) Jesus more often calls them *works* than *signs*, because in His own eyes they were not miracles.—ἵνα) *even to that degree that.*—ὑμεῖς, *ye*) who now hate, will honour with admiration and belief. This effect was wrought especially at the resurrection of Lazarus [John xi. 43, 45, Many of the Jews, which had seen the things that Jesus did, believed on Him].

21. Γάρ, *for*) He declares what are those *greater* works: *quickening* and *judging*. From His *judicial* power flows His *unlimited authority in quickening* whom He will, and at what time He will. Weigh well the γάρ, *for*, ver. 22, "*For* the Father judgeth no man, but hath committed all judgment unto the Son." But the *quickening* of the dead is a proof of His *judicial* power, which does not as yet come before men's eyes. Weigh well the γάρ, *for*, ver. 21: and so *quickening the dead* raises men's admiration in a greater degree than *judging* does. These two, *quickening* and *judging*, are set before us at ver. 21, 22; and, in inverse order by χιασμός, at ver. 24 is discussed the exemption of believers from condemnation, which itself presupposes a *judgment:* at ver. 25 is discussed *the restoration to life* of some of the dead; *marvellous* indeed, but however so as that the general resurrection, ver. 28, is to exceed this *marvel.*—ἐγείρει, *raiseth up*) This double-membered sentence has this force: *Just as the Father raises up the dead* (whom He will), *and quickens them: so also the Son* (raises up the dead) *whom He will*, (and) *quickens them.*—νεκρούς, *the dead*) in body: for the death of the body is properly opposed to disease [alluding to the infirmity of the impotent man], ver. 5: and life eternal, into which an entrance is gained through the resurrection of the body, is opposed to the *judgment*, ver. 22.—οὓς θέλει, *whom He will*) Never does the effect fail to follow His will. A universal assertion, as ver. 22, 23.

22. Οὐδέ, *neither*) The Father does not judge alone, nor without

the Son: yet He does judge; ver. 45, "Do not think I will accuse you *to the Father;*" Acts xvii. 31, "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained;" Rom. iii. 6, "God forbid: for then how shall God judge the world?" Nor is the word δέδωκε, *He hath given*, in this passage, opposed [to the Father's judging]: comp. ver. 26, "As the Father hath life in Himself, so hath He given the Son to have life in Himself," with ver. 21, "For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom He will."—γάρ, *for*) The Son decides by His own *judgment* whom *He pleases* [*wills*] to quicken. [*And for that end the dead are raised up, that they may be judged.*—V. g.]—οὐδένα, *no man*) To this refer πάντες, *all men*, in the ver. following.

23. Πάντες, *all men*) Rom. xiv. 11, "As I live, saith the Lord, every knee shall bow to Me, and every tongue confess to God."—τιμῶσι, *should honour*) either willingly, escaping judgment through faith: or unwillingly, feeling the wrath of the Judge.[1]

24. Λόγον μου, *My word*) This double-membered sentence is equivalent to this: *he who hears* (the word of Him that sent Me, and) *My word, and believes* (on Me, and) *on Him that sent Me*, etc.—ἔχει, *hath*) Jeremiah, the patriarch of Constantinople, in his letter to the people of Tubingen, writes: *He hath eternal life, and doth not come into judgment. Dost thou see? He hath this immediately, and not merely, he shall have.* Μεταβέβηκεν, *He hath passed over* [*is passed*], agrees with this. As to the unbeliever, he is *already condemned;* ch. iii. 18.—ἐκ—εἰς, *from—into*) A great *leap*.

25. Οἱ νεκροί, *the dead*) Used literally, in the body, as Jairus' daughter, the young man at Nain, and Lazarus: ch. xi. 23, etc.; who all were raised up after that these words had been spoken: comp. Matt. xxvii. 52, etc., "The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." There follows a gradation: *all*, ver. 28; in which verse the words [added to] *the hour*, the time that "*now* is" [καὶ νῦν ἐστίν], are not repeated; [*but there is added mention* of the graves, *which, since Jairus' daughter and the young man were not yet in the grave* (when restored to life), *is in this ver. omitted.*—V. g.]—ἀκούσονται) Middle: also at ver. 28; a rare form.

[1] Prov. xvi. 4, "The Lord hath made all things for Himself, yea, even the wicked for the day of evil."—E. and T.

26. Ἔχειν ἐν ἑαυτῷ, *to have in Himself*) Ch. i. 4, "In Him was life, and the life was the light of men."

27. Ὅτι Υἱὸς ἀνθρώπου) No article is added in this passage: *because He is Son of Man, power has been given Him of judging.* He, a man, saves men: He, a man, judges men: Dan. vii. 13, etc., "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days—and there was given Him dominion, and glory, and a kingdom." Acts xvii. 31; Heb. ii. 5, etc., "Unto the angels hath He not put in subjection the world to come—but—'what is man, that Thou art mindful of him? or the son of man, that thou visitest him? Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honour,—Thou hast put all things in subjection under His feet.'"

28. Μὴ θαυμάζετε τοῦτο, *marvel not at this*) They are great things which He spake all along from ver. 21, and worthy of marvel; but greater and more marvellous are the things which follow: τοῦτο, *this*, is to be referred to what goes before. Jesus knew the feeling of wonder which had been just now raised in the mind of the Jews. —ὥρα, *the hour*) See note on ch. v. 21. [It is termed *an hour*, not because that whole time is short, but because its beginning is near.] —φωνῆς, *the voice*) 1 Thess. iv. 16, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

29. Ἀνάστασιν ζωῆς) *the resurrection of life*, ordained to live.[1] [2]

30. Ποιεῖν, *do*) Understand, *and judge.*—καθὼς ἀκούω, *as I hear*) from the Father. Comp. ver. 19, "The Son can do nothing of Himself, but what *He seeth* the Father do; *seeth:* [ch xvi. 13, The Spirit of truth shall not speak of Himself; but whatsoever He shall hear, that shall He speak.]—κρίνω, *I judge*) Understand, *and do.*—ἀλλὰ τὸ θέλημα, *but the will*) which is a just will.

31. Ἐὰν ἐγώ) *if I* alone. A condition impossible to occur; comp. ch. viii. 16, "Yet if I judge, My judgment is true; for I am not alone, but I and the Father that sent Me," with ver. 13, "The

[1] τὰ φαῦλα, *evil*) Dost thou desire to know whether thy portion shall be in the resurrection of life or of condemnation? Then sift thoroughly thy course of action, whether it is good or bad; but remember to examine thine accounts, not according to thine own fancy, but according to the truth of the case.—V. g.

[2] ἀνάστασιν κρίσεως, *the resurrection of condemnation*) It would be inappropriate to term it *the resurrection of death:* but yet it is opposed to the *resurrection of life.* Therefore sinners indeed shall rise again, but *from death to death;* their resurrection shall not be *a regeneration* [Matt. xix. 28.—E. and T.], but an abortion.—V. g.

Pharisees said, Thou bearest record of Thyself; Thy record is not true."—ἀληθής) *true* witness, *i.e.* sure, incontrovertible.

32. Ἄλλος, *Another*) concerning whom, see ver. 37, "The Father Himself, which hath sent Me, hath borne witness of Me." The plurality of persons is here shown. Comp. the expressions, *that* Being, and *this* One [ἐκεῖνος, τούτῳ; "whom *He* hath sent, *this* one —*Him*—ye believe not"], ver. 38; and *another*, used of the Holy Spirit, ch. xiv. 16, "*I* will pray *the Father*, and He will give you *another* Comforter."—μαρτυρεῖ, *beareth witness*) in the present; ch. viii. 18, "I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me."

33. Ὑμεῖς, *ye*) He shows how the Jews labour to fix their hopes anywhere, rather than on Christ Himself. I. Ye, saith He, having surmised that John is the Messiah, have sent to him, inquiring as to the truth: and truly John, when that opportunity was afforded him, bore witness to the truth, that not he, but I am the Messiah: but, etc. II. Ye, the same persons, think that you have in the Scriptures eternal life, and that nothing more is needed: on this account you are wont to search them; and not without good reason; for indeed they are they which testify of Me: but, etc. Here the Lord approves the things worthy of approval, both concerning John, and concerning the Scriptures; but He shows, that error and abuse on the part of the Jews were mixed up therewith; and He openly testifies, that His own authority, and that of His Father, is of itself greater, whereas the testimony of John and of the Scripture concerning Himself, the Christ, is only a subsidiary thing. The similar form of both paragraphs is to be observed:

ver. 33, etc.	ver. 39, etc.
ye:	*ye:*
and he bare witness:	and ... *which testify*
but I ... [ver. 34]:	[I] ... *honour* [ver. 41]
but:	*but* ... [ver. 42]
ye were willing for a season [ver. 35].	*ye will not* [ver. 40: answering to "ye receive Me not," ver. 43].

Nor is the paragraph as to Moses, ver. 45–47, dissimilar in construction: *Ye have your hope placed in Moses: but this very person is on My side against you.*

34. Παρὰ ἀνθρώπου, *from man*) even though it be John. [*The matter is not to be referred to man, as the ultimate arbiter. What-*

ever I am, I am so, independently of the favour of human authority.—V. g.]—τὴν μαρτυρίαν, *testimony*) doing Me honour (comp. ver. 41, "I receive not honour from men"), in regard to you.—ταῦτα, *these things*) concerning John.—ἵνα, *that*) His earnest will regarding the salvation of men is hereby expressed.—ὑμεῖς, *ye*) who made so much of John. In antithesis to, *I;* it is your own interest which is at stake.

35. Ὁ λύχνος, *lamp* [*light*]) The article amplifies, and alludes to the prophecies in the Old Testament concerning John. Comp. Ecclesiastic. xlviii. 1, καὶ ἀνέστη Ἠλίας ὁ προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο [Elias—arose as fire, and his word burned as *a torch*]. Otherwise this appellation is a weak one, [to be applied] to the Christ Himself.—καιόμενος) *blazing* vehemently (comp. the passage quoted above concerning Elias), and quickly burning out.—καὶ φαίνων, *and a shining*) καί also denotes concomitancy: whilst the light blazed, it shone; no longer.—ἀγαλλιασθῆναι, *to exult*) without penitential mourning, and without making any approach towards Myself. A choice word to express the thought. They ought to have used, not enjoyed [made their chief joy], John. The Jews treated that which was but a mean, as if it were an end. They are grossly mistaken, who seek in the word and ministers of God only the gratification of their outward or inward senses, and not Christ Himself, [— *who, when they are delighted with the gifts of ministers, seem to themselves religious and devoted, and yet do not follow their instruction.*—V. g.]—ἠθελήσατε πρὸς ὥραν, *ye were willing for a season*) Your willingness was not of long continuance.—φωτί, *in the light*) Ye were attracted by the splendour, not by the blazing ardour of him.—αὐτοῦ, *his*) without proceeding forward to Me, the Light, the fountain *of joy:* ch. viii. 56, "Your Father Abraham *rejoiced* to see My day; and he saw it, and was glad:" ἠγαλλιάσατο.

36. Μείζω τοῦ Ἰωάννου) *Greater*, than that witness, which John gave me. The lamp does not lend light to the sun, when once he has arisen.—τελειώσω, *that I should finish*) that I should do, even to the τέλος, *end.*—αὐτὰ τὰ ἔργα, *these very works*) A suitable and emphatic repetition.

37. Αὐτός) *Himself* [independently of, and, in weight of testimony] beyond the works.—μεμαρτύρηκε, *hath borne witness*) Past time. That testimony is recorded ch. i. 32, 33, "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He," etc.—οὔτε, *neither*) In the beginning of verses 36 and 37 is described [the Father's] testimony concerning Jesus Christ: at the close of 37

and in 38 is described the unbelief of the Jews.—εἶδος αὐτοῦ, *His appearance*) This corresponds with the first chapter of Ezekiel, where there is described at large "*the appearance* of the likeness of the glory of God" [ver. 28], seen by Ezekiel, who presently after also *heard the voice* of God. And that whole chapter was the Haphtara [portion, or *lesson* of the *Prophets*, appointed for the day] of the feast mentioned in the first verse. [*They had not seen or heard Him at any time, as the prophets* (*for instance Ezek.* i. 28), *much less as the Christ had.* Comp. John i. 17, "Grace and truth came by Jesus Christ;" vi. 46, "Not that any man hath seen the Father, save He which is of God, He hath seen the Father."—Not. Crit. *and* V. g.]

38. Ὅτι, *because*) Therefore, those who believe, in hearing the Son, hear the Father; ch. vi. 45, "Every man that hath heard, and hath learned of the Father, cometh unto Me;" and in seeing the Son they see the Father; ch. xiv. 9, [Jesus to Philip] "He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" although previously they had not heard nor seen Him: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him;" and they have abiding in them the Word of the Father, which is the same as the Word of the Son.

39. Ἐρευνᾶτε, *ye search*) Hafenreffer, in his edition of the New Testament, Greek and Latin, translates, *Ye inquire into* [inquiritis] *the Scriptures.* He thereby has guarded against any one understanding *search into* [scrutamini] as an Imperative. Of the ancients, *Athanasius* also recognises it as an Indicative, *Profecti in pagum*, T. i., f. 989: and *Nonnus.* For which reason Cyril need not have been afraid of being left alone in giving, or being about to give, that explanation. Brentius says, that there are interpreters *of great judgment*, who decide for the Indicative: and the whole structure of the discourse certainly confirms it: comp. ver. 33, etc., and especially that clause, *because ye think.* Jesus approves of their search into the Scriptures, which they were not wanting in, inasmuch as at that very feast they read much of them in public; just as He approves of the embassy to John, ver. 33, and their high estimation of Moses, ver. 45; but He adds, that none of these are enough by themselves. Wherefore this explanation is attended with no loss to the sense: and they are usually, to say the least, equally diligent *searchers of the Scriptures*, who decide on the Indicative (which very lately has been adopted by Zeltner and Walchius), as those who decide on the Imperative. This clause, *Ye search and ye will not come*,

Paul has rendered by synonymous expressions, 2 Cor. iii. 15, 16, "Even to this day, *when Moses is read*, the veil is upon their heart. Nevertheless, *when it shall turn to the Lord*, the veil shall be taken away." Some one has demanded, that similar instances of the second person plural indicative, closing a period, should be brought forward. See therefore ch. vii. 28, κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί; xii. 19; Matt. xxii. 29, xxiv. 6, xxvii. 65; 2 Cor. viii. 9; James iv. 2, 3. On the other hand, the imperative occurs with ὑμεῖς, *ye*, Matt. xxviii. 5, μὴ φοβεῖσθε ὑμεῖς; Mark xiii. 23. The imperative, *Search ye*, "Seek ye out of the book of the Lord and read," Isa. xxxiv. 16. The hearers of Jesus Christ (though they had not heard the testimony even *of John*, who was greater than the prophet, and though they had not read *the Scriptures*) might at that time have derived faith from the words alone of Jesus Christ.—τὰς γραφάς, *the Scriptures*) of Moses, ver. 46, "He *wrote* of Me;" and of the prophets. —ὑμεῖς, *ye*) This is joined rather with the word *think* than with *search*, and contains the *proof*, and is put as it were by Anaphora [repetition of the same word in the beginnings of clauses]: comp. the notes, ver. 33. So also *ye*, ver. 45, "Moses, in whom *ye* trust."—δοκεῖτε ἔχειν, *ye appear to have*) In antithesis to ἵνα ἔχητε, *that you may* really *have*, ver. 40, "Ye will not come to Me, that ye may have life." Akin to this is that clause, ver. 45, *Ye have placed your trust in Moses.*—ἐν αὐταῖς, *in them*) By the mere fact alone, that you search them, ye think that you have life.—ζωήν, *life*) Why dost thou deny, O Socinian, that there was known to the ancients the hope of eternal life? —καὶ ἐκεῖναι—καὶ οὐ θέλετε, *and those—and ye will not*) A double Epicrisis [an enunciation added to a sentence, to make the subject in hand the more clear]: the one, καὶ ἐκεῖναι εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ, approves of the search and trust of the Jews; the other, καὶ οὐ θέλετε ἐλθεῖν πρός με, etc., shows their defect. Ἐκεῖναι, *those*, subjoined to the αὐταῖς, *in them*, has in some measure the force of removing to a distance. Life is to be had more nigh at hand in Christ than in the Scriptures.

40. Ἐλθεῖν, *come*) in accordance with what the *testimony of the Scriptures* concerning Me demands.[1]

41.[2] Παρὰ ἀνθρώπων, *from men*) even from those by whom the

[1] ἵνα ζωὴν ἔχητε, *that ye might have life*) What follows below is more severe: *If ye believe not that I am He, ye shall die in your sins*, ch. viii. 24.—V. g.

[2] δόξαν, *glory* [honour]) Jesus in this passage had spoken great things concerning Himself. Now he states why He does so; namely, that He might bring poor souls to the blessed knowledge and love of God.—V. g.

Scripture was written: comp. ver. 34, "Ye sent unto John, and he bare witness unto the truth, but I receive not testimony from man," concerning John, who was greater than the prophets; and yet Jesus did not receive testimony even from him.

42. Ἔγνωκα ὑμᾶς, *I have you in my knowledge* [*I know you*]) By this ray of light He penetrates the hearts of His hearers. He means this: *I know* [*novi*, οἶδα] the Father, ver. 32, "There is another that beareth witness of Me, and *I know* that the witness which He witnesseth of Me is true;" and *I have known* [*cognovi*, I am aware] that you are strangers to Him. Jesus spake this with great compassion. It is not for My sake, but for yours, He saith, I grieve.—ἀγάπην, *the love*) by which I am recognised as the Son of the Father's love, ver. 20, "the Father loveth the Son," and which would teach you to seek glory from God alone. [*Things divine are not distinguished from things alien to God, save only by this love:* ver. 43, "I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive."—V. g.]—ἐν ἑαυτοῖς, *in yourselves*) This expression has an emphasis, and contains the cause why the Jews need to be sent back [referred] to the men, who in Scripture testify concerning Christ.

43. Οὐ λαμβάνετέ με) *ye receive Me not*, through [in] faith.—ἄλλος, *another*) Any false Christ and Antichrist that may arise. From the time of the true Christ down to our age, sixty-four false Messiahs are reckoned up, by whom the Jews were deceived. See John Jam. Schudt, *Jüdische Merkwürdigkeiten*, L. 6, c. 27, § 30.

44. Δόξαν παρὰ ἀλλήλων, *glory from one another*) Each one of you thinks that he is righteous, in accordance with what you mutually think of yourselves: and ye do not labour, that you may be approved of in the sight of God alone. Comp. Rom. ii. 29, "Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—καὶ τὴν δόξαν, *and the glory*) that which is the portion of the sons of God, ch. i. 12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—παρὰ τοῦ μόνου Θεοῦ, *from Him who is God alone* [but Engl. Vers. "from God only"]) ch. xvii. 3, "Thee, the only true God."—οὐ ζητεῖτε) This is connected with the article *οἱ*, which is implied in λαμβάνοντες, *i.e.* οἱ λαμβάνετε.

45. Μὴ δοκεῖτε, *do not think*) A new argument against the unbelief

of the Jews, and one most suitable to establish His conclusion.—ἐγώ, *I*) in particular and only, just as if Moses were on your side. *I* am a reconciler [not one come to condemn].—ὑμῶν, *you*) who do not believe in Me.—Μωσῆς, *Moses*) *i.e.* the writings of Moses. Luke xvi. 29, [Abraham to the rich man] "They have *Moses* and the prophets" [*i.e.* their writings]; 2 Cor. iii. 15, "When Moses is read."—εἰς ὃν ὑμεῖς ἠλπίκατε, *in whom ye have placed your trust*) ver. 39.

46. Ἐπιστεύετε ἄν, *ye would have believed*) It did not help the Jews to say, We believe, that all things, which Moses has written, are true. There was need of explicit faith.[1]—ἔγραψεν, *He wrote*) There is no part of his writings where he did not.

47. Γράμμασιν, *his letter* [writings]) In antithesis to ῥήμασι, *words*. Often more readily is belief attached to a letter previously received, than to a discourse heard for the first time.—ἐμοῖς, *My*) speaking heavenly things, as compared with Moses.

CHAPTER VI.

1. Μετὰ ταῦτα, *after these things*) John intimates, that here the history of many months is to be sought from the other Evangelists. [*The feeding of* 5000 *men is the only miracle between the baptism and passion of Christ, which John describes in common with the other Evangelists; by this very fact confirming their narrative. However he presents to our view some things, not noticed by the rest,* ch. vi. 22–70; *and indeed, especially, the intimation* of the intervening Passover (ver. 4), *which if neglected,* the leap *from the preceding Pentecost to the following Feast of Tabernacles would have been* too great (*namely, it would have flown over an interval of a year and a half*), *nor would the possibility have been given of any harmony of the Evangelists being constructed. This is the one and only feast of the Passover, between the Lord's baptism and His passion, in which He did not go up to Jerusalem, John* vii. 1, 2, etc.—*Harm.*, p. 331.]—τῆς) *The Sea of Galilee,* expresses the whole sea: *the Sea of Tiberias,* a part.

3. Ἀνῆλθε, *went up*) Not after the arrival of the people, but in the

[1] And not merely of implicit faith, which took Moses' writings in the mass, and not in detail.—E. and T.

meantime, whilst the people were approaching.—ἐκάθητο, *He was sitting*) He did not desire the people to come to Him; but He graciously received them [when they came].

4. Ἐγγύς, *nigh*) There was a great concourse of men at that time of the year: ch. xi. 55, "Many went out of the country up to Jerusalem, before the Passover, to purify themselves."

[1]5. Ἔρχεται, *cometh*) Whilst the people were coming, Jesus already provided the food for them: comp. ver. 6, "He Himself knew what He would do:" moreover He fed the people, immediately before sending them away: Matt. xiv. 15, "The disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away."—Φιλιππόν, *Philip*) It is the part of a good teacher at times to appeal to some one, who needs it, out of the whole band of His disciples. Perhaps also Philip was the one among the disciples who had the care of the supply of provisions.

7. Βραχύ τι, *a little*) Septuag. βραχὺ μέλι, 1 Sam. xiv. 43.

8. Ὁ ἀδελφός, *brother*) Peter, therefore, at that time and place in which John wrote, had been better known than Andrew, either because he was older, or because he survived Andrew.

9. Παιδάριον, *a lad*) Therefore the load was not a heavy one, consisting of five loaves, especially as there were fishes in addition.—ἕν, *one* [So Ac Vulg. But BDL*ab* omit ἕν]) There was no other source of supply.—κριθίνους) *Barley* loaves seem to have been smaller than wheaten loaves. Judges vii. 13, [The Midianite's dream] "A cake of barley bread tumbled into the host of Midian," etc. There is no doubt but that the taste of barley bread was perceived by all who then were eating.—τί ἐστιν, *what are they*) A form of depreciating.—τίνες ἐστέ; *who are ye?* [The evil spirit addressing the sons of Sceva] Acts xix. 15.

10. Ποιήσατε ἀναπεσεῖν, *make to sit down*) The faith of the disciples and of the people is put to trial.—χόρτος, *grass*) A convenience for sitting down.—οἱ ἄνδρες, *the men*) The number of them was counted, without the women and children.—διέδωκε, *distributed*) by the hand of the disciples.—ὅσον, *as much as*) This refers to the loaves and to the fishes.—ἤθελον, *they were wishing*) Comp. Ps. cxlv. 16, "Thou openest Thine hand, and satisfiest the desire of every living thing."

12. Ἵνα μή τι ἀπόληται, *that nothing be lost*) The Lord easily

[1] τὸ πάσχα, *the Passover*) Preceding His passion by the interval of a year.—V. g.

makes; but yet He does not will it, that the things He made should go to loss without cause.

13. Κλασμάτων) *fragments.*

14. Σημείων—ὁ προφήτης, *miracle—the Prophet*) Ch. iii. 2, [Nicodemus to Jesus] "No man can do these miracles that Thou doest, except God be with him;" ix. 17, [The restored blind man to the Jews] "He is a prophet."

15.[1] Ἁρπάζειν, *to carry off*) by force.—βασιλέα, *a king*) To make Him a king, was the prerogative of the Father, not of the people; nor was it as yet the time. [*And this very circumstance is perhaps the cause, that nowhere do we read that Jesus, whilst He was sojourning on the earth, entered* Bethlehem, *the native town* of David, *even though that town was very close to Jerusalem.*—Harm., p. 333.] Jesus, in order to avoid the people, already at that time often changed from place to place.—πάλιν, *again*) Comp. ver. 3, "Jesus went up into a mountain."—αὐτὸς μόνος, *Himself alone*) having desired the disciples to cross over. Αὐτός is elegantly redundant, παρέλκει. Ch. xii. 24, ὁ κόκκος τοῦ σίτου,—αὐτὸς μόνος μένει.

19. Ἤ, *or*) The Holy Spirit knew, and could have told John, how many furlongs precisely there were; but in Scripture He imitates popular modes of expression.

[2] 21. Ἤθελον λαβεῖν, *they were willing to receive* [they willingly received]) A concise mode of expression: there is to be understood, *and received.*—εὐθέως, *immediately*) A new miracle.

22. Ἰδών, *having seen*) This is repeated with some slight change of the words, after ver. 23 (which does not depend on ὅτι, but forms a parenthesis), at ver. 24, and is connected with the word ἐνέβησαν, *they embarked in.*

23. Ἐγγὺς τοῦ τόπου) *nigh unto the place.*

24. Αὐτοί, *themselves*) In antithesis to Jesus, whose route the people observed directly; that of the disciples indirectly.[3]—πλοῖα, *ships*) These same just before the apostle termed, πλοιάρια, *small vessels* [boats, ver. 23]. Both appellations are true.—Καπερναούμ, *Capernaum*) ver. 17 [whither the disciples had sailed].

25. Πότε, *when*) [They ask in astonishment, How could He ac-

[1] ἔρχεσθαι, *to come*) The turning aside from a spiritual movement to temporal things is an easy transition.—V. g.

[2] καὶ ἐφοβήθησαν, *and they were afraid*) The night dark, the wind violent, the sea stormy, and the nearness of the spirit, as they supposed it to be, were striking terror into them.—V. g.

[3] *i.e.* Their immediate object of search was Jesus.—E. and T.

complish] in so short a time, so long a way? The question as to time includes the question as to the manner.

26. Λέγω, *I say*) The people themselves did not know their own true character so well as Jesus now exhibits it to them. Up to this time Jesus had collected mere hearers; now, in the midst of the time of His ministry, He begins to make a selection, by means of His figurative discourse concerning His passion, and the benefit to be derived from it through faith.—οὐχ ὅτι εἴδετε σημεῖα, *not because ye saw the miracles*) They had not as yet been led by the miracles to faith: ver. 29, etc.: otherwise faith, and not the desire of food, would have prompted them to seek Jesus.—σημεῖα, *miracles*) in the case of the sick, as also in the case of the loaves: ver. 2, 14, "A great multitude followed Him, because they saw His miracles on them that were *diseased*;—Then those men, when they had seen the miracle that Jesus did—(*in feeding the* 5000)—they said, This is of a truth that prophet."—ἐφάγετε, *ye did eat*) The people, anxious about food, were wishing that they might daily receive it in the same way; and they were now no longer, as before, ver. 2, attracted to Him by the mere sight of His miracles, but rather by the desire of being fed. Comp. Matt. xiv. 20, note [the fragments were on that occasion gathered up for future use as food, not, as the manna, merely for a memorial: the people were not to carry any away as a curiosity]. The barley harvest was immediately after the Passover; and immediately before the harvest, the price of provisions is usually dearer. Therefore, at that season of the year, His benefit conferred on the five thousand had been especially appropriate.

27. Ἐργάζεσθε, [tractate] *trade in*) So τὴν θάλασσαν ἐργάζεσθαι, Rev. xviii. 17. *Devote your exertions* [*labour for*, Engl. Vers.], *saith He, to the everlasting food: just as you are now seeking Me with great earnestness for the sake of bread.* Jesus gives no reply to the When? of the Jews [ver. 25, *When* camest Thou hither?]: and so often in His discourses He has regard rather to those things which the series of circumstances and the state of souls require, than to the unseasonable interruptions of the speakers.—μή, *not*) Very similar things are opposed to one another: ch. iv. 10, [Jesus to the woman of Samaria] "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water."—τὴν ἀπολλυμένην, *that perisheth*) ver. 12, "Gather up the fragments—that nothing *be lost;* ἀπόληται:" 1 Cor. vi. 13, "Meats for the belly, and the belly for meats; but God shall *destroy both it and them.*" The food of the

body perisheth; therefore it confers not immortality.—ἣν) βρῶσιν. Ye ought not, saith He, ask from Me nutriment for the body, but for the soul. First it is set before us as *food* [meat], ver. 27; next as *bread*, ver. 32, "The true bread from heaven;" then in express terms, *the flesh and blood of Jesus Christ*, ver. 51, 53, "The bread that I will give, is My flesh, which I will give for the life of the world:—Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."—δώσει, *will give*) ver. 51.—γάρ, *for*) This Ætiology [enunciating not merely the proposition, but also, at the same time, the reason and cause of it] appertains to the μένουσαν, *which endureth*.—ὁ Πατὴρ ὁ Θεός, *God the Father*) Therefore Jesus Christ is the Son of God.—ἐσφράγισεν, *hath sealed*) Hath pointed out and distinguished Him by this very miracle, ver. 14 [as the anointed Prophet: "Those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world"]; as also by His whole testimony, which in its turn needed to be sealed by *the faith* of the hearers: ver. 29, "This is the work of God, that ye believe on Him whom He hath sent;" ch. iii. 33, "He that hath received His testimony hath set to His seal that God is true." *By a seal*, that which is genuine is stamped with commendation, and all that is not genuine is excluded.

28. Τί ποιῶμεν) *What are we to do;* what work do you desire us to work? ver. 27, "*Labour*—for the meat which endureth to everlasting life."—τὰ ἔργα τοῦ Θεοῦ, *the works of God*) The works approved by God, and which unite us to God.

29. Τὸ ἔργον τοῦ Θεοῦ, *the work of God*) That work which is approved by God: comp. ch. iv. 34, [Jesus said] "My meat is to do the will of Him that sent Me, and to finish His work." Jesus opposes the singular number to the plural of the Jews, who had said, *the works of God*, ver. 28. He retains, however, their term. In another sense, τὸ ἔργον τοῦ Θεοῦ, *the work of God*, is used Rom. xiv. 20.[1]—πιστεύσητε, *that ye believe*) The thing is expressed plainly, and afterwards is described successively in metaphorical and in plain language.

30. Σύ, *Thou*) So they speak in antithesis to Moses, who gave them the manna, and had this *sign* [to show in proof of his mission]; and they demand from Jesus something greater and more immediately from heaven; which they do not think can be given by Him, nor do they recognise Jesus as one greater than Moses.—σημεῖον, *sign*)

[1] "For meat destroy not the work of God," *i.e.* the spreading of the Gospel. —E. and T.

The seal, which is mentioned at verse 27, "Him hath God the Father sealed," they do not recognise.—ἴδωμεν, *we may see*) that Thou hast been sent by God. And yet they had seen, ver. 14, "They had seen the miracle that Jesus did" [the feeding of the 5000]; 26, 36, "Ye also have seen Me, and believe not."—σοί, *Thee*) Jesus had said, ver. 29, "That ye believe on Him whom God hath sent," [*i.e.*] *on Me*. It is often all the same to say, *I believe in Thee*, and *I believe Thee:* but here the Jews lower the sentiment of the Lord.[1]—τὶ ἐργάζῃ, *what dost Thou work*) They reply to the Lord, retorting His own word, *to work* [ἐργάζεσθε, ver. 27]. *Thou desirest us*, say they, *to work* [labour, ver. 27]: *what then dost Thou work Thyself?*

31. Ἔφαγον, *did eat*) They appear to speak more moderately than if they were to say: *Moses gave us* [a sign], *therefore our fathers believed him: do Thou also give, and we will believe Thee: comp. ver. foll.*—ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν) Septuag., Exod. xvi. 4, ἄρτους ἐκ τοῦ οὐρανοῦ; Ps. lxxviii. 24, ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς; Exod. same ch. ver. 15, ἔδωκε φαγεῖν. If that λεπτόν [Septuag. Exod. xvi. 14; "a small round thing," Engl. Vers.], *small thing*, was true bread, (Num. xi. 7, "The manna was as coriander seed,") why should not also circular loaves [as the five, with which Jesus fed the 5000] be true bread?—ἐκ τοῦ οὐρανοῦ, *from heaven*) *Heaven*, as opposed to the earth, is taken in the widest sense in the psalm; whence manna is also called *the bread of angels*, or *of heavenly beings:* but Jesus opposes to the heaven from which the ancient manna came, the highest heaven. It is with reference to this that the Lord Himself seven times saith, that He has come *from heaven:* ver. 32, 33, 38, 50, 51, 58, 62.

32. Ἀμὴν ἀμὴν λέγω ὑμῖν, *verily, verily, I say unto you*) This assertion has, especially in this passage, great force, when the Jews had objected to Him, *that it was written*, ver. 31.—οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, *Moses gave you not the bread from heaven*) Understand here also τὸν ἀληθινόν, *the true*. It was not Moses who gave you or your fathers the manna; and the manna was not that true bread from heaven, which is incapable of corruption. Exod. xvi. 20, "Some left of *the manna* until the morning, and it bred worms and stank."—δίδωσιν, *giveth*) In antithesis to δέδωκεν, *gave*. Now the bread *was present:* comp. ver. 33, "The bread of God is He, which *cometh* down from heaven, and *giveth* life unto the world."—τὸν

[1] Impair it by using the less forcible σοί, instead of εἰς σέ.—E. and T.

ἀληθινόν, *true*) which, whosoever tastes, he will no longer seek any other sign: for the taste in the bread is of itself a sufficient criterion; and *the truth* of it shall hereafter be made manifest: ver. 39, "This is the Father's will, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." *The truth* and *the life* are often here mentioned.

33. Ὁ καταβαίνων, *which cometh down*) Repeat, ἄρτος, *the bread:* comp. ver. 41, "I am the bread which came down from heaven," 58.—τῷ κόσμῳ, *unto the world*) not merely to one people, or to one age, as the manna fed one people of one age: ver. 51, "I am the living bread which came down from heaven. If *any man* eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life *of the world*."

34. Κύριε, *Lord*) They speak with some degree of reverence, as at ver. 25 [Rabbi]; and even faith itself might have arisen in them from ver. 35, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst:" but presently they start back again from faith: ver. 36, 42, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" Those declarations are especially to be observed, by the hearing of which the Jews were inclined to believe: ch. vii. 40, "If any man thirst, let him come to Me and drink; he that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." "Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet:" viii. 30, "He that sent Me is with Me; the Father hath not left Me alone, for I do always those things that please Him. As He spake these words, many *believed* on Him." —πάντοτε, *evermore*) To this is to be referred the following verse, at its close, "*never* hunger—*never* thirst."—τὸν ἄρτον τοῦτον, *this bread*) They still suppose that His speech is concerning the nutriment of the body; and it is this that they seek: ver. 26, "Ye seek Me—because ye did eat of the loaves."

35. Ἐγώ εἰμι, *I am*) To those who seek Him, He offers Himself immediately.—τῆς ζωῆς, *of life*) Both living, ver. 51, and life-giving, ver. 54, "Whoso eateth My flesh, and drinketh My blood, hath eternal life."—ὁ ἐρχόμενος πρός με, *he who cometh to Me*) So ver. 37, 44, 45, 65. The parallel expression to it follows presently, ὁ πιστεύων εἰς ἐμέ, *he who believes on Me* [ch. vii. 37, 38, quoted above].—οὐ μὴ πεινάσῃ, *shall not hunger*) Understand πώποτε, *ever*, from the end of the verse.—οὐ μὴ διψήσῃ, *shall not thirst*) He touches on that, which

subsequently He handles more fully, as to drink, ver. 53, etc.: "My blood is *drink* indeed" [ver. 55].

36. Εἶπον ὑμῖν, *I said unto you*) *He said* so, ver. 26, "Verily, verily, I *say* unto you, ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves." As I said that you were, saith He, such ye still are: *Ye* [*also*] *both have seen Me*, (and have not believed: ye see,) *and* (yet) *believe not.* Hereby is refuted what they had said at ver. 30: *Do* [some sign] *that we may see it, and we will believe.*

37. Πᾶν) *all.* A most weighty word, and, in comparing with it those things which follow, most worthy of consideration; for, in the discourses of Jesus Christ, what the Father hath given to the Son Himself, that is termed, both in the singular number and neuter gender, *all* [*omne*]: those who come to *the Son* Himself, are described in the masculine gender, or even the plural number, *every one* [*omnis*], or *they* [*illi*]. The Father hath given, as it were, the whole mass, in order that all whom He hath given, may be *a unity* [*unum*]: that *whole* the Son evolves individually [one by one], in the carrying out of the Divine plan. Hence that expression, ch. xvii. 2, *that* ALL which [πᾶν ὅ, *omne quod*] THOU HAST GIVEN *Him*, HE SHOULD GIVE THEM [αὐτοῖς, *eis*] *eternal life.* In the Greek style of the New Testament, especially of John, wheresoever fastidious minds would say the construction was a solecism, an elegance truly divine, which to the Hebrews never seemed harsh, is usually found to lie beneath. That remark especially holds good of this passage. It is owing to it that this 37th verse has two members, which are presently handled, the same words being repeated; and indeed the former of the two, at ver. 38, 39, where *the all* [πᾶν ὃ δέδωκε, *omne*, etc.] is mentioned in conjunction with *the Father;* the second member, at ver. 40, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life;" where *the every one* [πᾶς, *omnis*] is mentioned in conjunction with *the Son.* The former, by means of the ὅτι, *for* [ver. 38], and the latter, by means of the γάρ, *for* [ver. 40: δέ is the common reading; but γάρ, ABCD*abc* Vulg.], are connected with ver. 37.—δίδωσί μοι, *giveth Me*) by means of that *drawing*, ver. 44, "No man can come unto Me, except the Father, which hath sent Me, *draw* him." The present tense. Afterwards the past, ver. 39, "This is the Father's will,—that of all which He *hath given* Me, I should lose nothing," with reference to their preservation. The Father *giveth* to the Son: the Son

chooseth, i.e. gives as it were to Himself; ver. 70, "Have I not *chosen* you twelve?" Believers are given; it is given to believers; ver. 32, 65, "My Father *giveth* you the true bread from heaven.—No man can come unto Me, except it were given unto him of My Father."—πρὸς ἐμέ) The emphasis rests on this; in other places it is usually written πρός με.—ἥξει) *shall come.* It is only that all [which the Father giveth Me] which shall come unto Me. Jesus speaks those things, which [such—as] if the Jews would receive, they would be believers in reality: and, after their unbelief has been brought home to them, He now offers them faith: and what He had before spoken under a figure, He now declares plainly.—οὐ μὴ ἐκβάλω ἔξω, *I will not cast out*) This signifies not merely the first reception, but the lasting preservation, through all changes and progressive steps in their course, even up to the resurrection—that goal, which takes for granted all things anterior to it; ver. 39, 40, "This is the Father's will, that—I should lose nothing, but raise it up again at the last day;—that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise Him up, etc.;" ver. 44, 54. There is a Litotes [the meaning is stronger than the literal words]: *I will not cast him out*, but by all means will preserve him; ch. x. 28, etc., "They shall never perish, neither shall any pluck them out of My hand. My Father, which gave them Me, is greater than all; and none is able to pluck them out of My Father's hand:" a passage which closely corresponds to the passage here. Comp. ἔξω, *out*, ch. xv. 6, "Cast *forth* as a branch, and is withered;" ἐβλήθη ἔξω.

38. Καταβέβηκα, *I came down*) This speech in many things flows from His personal union with the Father. For *His descent from heaven* refers to the nature which He had, prior to His birth from Mary according to the *flesh.*

39. Δὲ, *moreover*) *The will* of the Father, mentioned in ver. 38, is more fully declared in this ver.—τοῦ πέμψαντός με Πατρός—40, τοῦ Πατρὸς τοῦ πέμψαντός με, *of Him who hath sent Me, even the Father—of the Father, who hath sent Me*) Such is the oldest reading. [D*a* Vulg. and Rec. Text read τοῦ πέμψαντός με Πατρός, at ver. 39; but ABDTL*c* Hilar. 238, omit Πατρός. At ver. 40, BCDLT read τοῦ Πατρός μου: A and Rec. Text read τοῦ πέμψαντός με. Vulg. as Beng. reads both: patris mei, qui misit me.] At ver. 39, mention is made of His *being sent;* and at ver. 40, the name *of the Father* is appropriately placed first: for in ver. 39, on comparing it and ver. 38 together, *the sending* properly corresponds to *the will* of the

Father; but at ver. 40, the name of *the Father*, and the name of *the Son*, properly refer to one another. [*The correlatives are, at ver.* 39, the sending (*of the Father*), *and* the care *of Christ* (to lose nothing of all given to Him); *and at ver.* 40, *the will* of the Father, *and salvation in* the Son.—Not. Crit.] The chief varieties of readings noticed in *the introduction* do not affect the main argument of this note.[1]—πᾶν, *all*) See note on ver. 37.—δέδωκέ μοι, *hath given Me*) They are given to the Son, to whomsoever faith is given. Comp. the following ver., "Every one which seeth the Son and believeth on Him."—μὴ ἀπολέσω, *I should not lose*) To this *losing* [loss of the soul] is opposed *everlasting life*, ver. 40: ch. iii. 15, etc., "That, whosoever believeth in Him, should not *perish*, but have *eternal life*."—ἐξ αὐτοῦ) *of it*, of *all* that, which the Father hath given to Me.—ἀναστήσω, *raise it up again*) to life, ver. 33, "He that —giveth life unto the world." So ver. 40, 44, 54. This [the resurrection] is the ultimate limit, beyond which there is no danger. The Saviour engages to guarantee all things anterior to it. He gives *a sign* in this ver. and ver. 62, "What and if ye shall see the Son of man ascend up where He was before?" but a sign that was to be hereafter, whereas the Jews were importuning Him for a present sign; ver. 30. *The resurrection*, which presupposes *death*, is often here mentioned, because the Lord Himself was still *about to die* and *rise again:* comp. note, ch. xi. 25, "I am the resurrection and the life," etc. But afterwards the apostles set before believers rather His glorious coming again.

40. Τοῦτο γάρ—Πατρός, *for this—of the Father*) See notes on ver. 37, 39.—ὁ θεωρῶν καὶ πιστεύων, *who seeth and believeth*) The Jews *were* then *seeing*, but not *believing*, ver. 36, "Ye also have seen Me, and believe not." Those who beheld Christ had a great opportunity for believing; and those of them who believed had a pre-eminent degree of blessedness. Matt. xiii. 16, "Blessed are your eyes, for they see."—ζωὴν αἰώνιον, *everlasting life*) even before the last day, of which the mention here *follows immediately subsequent:* as also at ver. 54, "hath *eternal life;* and I will raise him up at *the last day*." Human reason transposes the order of these two.—ἀναστήσω, *I will raise up again*) The Future, as at ver. 44, and ch. xv. 8, "bear much fruit: so shall ye be My disciples."—

[1] *For at the margin* of Ed. 2 (*to which* the Germ. Vers. *corresponds*) *it is recommended that,* in ver. 39, *the word* πατρός *should be omitted, and,* at ver. 40, *that the reading* πατρός μου *should be substituted for the reading* τοῦ πέμψαντός με.—E. B.

ἐγώ, *I*) This pronoun, which was not employed at ver. 39, is now employed: there the preceding verb is also in the first person [that of all—*I* should *lose* nothing]; but here, in the third person [that *every one* which—believeth—*may have* everlasting life], as ver. 44, 54.

41. Ἐγόγγυζον, *began to murmur*) Jesus however was aware of it [though not spoken aloud]: ver. 43, "Murmur not among yourselves."—ὁ ἄρτος, *the bread*) They take hold of the language of His, that was *allegorical:* they neglect the explanation, which was added in *plain* words.

42. Οἴδαμεν) *we are personally acquainted with* [novimus], or rather, *we know about* [scimus]. Joseph was dead; but the remembrance of him remained.—πῶς, *how*) So ver. 52, "*How* can this man give us His flesh to eat?"—οὖν, *then*) On this very account they ought to have thought, that there was in Jesus something higher [than what outwardly appeared].

44. Οὐδείς, *no man*) Jesus is wont, before that He removes error out of minds, to convict the perverse disposition itself of those who so err. This is His aim, ver. 44–46: and at the same time, after having passed without notice that which was unseasonable in the interruption on the part of the Jews, and having stilled their murmuring, ver. 43, He in continuation discusses those very truths, which He spake at ver. 40. Nor, however, does He omit to confirm His descent from heaven: He only does not reply to the question, How?—οὐδεὶς δύναται, *no man can*) The Jews were relying on their own powers: this Jesus refutes, and teaches them of the need of observing the drawing of the Father.—ἐλθεῖν πρός με, *come to Me*) To come to Christ, is, by faith to attain to and recognise His heavenly mission, and to commit one's self to Him.—ἐὰν μή, *unless* [except]) He therefore doeth aright who cometh to Me, saith Jesus: for by the very fact of coming, He is following the drawing of the Father.—ἑλκύσῃ, *shall have drawn*) The Father hath sent the Son to us; and draws us *to* the Son, by the power of His love making us hear and see. See following ver., "Every man that hath *heard* and learned *of the Father*, cometh *unto Me;*" and 65, "No man can come unto Me, except it were given him of My Father." [*It is one and the same thing, the expression which is used,* to give us to the Son, *or* to give to us (grace) that we may come to the Son, ver. 39, "All which He hath given Me."—V. g.] An instance of such a drawing is given in the case of Peter, ver. 68, "Lord, to whom shall we go? Thou hast the words of eternal life:" in the case of Paul, Gal. i. 15, "It pleased God, who sepa-

rated me from my mother's womb, and called me by His grace." The same word occurs in the Septuag., Song of Sol. i. 4, εἵλκυσάν σε, [Engl. Vers.] "*Draw* me, we will run after Thee;" Jer. xxxi. 3, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee" [in Septuag. ch. xxxviii. 3, εἵλκυσά σε ἐἰς οἰκτείρημα].

45. Γεγραμμένον, *written*) He refutes the Jews who abused *Scripture*, ver. 31, "Our fathers did eat manna, as *it is written*," etc.—καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ) Isa. liv. 13, Septuag. καὶ πάντας τοὺς υἱούς σου διδακτοὺς Θεοῦ: "All thy children shall be taught of the Lord," [Engl. Vers.]—πάντες, *all*) Hence is inferred presently after the *every one* [πᾶς, that hath heard, etc.]—διδακτοὶ τοῦ Θεοῦ, *taught by* [of] *God*) Comp. presently after, παρά, 'from' [of]. The correlatives are, *every one who hath heard and learned;* and [all] *taught*. The former implies the act [of learning]: the latter, the habitual state resulting from the former.—πᾶς, *every one*) and he alone.—παρά) *from* [*of*] the Father, concerning the Son. Matt. xi. 27, "No man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him."

46. Οὐκ ὅτι, *not that*) By the addition of this declaration it is intimated, that the Father is heard then only, when the Son is heard; and that He is seen then only, when the Son is discerned: ch. xiv. 9, [Jesus to Philip] "He that hath seen Me, hath seen the Father."—ἑώρακεν, *hath seen*) Understand, *and hath heard*. Comp. the preceding verse, *who hath heard* (and hath seen). But because *to see* is a more intimate perception than *to hear*, the *seeing* is with elegant propriety ascribed to the Son, the *hearing* to the believers. Comp. ch. i. 18, "No man hath *seen* God at any time; the *only-begotten Son*, etc., hath declared Him."—ὁ ὢν παρὰ τοῦ Θεοῦ, *He who is from God*) So ch. vii. 29, "I know Him, for I am from Him, and He hath sent Me."

47. Ἔχει) *hath*. Present. Where the bread of life is, there life is; even before the last day, ver. 40.

49. Οἱ πατέρες, *your fathers*) concerning whom ye have spoken, ver. 31, "Our fathers did eat manna," etc.—ὑμῶν, *your*) *Your*, He saith, not *our:* by which very expression He shows, that He has a higher descent than they had supposed; ver. 42, "Is not this Jesus, the son of Joseph?"—ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, *did eat manna in the wilderness*) Their own very words are retorted on the Jews; see ver. 31.—καὶ ἀπέθανον) *and* yet *they died*, and that by a terrible death.

50. οὗτος, *this*) namely, *bread.*—τίς, *a man*) any one who pleases. —καὶ μὴ ἀποθάνῃ, *and may not die*) namely, in a spiritual sense, as this food refers to spiritual life: there being attached thereto also the resurrection of the body.

51. Ὁ ζῶν, *the living*) This participle acts both as a means of giving increased weight to His speech, and as a declaration, by which it is shown that His speech is not concerning ordinary bread. —δώσω, *I will give*[1]) ought to be read.—ἡ σάρξ μου, *My flesh*) A new step in the discourse. The δὲ ἐπιτατικόν [intensive], *indeed*, and the *I will give* in the Future, are in accordance with this: for heretofore there had been no mention made in this discourse *of flesh*; then at ver. 53, also of blood. The Father giveth *the true bread*, ver. 32, which is Christ Himself: ver. 35, "I am the bread of life." Christ giveth *the living bread*, His own flesh. The portion of the discourse concerning *the bread* is rather allegorical, in accommodation to the miracle that precedes it: that concerning *the flesh and blood* is literal.—ὑπὲρ τῆς τοῦ κόσμου ζωῆς, *for the life of the world*) and so, for many, Mark xiv. 24, "This is My blood of the New Testament, which is shed *for many*." Jesus framed His words so skilfully, that immediately at the time, and at all times subsequently, they would indeed apply in their strict literal sense to the spiritual enjoyment of Himself; and yet that afterwards the same words should by consequence be appropriate to express the most august mystery of the Holy Supper, when that should be instituted. For He applied to the Holy Supper[2] the thing itself which is set forth in this discourse; and of so great moment is this sacrament, that it may readily be thought possible that Jesus, as He foretold the treachery of Judas at ver. 71, and His own death in this ver., so also foretold, one year before, the institution of the Holy Supper, concerning which He most surely thought within Himself whilst speaking these words: and with this object, in order that the disciples might afterwards remember His prediction. The whole of these words concerning His flesh and blood have in view the passion of Jesus Christ, and along with it the Holy Supper. Hence arises the separate mention *of the flesh* and *of the blood* so invariably:

[1] *However both the margin* of both Editions, *and the* Germ. Vers. *imply that the reading* ἣν ἐγὼ δώσω *is of doubtful origin.*—E. B. BCDT*abc* Vulg. omit it. Rec. Text has it, with Orig. I,244*de*: but Orig. elsewhere omits it.—E. and T.

[2] "Contulit in S. Cœnam;" *He conferred on the Holy Supper* in the case of the worthy receiver the actual partaking of Himself spiritually.—E. and T.

for in His passion the blood was drawn out of His body, and the Lamb was thus slain.

52. Ἐμάχοντο, *began to strive*) They now did not merely murmur, as at ver. 41.—οἱ Ἰουδαῖοι, *the Jews*) The successive steps are to be observed: *the Jews*, in this place; *the disciples*, ver. 60, 66, "This is a hard saying; who can hear it?—Many—went back and walked no more with Him;" *the apostles*, ver. 67, [Jesus to the Twelve] "Will ye also go away?"—πῶς, *how*) The *How* they repeat here again: comp. ver. 42, "*How* is it that He saith, I came down from heaven?" To neither the one nor the other *how* does Jesus reply, but proceeds with His own discourse, and saith, *Thus it must be:* ver. 53, "Except ye eat the flesh of the Son of man, etc., ye have no life in you."—τὴν σάρκα, *the flesh*) Again they fasten on that statement, as being the one which seemed to them especially hard.

53. Ἐὰν μή, *if you do not*) The Jews were questioning as to the possibility: Jesus replies as to the necessity: for in fact the latter infers the former.

55. Ἀληθῶς, *truly*) This affirmation is opposed to the doubt of the Jews.—βρῶσις· πόσις) *Food, drink*, by which the believer is as truly fed, as food and drink feed the bodies of men, ver. 56, at its close, "He that eateth My flesh, etc., *dwelleth in Me, and I in him.*"

56. Ὁ τρώγων, *he who eateth*) He who eateth, and that which is eaten, in very deed are intimately joined together.

57. Ἀπέστειλέ με, *hath sent Me*) To this is to be referred the [corresponding clause in the Apodosis] καὶ ὁ τρώγων με, *so also he who eateth Me*, through faith. *The meat* of Jesus was to do the will of Him by whom He was sent, ch. iv. 34; *the meat* of the believer is, to eat Christ, and to feed on Him, by the will of the Father.—κἀγώ, *and I*) The *as* has its Apodosis in that clause, *so also He who eateth Me.*—διὰ τὸν Πατέρα, *on account of the Father* [Engl. Vers. '*by*,' not so correctly]) For I am in the Father.—καί) *So also.*—ὁ τρώγων με) *He who eateth Me*, who live [ζῶ]; [this he does] through faith: ver. 29, "This is the work of God, that ye *believe* on Him whom He hath sent;" 35, "He that *cometh to* Me shall never hunger, and he that *believeth* on Me," etc.; 40, 64. In this point of view, inasmuch as the Father hath sent His Son, we eat His flesh and believe in Him.

58. Οὗτος, *this*) that is, *I Myself*, ver. 57.—ὁ ἄρτος, *the bread*) His discourse goes back to those things which were set forth in ver. 32, "My Father giveth you the true bread from heaven."

59. Εἶπεν — διδάσκων, *He spake — teaching*) Comp. ch. viii. 20,

"These words *spake* Jesus, as He *taught* in the *temple*" [as here in the synagogue]; vii. 28.

60. Σκληρός, *hard*) There are no doubt many things which the carnal nature cannot but shrink from in this discourse, which is, if considered by itself, a most delightful one. His discourse is difficult, not hard [harsh]: whereby the evil are deterred; but genuine disciples are proved, disciplined, and established. Hardly anywhere can you see a passage where the Lord spake more sublimely, even when apart from the multitude with His apostles. Let us receive it with pious admiration!—τίς δύναται, *who can*) Very differently Peter thought, ver. 68, "Lord, to whom shall we go? Thou hast the words of eternal life."—αὐτοῦ, *Him* [Engl. Vers. *it*]) They seem to mean this: *who can hear Jesus?* Comp. ch. x. 20, "He hath a devil, and is mad. Why *hear* ye Him?" This is the head and crowning point of their misery, to refuse to hear.

61. Ἐν ἑαυτῷ, *in Himself*) without any external informant.—τοῦτο ὑμᾶς σκανδαλίζει; does this offend you?) Enallage [change of form of expression]: that is [He means], *whether are ye offended at this truth?* The passion of Christ was "to the Jews a stumbling-block."

62. Ἐὰν οὖν, *if then*) ἐάν, *if*, has as the Apodosis to be understood, *what shall be?* [Engl. Vers. *what* and if, etc.] That is, there are far greater things, which will follow: if ye do not believe this, how would you believe those things, if I were to tell you them? (A similar passage occurs, ch. iii. 12, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?") And yet, when ye shall see that, ye will acknowledge that the things which I have spoken are true; and ye will wonder, not at My doctrine, but at your own slowness of comprehension: ch. viii. 28, "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things;" Matt. xxvi. 64, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—ἀναβαίνοντα, *ascending*) See on ch. iii. 13, note, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven."—τὸ πρότερον, *previously*) before that He descended.

63. Τὸ πνεῦμα, *the spirit*) It is not the Godhead alone of Christ, nor the Holy Spirit alone, which is meant, but universally *the Spirit*, in contradistinction to *the flesh*. *That, which is spirit, is life-giving.*

—ἡ σάρξ, *the flesh*) His speech is not in this passage concerning the corrupt flesh, concerning which no one doubts, but that it profits nothing: nor yet does Jesus take away from His own flesh the power of giving life; otherwise He would set aside His whole discourse, just delivered, which for certain refers to His flesh, ver. 51, 53–56, as also the whole mystery of the incarnation: but the sense is, *mere flesh profiteth nothing*, namely, such as the Jews were supposing that flesh to be, of which Jesus was speaking. Comp. 2 Cor. v. 16, "Though we have known Christ *after the flesh*, yet now henceforth know we Him no more." He speaks supposing a condition, and that supposed condition an impossible one, *if He were mere flesh;* as also He speaks [supposing a contingency impossible to arise], ver. 38, as to His own will, "I came not to do Mine own will, but," etc. Comp. note on ch. v. 31, 19, 22. The flesh is the vehicle of all Divine life-giving virtue, in the case of Christ and of believers; and Christ, after He was put to death in the flesh, and quickened in the Spirit, especially put forth His efficacious power; 1 Pet. iii. 18, "Christ suffered for sins—that He might bring us to God, being put to death in the flesh, but quickened by the Spirit;" John xii. 24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" xvi. 7, "If I go not away, the Comforter will not come; but if I depart, I will send Him unto you."—οὐκ ὠφελεῖ οὐδέν, *profiteth nothing*) for quickening. Where the life is not from God, there no real profit is derived.—τὰ ῥήματα) הדברים, *the words*, and the things comprehended in them. The correlatives are, *the words* and *to believe:* ver. 64, "Some of you—*believe* not."—λελαληκα, *I have spoken*) He does not say, *I speak*, but *I have spoken* [Engl. Vers. loses this, "I speak"]. For already they were disaffected towards [turned away from] Him, ver. 60, 61.—πνεῦμα, *spirit*) although they [the words] speak of *the flesh.*—καί, *and*) and so therefore.

64. Ἀλλ' εἰσίν, *but there are*) With yourselves rests the blame.—τινές, *some*) who also disturb the faith of others.—οὐ πιστεύουσιν, *do not believe*) and so therefore distort into a carnal sense what has been spoken in a spiritual sense.—ἐξ ἀρχῆς, *from the beginning*) The very time of this discourse is marked, although Jesus, even before that time, had always *known* what was about to be. This discourse was delivered a year before His passion; but the choice of the twelve apostles did not precede this discourse by a whole year. Therefore it was at that time *a beginning.*—τίνες, *who in particular*) out of the larger number of His disciples.—καὶ τίς, *and who*) out of the

twelve disciples. Judas therefore was then already cherishing that unnatural feeling, from which subsequently his treachery took its rise. Even then he did not believe, and, along with many other disciples, took offence at the discourse of Jesus. The bad are soon bad; the good are soon good.[1] John has diligently marked the successive steps in the deadly wickedness of Judas, ch. xii. 4 [His covetous objection made to the pouring out of the ointment on the Lord by Mary]; xiii. 2, 27, "Satan entered into him;" xiv. 22; and entertained an especial antipathy towards him.

65. Δεδομένον, *given*) by the drawing of grace.

66. Πολλοί, *many*) By this means their number was cleared of the unworthy, and made the more select [and this, *in the very place (Capernaum we may suppose) in which He had sojourned previously for the longest time.*—Harm., p. 337]. A promiscuous multitude is not of so much consequence as is sincerity. [*This was a most severe purification.*—V. g.]

67. Τοῖς δώδεκα, *to the twelve*) John takes for granted their names, and the very appellation *Apostles*, as known from the other evangelists. —μὴ καὶ ὑμεῖς, *whether will ye also*) It was not far from being so. It was well that it [the decision] rested on [was confined to] this point of time. Otherwise Judas might have carried away the rest with him.—Θέλετε, *will ye?*) Jesus compels no man, and by this very circumstance attaches His own the more closely to Him.

68.[2] Ῥήματα, *the words*) The disciples, even though as yet they do not comprehend the special principles of the discourses of Christ, yet hold the general foundation. A most noble instance of implicit faith, involved in the explicit faith [faith involved in the faith evolved].[3] The whole of the phraseology, *the words of eternal life—we have believed—the Son of God*, is repeated from ver. 63, 64, 65.[4] So Martha, ch. xi. 27, upholds her faith in Jesus Christ, although she did not as yet perceive the grounds and bearings of the resurrection. [In answer to Jesus, "I am the resurrection and the life," etc., she replies, "I believe that Thou art the Christ, the Son of God, which should come into the world."]

[1] *i.e.* Good and evil soon develop themselves in their respective characters.—E. and T.

[2] πρὸς τίνα, *to whom*) It is a blessed thing for that man, into whose mind, if even it should see the door open, nothing whatever else glides in.—V. g.

[3] *i.e.* Universal faith *implied* in the faith *expressed* by Peter.

[4] To which therefore Peter alludes, contrasting the Twelve with the unbelievers.—E. and T.

69. Ἡμεῖς, *we*) whatsoever others may determine on.—πεπιστεύκαμεν καὶ ἐγνώκαμεν, *we have believed and known* [" are sure," Engl. Vers.]) From the words of Jesus, *knowledge* follows *faith:* 2 Pet. i. 5, " Add to your faith virtue, and to virtue knowledge." They are astray who demand *knowledge* first: it follows *faith* and obedience: ch. vii. 17, " If any man will *do* His will, he shall *know* of the doctrine." *We have known*, that is, we have it as a sure and certain truth.

70. Τοὺς δώδεκα) The article has great force.—ἐξελεξάμην, *I have chosen*) There is therefore *a kind of election*, from which one can fall away.—ἐξ ὑμῶν, *of you*) from among so few.—εἷς, *one*) This indefinite disclosure excited all the others, and proved the truth of their confession, as made by Peter, but excluded Judas, although not contradicting that confession. Here was the point where Judas ought to have repented. [*The wretched man had been offended*, ver. 61, (Jesus had said to the *murmuring disciples*) " Doth this offend you?" *Wherefore that exclamation of Peter*, " To whom shall we go?" *did not after this square with his views.* He did *no doubt* go, but it was to the chief priests.—V. g.]—διάβολος, *the devil*) not merely evil to himself, but even dangerous to others.

71. Σίμωνος, *of Simon*) The other evangelists are silent as to what name the father of the traitor bore: John supplies it. The article is opposed to the reading, Ἰσκαριώτην: for in that case it would be Ἰούδαν Σίμωνος τὸν Ἰσκαριώτην, not τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην. The article is placed between the name and surname. I have mentioned at Matt. x. 4, but not approved of, the derivation given by *Ludovicus de Dieu.* Both Judas and his father had the surname of *Iscariot.* [BCL read τὸν Ἰούδαν Σίμωνος Ἰσκαριωτου: Rec. Text, Ἰσκαριώτην. *Dab* has Σκαριωθ.]

CHAPTER VII.

1. Περιεπάτει, *was walking*) for several months after His second passover [mentioned at ch. vi. 4].—οἱ Ἰουδαῖοι, *the Jews*) who believed not.—ἀποκτεῖναι, *to kill*) [*through the hatred which they had conceived against Him, from as far back as the Pentecost of the previous year* (ch. v. 18, " because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God"), *and which revived at this feast of Tabernacles, and subsequently*

blazed out more furiously.—Harm., p. 352]; ver. 19, "Why go ye about to kill Me?" 30, 44; viii. 40, 59, "Then took they up stones to cast at Him; but Jesus hid Himself."

3. Οἱ ἀδελφοί, *His brethren*) cousin-germans.—μετάβηθι, [*depart*] *pass over*) to sojourn there.—ἐντεῦθεν, *hence*) from this obscure place in Galilee.—εἰς τὴν Ἰουδαίαν, *into Judea*) They send away the Messiah from Galilee to Judea; and then, from Judea to Galilee, ver. 52.[1]—καὶ οἱ μαθηταί σου, *Thy disciples also*) By this very expression they show, that they are not His disciples, ver. 5. There were many disciples of Jesus in Judea, especially at the feasts.—θεωρήσωσι, *may see*) at the feast, in Jerusalem.

4. Καὶ ζητεῖ, *and seeketh*) An affirmative assertion, as is clear from the verb *manifest* [Thyself], which is inferred from this clause. *No man* includes in it *every man* and *not: every man* belongs to both parts of the sentence: *not*, to the former part; in this sense, Every man, who doeth anything, doeth it not in secret, *but* so as that he seeks *himself* to be known openly. Καί, *and*, for *but* [and yet], as frequently. The figure Diasyrmus [teasing, as if He managed His affairs carelessly].—αὐτός,) *himself;* in antithesis to that, which he himself doeth: so, corresponding to this, σεαυτόν, *Thyself*, follows in the next clause.—εἰ, *if*) This particle often has more, not less weight, than *when*.[2]—ταῦτα) *these* miracles, which Thou doest.—τῷ κόσμῳ, *to the world*) to all. Seek a larger theatre of action, say they, especially at the feast time.

5. Οὐδέ) *not even:* so few they were that believed! Not except by Divine succours was faith in Jesus of Nazareth established: the very members of His family were opposed to Him.

6.[3] Πάντοτε, *always*) There is no need that your time *should come* at last.

7. Ὁ κόσμος, *the world*) concerning which [they had said], at ver. 4, "Show Thyself to the world."—ὑμᾶς, *you*) as being of the world.—ἐμέ, *Me*) Comp. v. 1, "The Jews sought to kill Him."—μισεῖ, *it hateth*) So also men regard the followers of Christ either with the greatest love, or else with the greatest hatred. Those who please

[1] "Out of Galilee ariseth no prophet." Beng. means, that after first requiring Him to go from Galilee into Judea to prove His Messiahship, when He had gone there, they sent Him back to Galilee, rejecting His claims, just because He had come from Galilee.—E. and T.

[2] *Since*, εἰ, joined to the Indicative.—E. and T.

[3] οὔπω, *not yet*) Jesus was aware that at the commencement of the feast, the hatred would be besides more violent than after an *interval of some days*.—V. g.

all men at all times, ought deservedly to look on themselves with suspicion.—μαρτυρῶ, *I testify*) The especial work of the Christ. It was thus He had testified, ch. v. 33–47.—πονηρά, *evil*) springing from the Evil One; 1 John v. 19, "The whole world lieth in wickedness." [*That the works of the world are evil, the men of the world themselves all confess; but there is no one that does not try to except himself. There is to be added the detestable evil, hypocrisy; namely, they wish to appear very far removed from hatred towards Jesus Christ.*—V. g.]

8. Οὐκ, *not*) I do not now go up with you (ver. 10, When His brethren *were gone* up, *then went* He also up), as you advise, *that I may be seen* in the highway and in the city. For which reason *He abode* [*still* in Galilee], ver. 9. Ἀναβαίνω, *I go up*, is to be taken strictly in the present. Comp. οὐκ, *not* [= not yet], at Matt. xi. 11 [οὐκ ἐγήγερται—μείζων Ἰωάννου], where also the past tense ought to be understood in its strict sense. So οὐ, *not*, for οὔπω, *not yet*, Mark vii. 18, "Are ye so without understanding? Do ye not (yet) perceive that," etc.; οὐ νοεῖτε ὅτι: comp. Matt. xv. 17 [where Beng. with Rec. Text reads οὔπω. But BDZ read οὐ νοεῖτε ὅτι]. He who was not present on the first day of the feast, was likely to be thought not present at all. The Lord afterwards went up to the feast, but as it were *incognito*, and not so much to the feast, as to the temple; ver. 10, "not openly, but as it were in secret;" 14, "Jesus went up into *the temple* and taught." There was now but one going up, in the proper sense, set before the Lord, namely, that at the passover of His passion: it is concerning this that He speaks in an enigmatical way.—ὁ καιρός, *time* [season]) Wisdom observes carefully the [right] time. His speech at ver. 6, "My time is not yet come," refers to His time for going up to the feast; but in this verse, as it seems, it refers to His time of suffering: comp. v. 30, "No man laid hands on Him, because His hour was not yet come." This journey to the Feast of Tabernacles was His last journey but one to Jerusalem.

9. Ἔμεινεν, *He abode*) He did not wish to go up with those who were not believers: He did not, however, avoid attending the feast itself on account of them.

10. Ὡς, *as*) This particle has here the force, not of comparing, but of declaring.

11. Ἐκεῖνος, *He* [emphatic]) Truly no feast is a feast without Christ.

12. Γογγυσμός, *murmuring*) Their speech not venturing to break

out into open expression on either side [*for* or *against* Him]. Comp. ver. 13, "No man spake openly of Him for fear of the Jews." The same word is used, ver. 32, "The Pharisees heard that the people *murmured* such things concerning Him."—*ἐν τοῖς ὄχλοις—τὸν ὄχλον*) *in turbâ—turbas.* So *the Latin*, interchanging the plural and singular number. [Ἐν τοῖς ὄχλοις is the reading of BT and Rec. Text; *τῷ ὄχλῳ* of D*abc Vulg.* Τὸν ὄχλον in BDT Rec. Text; 'populum,' *abc*; 'turbas' in Vulg.] The plural agrees with the fact, that there was *much murmuring:* on this and on that side there was a number of persons speaking concerning Jesus. The singular agrees with the opinion as to His deceiving *the rabble* [mob].—*οἱ, some*) from Galilee most especially, as is evident from the subsequent antithesis, *of the Jews* [ver. 13].

14. Μεσούσης, *in the middle*) This Feast of Tabernacles is described at large: The beginning of it at ver. 10, etc., the middle of it in this verse, and the end of it, ver. 37, "In the last day, that great day of the feast." The feasts were good opportunities for edification.—*ἀνέβη, He went up*) The first day of the feast had been the 11th day of October, as I have observed in the *Harmon. Evang.* p. 85 (Ed. ii. p. 140), and so the third day of the week [Tuesday]; for on that twenty-ninth year of Dion. the Sunday letter was B. Therefore the Sabbath fell in *the middle* of the feast; and on a Sabbath day the audience was a crowded one, beyond that on all the other days of the middle of the feast, and His speech concerning the Sabbath was seasonable, ver. 22, "Ye on the Sabbath day circumcise a man. If a man on the Sabbath, etc., are ye angry with Me because," etc.—*εἰς τὸ ἱερόν, into the temple*) straightway, so as that He did not turn aside anywhere else first.[1]

15. Γράμματα, *letters*) *i.e.* [literary] studies. For He was teaching, ver. 14.—*μὴ μεμαθηκώς, without having learned*) He had had no occasion for a school. It was the very characteristic of the Messiah.[2]

16. Οὐκ ἔστιν ἐμή, *is not Mine*) not acquired by any labour on My part *in learning.*—*τοῦ πέμψαντός με, who sent Me*) For this reason, saith He, that I should learn after the manner of men: The Father hath taught Me: ch. viii. 28, "As My Father hath taught Me, I speak these things."

17. Ἐάν τις, *if any man*) A most reasonable and most joyful condition. Understand *therefore.* The doctrine of the Father and the

[1] He made straight for the temple first of all.—E. and T.

[2] To teach and preach, without human "learning," as the anointed Prophet. —E. and T.

doctrine of the Son are one and the same. He, then, who is conformed to the will of the Father, shall know of the doctrine of the Son. —θέλῃ—θέλημα, *wills—the will*) A sweet harmony. The heavenly will first stirs up [awakens] the human will: then next, the latter meets the former.—θέλημα, *the will*) known from the prophetic Scriptures.—ποιεῖν, *do*) A most solid method of gaining the knowledge of the truth.[1]—γνώσεται, *he shall know*) he will exert himself to know; or rather, he will attain to this, that he shall know; comp. ch. viii. 12, "He that *followeth* Me, shall *not* walk in *darkness*, but shall have the light of life;" 28, 31, 32, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth;"

[1] *I cannot in this place but make some reply to those remarks which the celebr.* D. Ernesti *makes in the Bibl. th.* Noviss. *T. II.* p. 130, etc. *No one truly ever denied that some* knowledge of the truth *is required in him whose* will *is to be bent to better things. For instance, in this very passage, which is at present under discussion, Christ appeals to* His doctrine, *which had been set before the Jews. But what, I would ask, was the cause that they were not able more fully* to know *and embrace it* as divine? *Either I, for my part, have no discrimination at all, or else their perverse* will *was the hindrance that prevented them from being able to progress farther in the knowledge of the Divine truth. I confess that I feel in no small degree distressed when I find that abuses are attributed to that sentiment, whereby it is believed* that the knowledge of the truth is promoted by the existence of a good will [to obey it]. *Cæteris paribus,* the will *is no doubt emended* by the knowledge of the truth. *But that, in its turn,* a more intimate *access* to the truth *is thrown open by the obedience* of the will, *both this very declaration of the Divine Saviour, and the whole of Scripture besides, openly testify. That most established axiom,* that "the fear of the Lord is the beginning of wisdom," *is superior to all the subtlety of all the learned. Nor can I think that their design is one to be laughed at, who profess that they are engaged in this or that* style of writing *with the view rather of bending* the will (fürs Herz, *for the heart*) *than of informing* the understanding (für den Verstand, *for the intellect*). *A greater or less degree of* knowledge, *to wit, being supposed, it is altogether possible to happen, nay, even it ought to be the result, that the* foolish in mind *should be stirred up to weigh the momentous realities of truth, of which they were not altogether ignorant before, and to overcome in faith the obstacles in the way, by that declaration,* "To Him that hath it is given." *He who so lays out the first, as it were, stamina of knowledge, that he establishes it as a fixed principle with himself* to obey God, *will soon outstrip in the knowledge of the truth, so far as it conduces to salvation, many who, however extensively learned,* are unwilling *to give themselves up as servants to* God. *Comp. not. on* John vi. 69, x. 38. *Nor am I ashamed to repeat that saying* of Ambrose, "Do not understand, in order that you may believe, but believe, in order that you may understand. Understanding is the reward [wages] of faith." *Moreover with these remarks it will be of use now for the reader,* who reverences God, *to compare the remarks which our illustr. Lord Chanc.,* D. Reuss, *has briefly but spiritedly written in the Elem. Theol. Mor. c.* v. § 23, etc.—E. B.

xii. 35, "*Walk* while ye have the light, lest *darkness* come upon you; for he that *walketh* in darkness *knoweth not* whither he goeth;" 45, x. 14, "I know My sheep, and am known of Mine;" Matt. vii. 24, "Whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man, which built his house upon a rock;" 1 Cor. viii. 3, "If any man love God, the same is known of Him." *To know the ways of the Lord is the privilege of those alone, who do righteousness.* Isa. lviii. 2, "They delight to know My ways as a nation that did righteousness." Comp. the future middle *γνώσομαι*, ch. viii. 28, 32, xiii. 7, 35, xiv. 20; Rev. ii. 23.—*περὶ τῆς διδαχῆς, concerning the doctrine*) The article has a relative force at ver. 16 [*ἡ ἐμὴ διδαχή, the doctrine, which is Mine*) *ἐκ τοῦ Θεοῦ*) *from God* and of God, ver. 16.

18. Ὁ) Most sure characteristics. A syllogism; He who speaks of himself, seeketh his own glory, being untrue and unrighteous; but Jesus doth not seek His own glory, but truly the glory of the Father, by whom He was sent. Therefore Jesus doth not speak of Himself, but is true and worthy of belief.—*τὴν δόξαν τοῦ πέμψαντος, the glory of Him, who sent*) Two things are here included; that He was sent; and that He seeks the glory of Him, who sent Him. The latter is the test of the former.—*οὗτος*) *he*, and he only.—*ἀληθής*) *true*, and to be esteemed as true.—*ἀδικία, unrighteousness*) *falsehood;* comp. ver. 24 [Judge righteous judgment], *true*, righteous.

19. Μωσῆς, *Moses*) whom ye believe.—*ὑμῖν, to you*) not *to me.*—*τὸν νόμον, the law*) There is much mention *of the Law* made here; ver. 23, 49, 51; appropriately so: for שמחת תורה, *the joy of the law*, completed in the public reading of it, is on the day following the last day of the Feast of Tabernacles.[1] The eighth day, according to the different points of view, in which it was regarded, was either part of the Feast of Tabernacles, or a distinct feast. The former is the view of it, which holds good in John: and in the same feast, every seventh year, the Law used to be read: Deut. xxxi. 10, "At the end of every seven years, in the solemnity of the year of release, in the Feast of Tabernacles, thou shalt read this law before all Israel, in their hearing."—*οὐδείς, none*) Ye assail Me as guilty of

[1] This name, "The Joy of the Law," was given to the festival celebrated on the day after the last day of the Feast of Tabernacles. See Vitringa Synag. Vet. p. 1003. Comp. Nehem. viii. 17, 18. On the feast of tabernacles "there was very great *gladness*. And day by day, from the first day to the last day, he read in the book of the law of God. And they kept the feast seven days: and on *the eighth day* was a *solemn assembly according unto the manner*.—E. and T.

violating the law, ver. 21, etc. But yet ye all violate it.—τί με, *why me*) as though I had violated the Sabbath.—ζητεῖτε, *ye seek*) Ye seek to kill Me. Therefore ye fulfil not the law. Therefore ye do not the will of God. Therefore ye cannot reach the knowledge of My doctrine, because ye are altogether unlike Me, and hate Me.

20. Καὶ εἶπε, *and said*) At Jerusalem there seem to have been some lying in wait to kill Him, and others to have known the fact; ver. 25, "Then said some of them of Jerusalem, Is not this He, whom they seek to kill?" and those who speak here seem to have been farther removed from these, and yet not at heart better. Jesus shows that He has a deeper knowledge of them, and He penetrates them with this ray [of His omniscience].—δαιμόνιον ἔχεις, *thou hast a demon*) The foulest formula of reviling. Possessed, mad. They think, that the hidden design to murder Him could not have become known to Jesus Himself except through an evil spirit.

21. Ἕν, *one*) out of countless works, which ye know not [viz. *the miracle in the case of the man at the pool of Bethesda.*—V. g.]—ἐποίησα, *I have done*) on the Sabbath, ver. 23.—καὶ, *and*) Involves a relative force; I have done *one* work, which ye *all* wonder at. Since in the case of none other work of Mine ye perceive anything to censure; ye ought to have formed a favourable opinion of this one work also.—θαυμάζετε, *ye marvel*) accompanied with doubt. Such a marvelling, as in Acts ii. 7, 12, "They were all amazed and marvelled, saying—Behold, are not all these which speak Galilæans? And—they were *in doubt.*"

22. Διὰ τοῦτο, *on this account*) This is presently after explained by the οὐχ ὅτι, *to wit, not because:* Comp. ch. viii. 47 [Ye *therefore* hear not—*God's words—because* ye are not of God; διὰ τοῦτο-ὅτι]; x. 17, "*Therefore* doth My Father love Me, *because.*" A similar expression occurs, Mark xii. 24, "Do ye not *therefore* err, *because* ye know not the Scriptures," when the force of the particle ὅτι is hidden in the participle [μὴ εἰδότες].—δέδωκεν, *gave*) Gen. xvii. [10; circumcision given as seal of the covenant between God and Abraham]. Ex. xii. 44, "Every man's servant—when thou hast circumcised him, shall eat *of the passover.* Lev. xii. 3, "In the eighth day the flesh of the foreskin—*of every man-child,* shall be circumcised].—οὐχ ὅτι, *not because*) By this clause the dignity of circumcision is exalted, in respect to the Sabbath, than which it is older and therefore entitled to take the precedence.[1]

[1] *i.e.* Than the *Jewish* Sabbath; but the primitive Sabbath was instituted in Paradise, and is therefore ages older than circumcision.—E. and T.

23. Ἵνα μή, *that not*) *but that*,[1] *so that* the law may *not* be broken; or else, without the law being broken thereby.—ὁ νόμος Μωσέως, *the law of Moses*) the law concerning the Sabbath, which is not violated by circumcision being performed on it.—ἐμοί, *at me*) as if I have broken the law concerning the Sabbath.—χολᾶτε, *are ye angry*) Χόλος in Homer, as Eustathius observes, denotes also *a lasting anger*. This anger of the Jews had lasted now for sixteen months; but it blazed out with a new paroxysm, when they saw Jesus.—ὅλον, *the whole* [man, body and soul. Eng. Vers. differently "every whit whole," ὅλον ὑγιῆ]) It is not the whole body of the man, which is opposed to that part, which is circumcised; for a consequence, in the case of an admission, does not proceed from less to greater, in this way, It is lawful to circumcise a part, therefore it is lawful to cure the whole body. But it is the whole man, body and soul, ch. v. 14,[2] whose healing is a benefit much greater, and, so much more becoming the Sabbath and sanctioned by the law, than the external act of circumcision regarded by itself, or even circumcision, even though it should be regarded as a sacrament. For circumcision is a mean: healing of the soul is an end. [*Besides circumcision is accomplished not without* a wound; healing *therefore is more in accordance with the Sabbath.*—V. g.]—ἐποίησα, *I have made*) αὐτοκρατορικῶς, by supreme power.

24. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε, *judge not according to the appearance, but judge true judgment*) On that Sabbath, which fell among the days of the Feast of Tabernacles (the Sabbath moreover had fallen this year on the fifth day of the feast), there used to be read the book Ecclesiastes, a great portion of which is this very precept as to avoiding superficial judgment and holding to right judgment. [*It is also judging according to appearance, or* (*what is the same*) *according to the flesh;* ch. viii. 15, "Ye judge after the flesh," *when the letter is taken independently of the* (spiritual) *sense. Christ Himself judges according to truth.* Isa. xi. 3, 4, "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears, But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth."—V. g.]—τήν) *The judgment* that is true, is one.[3] This is the force of the article.

[1] *Quin*, "whereby not;" to prevent the law being broken.—E. and T.

[2] "Behold thou art made *whole; sin* no more." Implying a healing of the soul as well as body.—E. and T.

[3] Whilst false judgments are *many*.—E. and T.

25. Ἱεροσολυμιτῶν, *of the people of Jerusalem*) who knew what was going on in the city.

26. Παῤῥησίᾳ, *freely*) Ps. xl. 10, "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving-kindness and Thy truth from the great congregation."—ἀληθῶς, *truly*) The people might have doubted, whether the rulers would affirm, that Jesus is the Christ; but withdrawing themselves from this doubt, the people begin to affirm concerning that [supposed] affirmation.—ἔγνωσαν, *have they known*) in mind, and by word of mouth. [The ἀληθῶς before ὁ Χριστός in the Rec. Text is omitted in BDLTabc Vulg.]

27. Ἀλλά, [howbeit], *but*) They believed in human authority, in rejecting Christ: they notwithstanding do not believe in human authority, in acknowledging Christ. Here may be observed the Jewish prejudices. The reasoning of the Jews was to this effect; the *Christ has an unknown parentage; Jesus has not an unknown parentage: therefore Jesus is not the Christ.* The Lord answers at ver. 28, "Ye both know Me, and ye know whence I am; and I am not come of Myself," etc.—τοῦτον οἴδαμεν, *we know this man*) ch. vi. 42, "Is not this Jesus, the son of Joseph, whose father and mother we know."—οὐδείς, *no man*) That really happened in the case of this, the true Messiah. Foll. v., "He that sent Me is true, whom *ye know not.*" Ch. ix. 29, "We know that God spake unto Moses, but as for this fellow, *we know not from whence He is.*" For not even now did they know His country. Ver. 42, "Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem?" when in fact Jesus was born at Bethlehem.[1] [*Some one may fancy, that it is an idle question, whether the circumstances of the birth of Christ be known or unknown; but a false opinion on a very slight point was in fact sufficient to prove the greatest obstacle to faith. One may observe the same result in the case of various unsound maxims, by which the world suffers itself to be held in bondage.*—V. g.]

28. Ἔκραξεν, *cried*) with great earnestness, for the salvation of men; also on account of the great number of His auditors. Christ cried by no means often; Matt. xii. 19, "He shall not strive, nor cry, neither shall any man hear His voice in the streets:" For which reason the cries, which He did utter, had a weighty cause in each instance. See presently after ver. 37, "In the last day—of

[1] And not in Galilee as they supposed.—E. and T.

the feast, Jesus stood and *cried*, If any man thirst, let him come to Me and drink;" xi. 43, "He cried with a loud voice, Lazarus, come forth;" xii. 44, "Jesus cried and said, "He that believeth on Me, believeth not on Me, but on Him that sent Me;" Heb. v. 7, "When He had offered up prayers and supplications, with *strong crying and tears*, unto Him that was able to save Him from death;" Matt. xxvii. 50, "Jesus, when He had cried again with a loud voice, yielded up the ghost."—κἀμέ, *both me*) There are persons, who suppose irony to be employed here: but you will never find an instance of our Lord having employed irony. The speech of the Jews had had two parts, *this man and the Christ:* in reply to which at ver. 27, the speech of our Lord has also two parts, the "*both Me*," "*and* [I am not come] *of Myself*." The former makes a concession, and leaves the question of knowledge concerning Jesus and His birth, regarded from an external point of view, in some measure where he found it; for His wont is never Himself to bring it forward; comp. 2 Cor. v. 16, "Though we have known *Christ after the flesh*, yet now henceforth know we Him no more;" but He denies that they have a just [correct] knowledge of Himself as sent by the Father; comp. ver. 33, etc., "I go unto Him that sent Me;" and ver. 36, "What manner of saying is this that He said, Ye shall seek Me and shall not find Me, and where I am, thither ye cannot come;" chap. viii. 14, "Ye cannot tell whence I come, and whither I go."—καὶ ἀπ' ἐμαυτοῦ) and yet I am not come *of Myself*, as ye suppose.—ἀληθινός, *true*) This *truth* is of more consequence than that *truly;* "Do the rulers know *truly* that this is the Christ?" —ὃν ὑμεῖς οὐκ οἴδατε, *whom ye know not*) We must understand after this the clause which follows, *that I am from Him, and that He has sent Me.* The very demand of the Jews concerning Christ, expressed at ver. 27, was realized in Jesus, "When Christ cometh, no man knoweth whence He is."

29. Παρ' αὐτοῦ εἰμί, *I am from Him*) This denotes eternal generation; from which follows as a consequence *His mission* [His being sent]. There are two points marked: the first is to be referred to [Ye know] *both me*, the second to the *whence* [I am]. *I am*, in this verse and in the preceding, is to be referred to the *is*, which occurs twice in ver. 27, "We know this man, whence He *is*, but when Christ cometh, no man knoweth whence He *is*."

30. Οὔπω, *not yet*) ch. viii. 20.

32. Οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς) See App. Crit. Ed. ii. on this passage. The 45th verse refers to this; where *the Latin translator*

himself has "ad pontifices et Pharisæos." [So BDLTX*c* Vulg. here, οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι. But *a* has the reading of the Rec. Text.] *The Pharisees* are placed first [Beng. reading as the Rec. Text] in ver. 32; for these were more bitter, and it was by means of them that the chief priests were instigated.

33. Ἔτι, *as yet*) He continues the discourse, which they had interrupted after ver. 29.

[1]34. Ζητήσετέ με, *ye shall seek Me*) Me, whom ye now see, and despise. These words are a kind of text, on which the discourses of this and the following chapter are built as a superstructure; ch. viii. 21, "I go My way, and ye shall seek Me, and shall die in your sins; whither I go, ye cannot come," etc. Such a text occurs also, ch. xvi. 16, "A little while, and ye shall not see Me, and again a little while and ye shall see me, because I go to the Father." —καὶ οὐχ εὑρήσετε, *and ye shall not find Me*) Afterwards He speaks more sternly, "*ye shall die in your sin*," ch. viii. 21.—ὅπου, *whither*) namely, to heaven: ch. iii. 13, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, which is in heaven." The Lord sometimes put forth a discourse of such a nature, as that a meaning of it, in some degree, was, for the time being, apparent to His hearers: the deeper meaning became so subsequently. Comp. with this passage ch. xiii. 33, "Yet a little while, I am with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you." Such a discourse also occurs, ch. xiii. 16, "The servant is not greater than his lord." Comp. ch. xv. 20.

34, 36. Εἶμι, *I go*) Very many read εἰμί, *I am*.[2] By all means I grant, the Saviour says, ὅπου εἰμὶ ἐγώ, in ch. xii. 26, xiv. 3, xvii. 24, in which passages there follows ἔσται, ἦτε, ὦσι. But here ὅπου εἶμι ἐγώ ought to be read, because here there follow ἐλθεῖν, and πορεύεσθαι, and the Lord, in repeating [to His disciples] this statement, addressed to the Jews, saith ὑπάγω, ch. viii. 21, xiii. 33. Also εἶμι is employed in prose, by the Septuag., Exod. xxxii. 26, ἴτω πρός με, Prov. vi. 6, ἴθι πρὸς τὸν μύρμηκα. Plato has ἴωμεν in the Phædrus, in the last part, and Chrysost. περὶ ἱερωσ., l. vi. c. 12, p. 348, ed. Stutg. Camerarius notes down instances from Thucydides and Xenophon, in his

[1] μικρὸν χρόνον, *a little time*) It proved to be truly so; for hardly the half of a year elapsed from this discourse to the time of His passion.—*Harm.*, p. 355.

[2] Engl. Vers. "Where I am." The Versions *acd* Memph. render it *go*: which ch. xiii. 33, ὅπου ὑπάγω, seems to favour. But Vulg. "ubi sum."—E. and T.

Comm. utr. Linguæ," p. 452. Add Herodian. It was necessary to make this remark, inasmuch as εἶμι is rejected, as a poetical form, by some. Nor indeed is this observation an unprofitable one. *Whither I go*, was the language of our Lord, when He was somewhat farther off from the time of His departure: *where I am*, was His language, on the very week of His passion, among His very last words. All the passages lately pointed out prove this distinction in the selection of His phraseology; nor is the passage, John xiii. 33, 36 [where, though it was His last passion week, *whither I go*, and not *where I am*, is used], opposed to this view; for at ver. 33 His former speech to the Jews is quoted; and at ver. 36 the reference is to the question of Peter, *Lord, whither goest thou?*

35. Ποῦ, *whither*) More unseasonably they afterwards say, *Whether will He kill Himself?* ch. viii. 22.—διασπορὰν) So the Septuag., Deut. xxviii. 25 [ἔσῃ διασπορὰ ἐν πάσαις βασιλείαις τῆς γης, thou shalt be a dispersion—a dispersed remnant—among all the kingdoms of the earth] xxx. 4.—τῶν Ἑλλήνων, *of the Greeks*) in other words, the Jews outside of Palestine. They think that they will drag Him forth to the light by means of letters, wherever throughout the world He may take His dwelling among Jews.

36. Οὗτος ὁ λόγος, *this saying*) They the more readily retain in memory His saying, as moulded in rhythm. Comp. ch. xvi. 17, The disciples, "What is this that He saith unto us, A little while, and ye shall not see Me, and again a little while, and ye shall see me; and because I go to the Father."

37. Ἐσχάτῃ, *in the last*) This was the seventh day: not the eighth, inasmuch as it was one which had its own proper feast. See *F. B. Dachs*, ad cod. *Succa*, p. 373; comp. p. 357, 405. This seventh day was an especially solemn one in the Feast of Tabernacles; Lev. xxiii. 34, 36, "On the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly; and ye shall do no servile work therein;" Num. xxix. 12, "On the fifteenth day of the seventh month," the Feast of Tabernacles began, etc.; Neh. viii. 18, "Day by day, from the first day unto the last day, he read in the book of the law of God; and they kept the feast seven days, and on the eighth day was a solemn assembly." 2 Chron. vii. 8, "Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt; and in the eighth day they made a solemn assembly," etc. Jesus also Himself made this day a *great* day; nor was there remaining before the

passion of the Lord another such day of so great solemnity, and celebrated by so large a crowd. He therefore availed Himself of the opportunity[1]).—*ἐάν τις διψᾷ, if any man thirst*[2]) An apposite expression, even [independently of other reasons] on account of that rite, when on that last day of the feast they were wont to draw water from the fountain of Siloah, and to pour it in libation upon the altar of the whole burnt-offering. *See Surenhus.* de Alleg., V. T., p. 354. [To thirst *is the first distinguishing mark of a soul panting for salvation, and a most sure characteristic of such a one.*—V. g.]—*ἐρχέσθω, let him come*) Rev. xxii. 17, "The Spirit and the bride say, Come.—And let him that is athirst come. And whosoever will, let him take the water of life freely."

[3]37, 38. Ἐάν τις διψᾷ, ἐρχέσθω πρός με, καὶ πίνετω· ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος) A new and plausible punctuation is proposed, *ἐάν τις διψᾷ, ἐρχέσθω πρός με· καὶ πινέτω ὁ πιστεύων εἰς ἐμέ· καθὼς εἶπεν, κ.τ.λ.* But the Χιασμός

[1] The antitypes to the Passover and Pentecost were realized in the sacrifice of Christ, and the outpouring of the Holy Spirit at Jerusalem before the entire abolition of types. Thus also in this passage it is permitted to us to observe an *antitype to the Feast of Tabernacles*, which the Saviour enlightened with such a splendour of His own glory, repeating at Jerusalem that remarkable promise, Zech. xiv. (ver. 18, 17, which points to Jerusalem; [the Lord will smite the heathen that come not up to worship at *the feast of tabernacles;* whoso will not come up of all the families of the earth *unto Jerusalem* to worship the King, the Lord of Hosts, even upon them shall be no rain]), and soothing the minds of believers by the very abundant fulfilment of it, then to be so immediately looked for.—*Harm.*, p. 354, etc.

[2] *There are not wanting persons who, in the present day, think that His speech in this passage refers to* the miraculous gifts *of those who received the apostolic doctrine.* (*See* D. Ernesti *Bibl. theol.* Noviss. T. i. p. 791.) *Nor truly can any one maintain with good reason that these gifts are not referred to: Comp.* ver. 39, etc., "The Holy Ghost was not yet given," etc. *Yet I should be sorry to think, that this universal and most solemn promise should be so* restricted, *as that you must think, that those gifts of the Holy Spirit are excluded, which* every soul *that is weary of vanity* thirsts for. *In fact the passage* Zech. xiv. 8, "It shall be in that day, that *living waters* shall go out from Jerusalem," *compared with* xiii. 1, "In that day there shall be *a fountain* opened to the house of David and to the inhabitants of Jerusalem, *for sin and for uncleanness*," *not obscurely teaches, that those gifts of the Spirit are at least at the same time implied, of which every one hath need, in order that he may be brought to* a real state of rest, and a better life.—E. B.

[3] *καὶ πίνετω, and let him drink*) The whole matter must be brought to this deduction. Many come to Jesus; but they are wanting to their own selves, so as to prevent their enjoying the most delightful fruition itself, which otherwise would follow upon their drawing nigh to Him.—V. g.

would be rather harsh, *let him that thirsteth come: let him that believeth drink.* In the present punctuation the sense remains unbroken, and flows spontaneously, thus: *If any man thirst, let him come to Me, and He shall drink; he that believeth on Me shall be fully satisfied out of My abundance.* Comp. ch. vi. 35, "I am the bread of life: he that cometh to Me shall never hunger; and He that believeth on Me shall never thirst." An imperative after an imperative has the force of a future, as presently at ver. 52, ἐρεύνησον καὶ ἴδε, *search and you shall see.* Nor is the construction of the succeeding words thereby injured. The Subject is, *He who believes on Me:* the Predicate is, *As the Scripture hath said, Rivers of living water shall flow out of his belly.* Only the copula, *is*, or rather *shall be*,[1] needs to be supplied, almost in the same way as at ch. vi. 39, xvii. 2, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him, *so it is*;" Luke xxi. 6, ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς, κ.τ.λ. [*i.e.* "These things" *are of such a kind* "that the days shall come," etc.] But in this passage the sentence is continued by means of the Quotation, and the Believer is compared to the Lord Himself of believers, concerning whom the promise treats.

38. Ὁ πιστεύων εἰς ἐμέ, *He that believeth on Me*) *To believe* is not parallel to the verb, *to thirst*, but to the verb, *to come;* ch. vi. 35. To this refer the *they that believe* of the following verse.—καθὼς εἶπεν ἡ γραφή, *as the Scripture hath said*) Scripture hath many things as to the promise of the Holy Spirit, under the figure of water: Isa. xii. 3, "Therefore with joy shall ye draw *water* out of the *wells of salvation*;" lv. i. 3, "Ho, every one that thirsteth, come ye to *the waters*—Incline your ear and *come unto* Me; hear, and *your soul shall live*;" Ezek. xlvii. 1, etc., "Behold waters issued out from under the threshold of the house eastward;" ver. 9, "Every thing that liveth, which moveth, whithersoever the *rivers* shall come, shall *live*;" Joel ii. 23, "Rejoice in the Lord your God; for He hath given you the former *rain* moderately, and He will cause to come down for you the rain, *the former rain, and the latter rain*;" which Jesus in this passage expresses in words adapted to the present occasion. But most especially pertinent to this passage is that one of Zech. xiv. 8, ἐξελεύσεται ὕδωρ ζῶν ἐξ Ἰερουσαλήμ, κ.τ.λ., "Living waters shall go out from Jerusalem:" for that very chapter of Zechariah had been read in public, as the Haphtara [portion selected for the

[1] "As the Scripture hath said," etc., *so it shall be.*—E. and T.

Lesson], on the first day of the Feast of Tabernacles, which Jesus, when He had come in the middle of the time of the feast, on the last day of it repeats *at Jerusalem*. He had not been present at the reading on the first day: He had not been taught letters, ver. 15, "How knoweth this man letters, having never learned?" therefore His quotation of the Lesson read ought to have had the more effect on His hearers.—κοιλίας, *belly*) בטן, the inmost recess, most capacious and most fruitful. The allusion is to the large jars in which, on the last day of that feast, water used to be borne from the fountain Siloah through the city to the sanctuary; for they had a large belly-like interior.—αὐτοῦ, *His*) Messiah's. This is the fountain out of whose abundant *flow believers receive*, ver. 39.—ὕδατος ζῶντος) ὕδωρ ζῶν, Zech. as quoted above.

39. Εἶπε, *He spake*) Jesus.—οὔπω γὰρ ἦν, *for not yet was*) *To be*, for *to be present:* Matt. ii. 18, "Rachel weeping for her children,—because they *are* not" [*i.e. are no more present with her*]; Gen. xlii. 36, "Joseph is not, and Simeon is not." Comp. by all means 2 Chron. xv. 3.[1] The γάρ is to be referred to ἔμελλον, and this to the future ῥεύσουσιν.

42. Οὐχί, *Hath not*) And yet indeed this very prophecy was realised in the person of Jesus. Why had they not turned their attention to it? especially as they were admonished of the fact, Matt. ii. 1, etc. Thirty-two years were not a time beyond memory, especially as there intervened in His twelfth year a new admonition, Luke ii. 42 [His sitting among the doctors in the temple, and astonishing them with His understanding and answers].—ἀπὸ Βηθλεέμ, *from Bethlehem*) This John takes for granted as known from the other evangelists respecting Jesus.

43. Σχίσμα, *a division*) So ch. ix. 16, "Some of the Pharisees said, This man is not of God, because He keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them;" x. 19. A division is generally of a manifold character; on one dogma, or on many dogmas; and of good men from bad men, or else of the bad from the good, or of the good from the good, or of the bad from the bad.

45. Ἐκεῖνοι, *they* the [former]) *the chief priests*, whom at ver. 47 the Pharisees interrupt.

[1] "Now for a long season Israel hath been without the true God," *i.e.* not that God was not with any one Israelite, but He was not *specially* and *manifestly present* with them. So as to the Holy Ghost here.—E. and T.

46. Ὡς, *as*) A characteristic of truth, convincing even ordinary unlearned men, rather than their masters. [*Not seldom the more untutored come to feel the effectual power of Christ's word more readily than the most sagacious.*—V. g.]

48. Μή τις, *whether has any*) This is their inference: Men ought not to believe in Him, in whom the rulers do not believe. Zealots of the present day, especially the Romanists, use a similar mode of reasoning and blustering.—ἐκ τῶν Φαρισαίων, *of the Pharisees*) *knowing the law*, they mean.[1]

49. Οὗτος, *this*) This word is employed to express contempt.—τὸν νόμον, *the law*) Often *the law* denotes among the Hebrews what we express by *the Bible;* 1 Cor. ix. 8, "Say I these things as a man? Saith not *the law* the same also?"—ἐπικατάρατοι, *accursed*) The blustering on the part of these wretched men was great: whence arises the Metonymy of antecedent and consequent [substituting *the former*, when they mean *the latter:* and *vice versâ*]: *i.e.* they are accursed; [therefore it results that] they believe in Him, [and so] they remain accursed.

50. Λέγει, *saith*) Often those who had been timid where there was no danger, in the very crisis of danger prove to be defenders of the truth. [Comp. ch. xix. 39 (after the crucifixion, when others stood aloof), "Then came Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight."]—εἷς ὤν, *who was one*) This clause is connected with *saith.*

51. Ὁ νόμος) *the law*, which ye suppose that ye alone know: ver. 49, "This people, that knoweth not the law, is accursed."—κρίνει, *judge*) that is, teach us to judge.—τὸν ἄνθρωπον, *a man*) any one whatever, and this man.—ἀκούσῃ, *it shall have heard*) Understand, *he who judges.* [*This rule*, that a man should be heard before he is judged, *has so strong evidence in its favour, that it is obvious even to a little child; notwithstanding men of the highest authority frequently offend against it. A considerable part of the injustice with which the world abounds, if these considerations were rightly weighed, would be banished out of it. And truly nowhere are such considerations less attended to, than in cases where the cause of Christ is at stake.* —V. g.]

52. Μή, *whether*) They feel sensible of the equity of his address to them; for which reason they make no reply to it: they only out

[1] As opposed to *this people, who knoweth not the law*, ver. 49.—E. and T.

of the conclusion itself create odium against Nicodemus, and they assail him, as though all the disciples of Jesus were Galileans, and as if He had none from any other quarter.—μὴ καὶ σὺ Γαλιλαῖος εἶ;) So the *Lat.* [Vulg.]: and that according to the mind of the Pharisees. The more modern Greek copies seem to have fastened on ἐκ τῆς Γαλιλαίας, instead of Γαλιλαῖος, from the words following immediately after. [Vulg. and *ac* have 'Galilæus.' But BDT confirm the Rec. Text, ἐκ τῆς Γαλιλαίας.]—καὶ ἴδε) *and see*, i.e. *you will see most easily*. They appeal to experience, which however was not universal. [The hackneyed formula *recurs to them afresh* (comp. ver. 27, "When Christ cometh, no man knoweth whence He is"); *which, however unimportant it might seem to be, when employed for sinister ends, was the occasion of causing them signal injury. Out of the amazing multitude of those who perish, you would hardly find any one who does not put a drag on the effectual working of saving truth in himself, owing to his being carried away by one or other* πρώτῳ ψεύδει (falsehood at the outset).—V. g.]

53. Καὶ ἀπῆλθον ἕκαστος εἰς τὸν οἶκον αὐτοῦ) Ant. Blackwall de Classicis Sacris, p. 497, ed. Woll., is of opinion, that these words ought to form the beginning of the chapter next following. If any change is to be made, you might end the 7th chapter with τῶν Ἐλαιῶν [ch. viii. 1], *of Olives*, in order that the conclusions *of the days* in the action, and *of the divisions* in the text, may coincide. A matter of trifling moment; but yet the ancient division is most conveniently retained, in order that the departure of Jesus to the mount of Olives may be connected closely with His entry into the temple on the following day.

CHAPTER VIII.

1–11. Ἰησοῦς δὲ—καὶ μηκέτι ἁμάρτανε) The wisdom and effectual power which Jesus evinced in the history of the adulteress are so great, that it is strange this remarkable portion of the Gospel history should be accounted by many in the present day as uncertain. It is also omitted in the Codex Ebnerianus, but only from verse 3; and at the end of the Gospel according to John it is so supplied, and attached to verse 2, that it is readily apparent, that the transcribers removed only from public reading this portion,

which they acknowledged as genuine. In the book, Joh. Lami de Eruditione Apostolorum, describing the Florentine Greek manuscript of the four Evangelists, he says, '*In the Gospel of John, Iambic verses were written in the end. There comes first an index of the* nineteen *chapters. The tenth chapter had been omitted, and, out of the regular order, in the front, there was recounted* περὶ μοιχαλίδος, concerning the Adulteress, *whose history is extant in the Gospel itself. The writing is of the twelfth century.*'—P. 230.[1]—ἐπορεύθη, *went*) as one who had no *home.* Comp. ch. vii. 53, "Every man went unto his own house."—εἰς τὸ ὄρος τῶν Ἐλαίων, *to the mount of Olives*) to that mountain, in which they were afterwards about to take Him; ch. xviii. 2, "Judas also, which betrayed Him, knew the place; for Jesus oft-times resorted thither with His disciples;" whereas they had only made the attempt, but in vain, at ch. vii. 30.

2. Παρεγένετο, *was coming*) as being expected.—ἐδίδασκεν, *He was teaching*) On this account His interrupters were the more intrusive: ver. 3.

3. Κατειλημμένην) תפשׂ, Septuag. καταλαμβάνειν· but at Num. v. 13, and more frequently, συλλαμβάνειν.

4. Διδάσκαλε, *teacher* [Master]) The reason [is implied in the title by which they address Him], why they require Him to give His decision.—ἐπαυτοφώρῳ, *in the very act*) Such scandalous acts are frequently perpetrated about the time of *feasts.* Comp. ch. vii. 37. What follows also confirms the truth of this history, as at ver. 12, the mention of *the darkness*, "He that followeth Me, shall not walk *in darkness*," when this verse is compared with it, inasmuch as treating of adultery, a work of darkness; and at ver. 15, concerning *judgment*, "Ye *judge* after the flesh, *I judge no man*," comparing with it ver. 11, "*Neither do I condemn* thee."

5. Λιθάζειν, *to stone*) [D and the best versions read λιθάζειν, instead of λιθοβολεῖσθαι]. Either this woman was betrothed, or else the expression of the Scribes and Pharisees is abbreviated, with this sense: *Moses ordered* that adulteresses *should be visited with capital punishment;* Deut. xxii. 22, etc., "If a man be found lying with a woman married, then they shall both die;—If a damsel—be betrothed, and a man lie with her, then—ye shall stone them with stones," etc.; and our ancestors [elders] have defined that punishment to be

[1] The passage is omitted by ABCT MSS. of the oldest class, LXΔ; by the *Old* Latin Cod. Vercellensis, the Peshito Syriac, the Memphitic, and Thebaic; by Origen and Chrysostom. D is the oldest MS. that has it; also the *Old* Latin Cod. Veronensis; the Vulgate; the Æthiopic.—E. and T.

stoning. See Grot. on this passage.—οὖν, *therefore*) This particle exhibits their question as more framed to entrap Him, than if they had openly said, *but.*

6. *To accuse*) of having violated the law. They were aware of the leniency of Jesus towards the guilty, as being one who had not come into the world for the sake of executing judgment.—δέ, *but*) Men at leisure, when immersed in thought, are wont at times to employ various gestures, which also resemble those of persons writing; and omit these gestures, when anything serious occurs. Very different is the gesture which the Saviour uses here, upon the case having been now submitted to Him by the Scribes and Pharisees; and this He does more than once.—κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, *stooping downwards, He began writing with His finger on the earth*) Once only God wrote in the Old Testament, namely, the Decalogue; once too, in the New Testament, Christ wrote: moreover He wrote with His finger; for He who was Wisdom itself did not use a pen [stilus]: also He wrote on the earth, not in the air, not in a tablet; He wrote, in other words, drew, either the forms of letters composing words, perhaps the very words which are mentioned at ver. 7, "He that is without sin among you, let him first cast a stone at her;" or else lines and strokes, not having a distinct signification; the characters in either case, when His finger rested, either remaining or disappearing. Comp. Dan. v. 5, [At Belshazzar's feast] "came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace." Writing is wont to be used with a view to future remembrance. Therefore this action seems evidently to require to be interpreted from the words that follow, that the Lord may signify this: Moses wrote the law: I also can write; nay, the law of Moses was My writing. Ye, Scribes, write judgments against others; I also can write against you, ver. 26, "I have many things to say and to *judge of you.*" Your sins have been written in your heart; and your names in the earth: Jer. xvii. 1, 13, "The sin of Judah is *written with a pen of iron, and with the point of a diamond;* it is graven upon *the table of their heart;*—they that depart from Me, shall be *written in the earth,* because they have forsaken the Lord." (What suppose that He wrote *the names* of the accusers?) This writing of Mine ye do not now understand; but *hereafter* it will be made evident to the whole world what I have written, when the books shall be opened, and your foul acts shall all be disclosed. Therefore Jesus, first, by means of this silent

action fixed the wandering, hasty, and careless thoughts of His adversaries, and awakened their conscience; second, He intimated, that He at that time had not come to deliver forensic judgments; and that He preferred to do that, which would seem to the unseasonable accusers an idle act, to devoting His attention to a case of that kind (it is to this that the ancient Gloss refers, "He wrote on the earth, μὴ προσποιούμενος, signifying that this business does not belong to Him;" instead of which more modern copies have καὶ προσποιούμενος); that the time when He Himself shall act as Judge, as well with respect to this case, and to these the actors in it, as also with respect to all men, the unjust and just, and that, concerning all things, is not now, but shall be hereafter; that in the meantime all things are recorded in the books; that hereafter the earth will not cover the foul deeds of hypocrites. Isa. xxvi. 21, "Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the *earth* also shall disclose her blood, and shall *no more cover* her slain;" Job xvi. 18, "O earth, cover not thou my blood." For *writing* is wont to be employed for the sake of remembrance against the time to come: Exod. xvii. 14, "*Write* this *for a memorial* in a book;" Ps. cii. 18, "This shall be *written for the generation to come.*" Evidently this action of Jesus Christ has a certain degree of likeness to that ceremony, which was wont to be employed in the case of an adulterous woman: Num. v. 13, 17, 23, etc. [the trial of jealousy by holy water with dust in it from the floor of the sanctuary]: "And the priest shall *write* these curses in a book, and shall blot them out with bitter water:" but there is also a dissimilarity; for the law refers to the case of a woman suspected, but this passage, to that of a woman caught in the act; and in the law, the woman drinks the letters written by the priest in a book, and washed out with water, together with the [bitter] water and dust from the ground; but the letters which Jesus wrote on the earth itself, the woman was not able to drink with water, much less without water. Hence it may readily be seen, that, in this action of Jesus, as far as concerns the accused, there is something as it were broken off and left in suspense, in order that He may appear to intimate, that He is indeed the Judge, but that His judgment shall be accomplished not now (for which reason He dismisses the accusers only wounded [not destroyed] for the present), but hereafter; and that then also this adulterous woman shall have her share either of punishment or of complete acquittal.

7. Ὡς δὲ ἐπέμενον, *but when they were persevering*) For δέ there is in most of the *Latin* copies ‘ *ergo*’ [not in the best copies of the Vulg., the Cod. Amiatinus, etc., “ cum autem perseverarent”]. This is according to the custom of John; who, however, in this paragraph more often employs δέ, which occurs frequently in this gospel even elsewhere: for instance, in ch. ix.—ὁ ἀναμάρτητος, *he who is without sin*) ἀναμάρτητος, if respect be had to the termination, is, either one who cannot sin, or one who hath not sinned. Septuag. Deut. xxix. 19: μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον. Comp. 2 Macc. viii. 4 [τῶν ἀναμαρτήτων νηπίων], xii. 42 [συντηρεῖν ἑαυτοὺς ἀναμαρτήτους]. The witnesses were wont to be *the first* in the act of stoning. [*Hence* the expression is τὸν λίθον, *with the article*.—V.g.] These witnesses had all contracted guilt, worthy of capital punishment, either in that very act [such as they accused the woman of], or in similar deeds of shame.

9. Ἀπὸ τῶν πρεσβυτέρων, *beginning with the elders*) These had been most conscience-struck. Great was the force of Jesus’ words, [*throwing open the inmost recesses of men*.—V. g.]—μόνος, *alone*) not one of those, who had proposed the case, remaining. Others, who also were of the Pharisees, remained, as appears from comparing ver. 3, 13.

10. Καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός) The preposition πλήν, which is employed by John in no passage of all his writings, betrays the fact of these words being a gloss unknown to the ancients: he has everywhere expressed the force of that preposition by some other word.[1]—ἐκεῖνοι, *those*) They had now fled far away.

11. Πορεύου, *go*) He does not add, *in peace;* nor does He say, *Thy sins are forgiven thee;* but, *hereafter sin no more:* ch. v. 14, [Jesus to the impotent man] “ Sin no more, lest a worse thing come unto thee.”

12. Πάλιν, *again*) as at ch. vii. Jesus is wont to take the beginnings of His discourses from the doctrine of salvation: then, when men contradict, He adds a proof.—τὸ φῶς, *the Light*) An expression suitable to the time of His speaking, *the morning*, and opposed to the works of darkness, such as is *adultery*.—τοῦ κόσμου, *of the world*) the whole world.—ὁ ἀκολουθῶν, *he who follows*) By this very expression He shows, that adultery is by no means sanctioned by

[1] *Therefore Beng. here clearly approves of the omission of this clause* (*which* the larger Ed. *had less sanctioned*), *along with* 2 Ed., *and also* the Vers. Germ.—E. B. [D Vulg. and several Versions, and Ambrose and Augustine, all omit the words.—E. and T.]

Him, although He did not pronounce condemnation on the adulteress.

13. Εἶπον, *said*) with undisguised importunity.—περὶ σεαυτοῦ, *concerning Thyself*) They bring up against the Lord His own words, comp. ch. v. 31, "If I bear witness of Myself, My witness is not true," but in a perverted sense.—ἀληθής, *true*) An abbreviated mode of expression. A man can speak the truth concerning himself; but that is not wont to be deemed as a sufficient testimony. But the Jews, in order that they may the more vehemently contradict Him, pretend that the testimony of Jesus is not even true.

14. Κἄν, *even though*) He does not speak conditionally, but affirms, that He bears witness of Himself, ver. 18, "I am one that bear witness of Myself." After that He has taught them many things, He demands of His hearers, what He had not before so demanded.[1]—οἶδα, *I know*) It is from sure and confirmed knowledge that true testimony proceeds.—πόθεν, ποῦ, *whence, and whither*) The doctrine concerning Christ can be reduced to these two heads. The former head is treated of at ver. 16, etc., "If I judge, My judgment is true; for I am not alone, but I and the Father that sent Me;—the testimony of two—is true;" the latter head is treated of at ver. 21, etc., "I go My way, and ye shall seek Me," etc.—ὑμεῖς, *ye*) It is with you the fault rests, that you do not attain to perceiving the truth of My testimony. What you need is, that I should tell you, what no one of mortals can tell you.—ἔρχομαι, *I come*) To be distinguished from the preceding ἦλθον, *I came*. By the expression, *I came*, Jesus signifies, that He always knew; by the expression, *I come*, He signifies, that the Jews not even now know.

15. Κατὰ τὴν σάρκα, *according to the flesh*) and so, *according to the appearance*, ch. vii. 24, "Judge not according to appearance, but judge righteous judgment." [In antithesis to "from above," ver. 23, "Ye are from beneath, I am *from above*."—V. g.]—οὐ κρίνω, *I do not judge*) Comp. ver. 11, "Neither do I condemn thee."

16. Ἡ κρίσις ἡ ἐμή, *My judgment*) The same principle holds good of judgment as of testimony: ver. 14, 17, "Though I bear record of Myself, yet My record is true;—the testimony of two—is true;" ch. v. 30, etc., "As I hear I judge; and My judgment is just, because I seek not Mine own will, but the will of the Father.—There

[1] Viz., that they should believe Him, though bearing witness of Himself.—E. and T.

is another that beareth witness of Me," etc. *The testimony* is in reference to God and the Son of God; *the judgment* is in reference to men.—ἀληθής, *true*) not according to the flesh, ver. 15.—μόνος οὐκ εἰμί, *I am not alone*) even in judging. Comp. ch. v. 19, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." —ὁ πέμψας με, *He who hath sent Me*) By this very expression He intimates whence He came.

17. Καί) *also.*—ἐν τῷ νόμῳ τῷ ὑμετέρῳ) *in your law*, to which ye refer, ver. 5, "Now Moses *in the law* commanded us, that," etc.—δύο ἀνθρώπων, *of two men*) how much more that of God and of the Son of God? Since these witnesses are said to be *two*, the argument [proof] is one of the same nature. See as regards these two, Zech. vi. 13, at the end, "*He* shall build the temple *of the Lord;* and He shall bear His glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be *between them both.*"—ἀληθής, *true*) irrefragable.

[1]19. Ποῦ, *where*) They ask, *where*, in order that they may know whence Jesus has come, having been *sent* by the Father.—οὔτε ἐμέ, *neither Me*) Jesus does not at once answer directly to the Jews' interrogatory, *where is Thy Father?* but follows up the line of discourse He began, and at the same time, however, prepares the way for making a reply. For He shows the perversity of their interrogation, and teaches them, that they must first know the Son, whom they see and hear in the flesh, if they wish to know the Father. For when the Son is known, the Father is known: comp. ver. 16, "I am not alone, but I and the Father that sent Me;" ver. 18, "I am one that bear witness, and the Father that sent Me beareth witness of Me," wherein the Son is named before the Father. Add Matt. xi. 27, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him;" and below, ch. xiv. 9, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not, that I am in the Father, and the Father in Me?" He shows plainly where the Father is, at ver. 23, "I am *from above.*" And also in this passage, when asked as to the Father, He answers as to Himself; presently after, in turn, when asked Himself, He answers

[1] Ver. 18, καί, *and*) Here *the two* that bear witness are mentioned expressly: there is to be added the testimony of a third, the Holy Spirit.—V. g.

as to the Father; ver. 25, 27, "They said, Who art *Thou?* Jesus saith—Even the same that I said unto you from the beginning;—they understood not that He spake to them *of the Father;*" because Himself and the Father are one.—καί, *also*) Comp. ch. xiv. [ver. 7] "If ye had known Me, ye should have known My Father also; and from henceforth ye both know Him and have seen Him." —ἤδειτε ἄν, *ye should have known*) So that there should be no need for you to inquire, where He is. This passage contains a most clear testimony concerning the unity of the Father and of the Son: wherefore at ver. 20 [27 ?] it is described as something wonderful, that they did not understand Jesus.

20. Ἐν τῷ γαζοφυλακίῳ, *in the treasury*) in that place, where any one might easily have been taken; where there was a very great crowd of men.—διδάσκων, *teaching*) The Didacticks of Jesus may be here considered, especially from the means of judging furnished by John. Christ, the Teacher, *one, true,* and *good. One,* Matt. xxiii. [8, One is your διδάσκαλος; ver. 10, One is your καθηγητής, even Christ], of the highest dignity, ver. 8; power, ver 9, "One is your Father, which is in heaven;" and authority, ver. 10. He is *the true* teacher, John vii.; for He was sent by God, and teaches the truth [ver. 18, He that seeketh His glory that sent Him, the same is *true,* and no unrighteousness is in Him.] *Good;* apt to teach, 2 Tim. ii. [ver. 24]. Three kinds of teachers are distinguished in Matt. xxiii: *Prophets, Wise men, Scribes.* He did not Himself bear the title of a Scribe, but He left it to His disciples, Matt. xiii. 52, "Every *scribe,* which is instructed unto the kingdom of heaven." He had no need of learning, John vii. 15. Only once He read, Luke iv. 17 [viz. the book of Isaiah, in the synagogue of Nazareth]. *He found the place* [where it was written, The Spirit of the Lord is upon Me, etc.] Only once He wrote, John viii. 6. Thus then He did not write books in His own name, as the apostles did, nor did He use the apparatus of books; yet He dictated some epistles, Rev. i. [ver. 11, What thou seest write in a book, and send it unto the Seven Churches—in Asia]. There remain the two titles, *Wisdom* and *Prophet,* applied to Him by implication, Matt. xii. 41, 42, "Behold, a *greater than Jonas* is here:—Behold, a *greater than Solomon* is here." The name, *Prophet,* is otherwise greater than that of *Wisdom.* In the case of Christ, the name, *Wisdom,* is in some measure more sublime than *Prophet.* He prayed, ever following the Father's commands. He sweetly drew disciples to Himself: 1) as recorded in John i. 38, etc.; comp. ch. viii. 30; 2)

in Luke, etc. He taught them in order, first, concerning His own person, concerning Himself as the Christ, 1) in the presence of the people; 2) in the presence of His adversaries; 3) by themselves apart: moreover also concerning His passion and resurrection; He taught them first in plain language, afterwards by parables, Matt. xiii.; first at a marriage feast, afterwards on other occasions. He taught *the people* in one way, *the Pharisees* in another way, *the disciples of John* in another, *His own disciples* in another. He taught concerning the fasting of the disciples of John, concerning the baptism of John, Matt. xxi., concerning the tribute-money, etc. He taught by His works, rather than by His words, Matt. xi. 1, etc. [To the disciples of John, inquiring, "Art Thou He that should come?" He replied, Go and show John again those things which ye do hear and see. The blind receive their sight, etc.] He taught also by gesture and look, Luke xx. 17, "He *beheld* them, and said," etc. [ἐμβλέψας]. He avoided celebrity and a crowd, Matt. xii. [16–21]. He taught by asking questions Himself: He taught also those who asked Him questions. He also observed a distinction in the disciples among one another. He taught in one way before the resurrection, and in another way after the resurrection. His prediction of His passion was, 1) enigmatical; 2) subsequently plain and open. His valedictory address followed, in fine, His departure itself, 1) at His passion; 2) at His ascension. He did not give over, until He was able to say, *Now ye believe*, John xvi. 31. He confirmed His doctrine out of the Scriptures and by miracles. He desired the disciples to learn by experimental proof, John xvi. 22, 23, at the beginning, "In that day ye shall ask Me nothing" [ἐρωτήσετε]. He wisely took His opportunities, John iv. [The woman of Samaria at the well]. In a short interview on each occasion, He taught Nathanaël, and the Samaritan woman, what the disciples had taken several years to learn. Before the more elevated class of hearers He set elevated truths: John iii. [Nicodemus]. He gradually opened out His subject: John xvi. 4, 12, "I have yet many things to say unto you; but ye cannot bear them now;" xi. 13. He did not state all things altogether plainly; but wrapt them up in appropriate enigmatical forms. Many err by indiscriminate perspicuity. Our style of writing should not pass beyond the accustomed order of doctrinal teaching: if in any instance it shall be different, it will not glide off to philosophical aphorisms, but will betake itself to Holy Scripture. Moreover Christ did not remain in one place, nor always with the same persons. See John iv. 44,

"He left His own country for Galilee, testifying that *a prophet is not in honour in his own country*." He had the powers of a good teacher, and exhibited them sweetly and gently; Matt. xi.; Luke iv. He sent forth twelve disciples, afterwards seventy. He gradually taught them to pray; Luke xi. 1; John xvi. 24, etc., "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full."—οὐδεὶς ἐπίασεν, *no one laid hands on Him*) although they attempted it.

21. Πάλιν, *again*) For He had said so at ch. vii. 33, etc., "Ye shall seek Me, and not find Me; and where I am, thither ye cannot come," when they had plotted against Him, as at this place.—ἁμαρτίᾳ, *sin*) The Singular: the whole of perdition is one, arising from unbelief, through which all sins flourish, ver. 24, "If ye *believe not* that I am He, ye shall die in your *sins*" [Plural]. In this place, the emphasis is on the word, *sin*, which in this verse comes first; afterwards [at ver. 24] on the verb *ye shall die*, which there comes first.—ἀποθανεῖσθε, *ye shall die*) by death of every kind [spiritual and eternal, of body and soul].—ὑπάγω, *I go*) ver. 22, ch. xiii. 33, 36, [to Simon Peter] "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards;" xiv. 4, "Whither I go ye know, and the way ye know."

22. Μήτι ἀποκτενεῖ ἑαυτόν, *whether will He kill Himself?*) A most wicked thought: nay, rather, the Jews were about to kill Him. What they mean to say is, that they can find Him anywhere.

23. Ὑμεῖς, *ye*) Again Jesus passes by their interrogatory; and proves what He said, ver. 21, "Ye shall die in your sins; whither I go ye cannot come;" comp. ch. iii. 13, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven."—ἐκ τῶν κάτω, *from those things which are below*) from the earth.—ἐγώ, *I*) He shows whence He is, and hath come, and whither He is about to go; from the world to the Father.—τούτου, *of this*) By this being added, it is shown that there is also another world: ch. ix. 39, "For judgment I am come into *this* world."

24.[1] Ἀποθανεῖσθε, *ye shall die*) The Jews had neglected the weightier words of ver. 21, "Ye shall seek Me, and shall die in your sins:" all the rest they had taken up at ver. 22 [viz. that part

[1] ἐὰν γὰρ μὴ πιστεύσητε, for unless ye shall believe) They who believe attach themselves to Christ, and through Him alone they attain to that, to which they could not attain otherwise.—V. g.

of His words, "Whither I go, ye cannot come"]: therefore now those weightier and more severe words are repeated.

25, etc. Σὺ τὶς εἶ; *who art Thou?*) They are referring to that expression of His, ἐγώ εἰμι, I am He [ver. 24]. They ask the question, but in such a perverse frame of mind, that they have no real intention to believe on Him, when He tells them.—εἶπεν, *He said*) It is not said, *He replied.* The Lord addresses Himself less directly to meet the Jews' interrogatory; but He addresses Himself to the fact itself plainly, and in such a way as to make a further progress in His own discourse. A similar question and reply occur at ch. x. 24, etc., "If Thou be the Christ, tell us *plainly.* Jesus answered—I told you, and ye believed not; the works that I do in My Father's name, they bear witness of Me."—τὴν ἀρχὴν, ὅτι καὶ λαλῶ ὑμῖν, πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστι, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον) All these words form one complete paragraph, of which both the Protasis and the Apodosis are each double-membered, so as that they most aptly correspond with one another, in this way:

In the beginning, since I also speak to you, [inasmuch as I am even speaking to, or, *for* you],
I have many things to speak and to judge concerning you:
But He, who sent Me, is true;
and what things I have heard from Him, these I speak to the world.

Every word in this passage both ought and can be taken in its own proper signification. I. Τὴν ἀρχήν is not here equivalent in meaning to ὅλως, *altogether*, but in the strict sense, *in the beginning.* I have shown it to be so at Chrysost. de Sacerdot., p. 425, etc.: also at 1 Cor. v. 1. Also the Herodotea Raphelii, p. 293, etc., deserve to be well weighed. *Nonnus, when he might have retained* τὴν ἀρχήν (saith Joach. Camerarius), *as the numbers of his verse were no obstacle, yet has changed the words into* Ἐξ ἀρχῆς ὅττι περ ὑμμῖν Ἐξ ἀρχῆς ὀάριζον. II. Ὅτι is *because, since, inasmuch as;* so ver. 45, *but because,* ὅτι, *I speak the truth, ye do not believe Me.* Let the force of the same particle be weighed at ver. 22, 43, ii. 18, "What sign showest Thou, *seeing that* Thou doest these things?" xi. 47, "What do we? *for*—inasmuch as—this Man doeth many miracles;" ver. 56, "What think ye, *that* He will not come to the feast?" etc. III. Καί about the beginning, and not the very beginning of a clause, has the force of *even, also;* and in this passage it intensifies the force of the present

tense and indicative mood in the verb λαλῶ; Comp. with it καί, *even*, 1 Cor. xv. 29, "What shall they do, that are baptized for the dead, if the dead rise not at all? Why are they *then* [Engl. Vers. καί; rather, *even*] baptized for the dead?" Phil. iii. 8, "Yea doubtless, and I [Engl. Vers. καί; rather, *I even*] count all things loss for the excellency of the knowledge of Christ." IV. Λαλῶ, *I am speaking*, not merely *I have to speak*, not merely *I have spoken*, but even yet *I am speaking* [I speak]. V. Ὑμῖν, *to you* [for you], is the dative of the advantage, *i.e. I speak concerning Myself, who I am, in order that ye may believe and be saved.* Hardly any point has caused more difficulty to expositors than *the stopping* after this ὑμῖν. The Codices MSS. quoted in the Apparatus Crit. p. 589, defend *the comma;* and so also, in addition to *Chrysostom*, *Nonnus*, and *Scaliger*, who are mentioned in the same place, *Knatchbull*, *Raphelius*, also *James Faber*, *Corn. Jansenius*, and *Franc. Lucas.* [Engl. Vers. "Even the same that I said unto you from the beginning. I have many things to say," etc. Vulg. "Principium quia (or, as other copies, qui) et loquor vobis;" *a c*, 'quod;' *d*, 'quoniam;' Ὅ,τι in Rec. Text. So Lachmann, reading the sentence with an interrogation, making ὅ,τι = διὰ τι, resembling the εἰ interrogative. So Mark ix. 11, "They asked, saying, Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν. Alford translates ἀρχήν, etc., *I am essentially that same which I* SPEAK *unto you.* Appropriate to Him, as the λόγος *revealed.* Just as to Moses *I am that I am* was appropriate of One as yet *unrevealed.*] VI. Πολλὰ περὶ ὑμῶν, *much* [multa] *concerning you*, on account of your *much* [multam] incredulity. This was the chief point of Jesus Christ's complaint concerning the Jews everywhere, and especially here, where He begins to make mention as to His departure. VII. Ἔχω λαλεῖν καὶ κρίνειν, *I have to speak and to judge.* To this appertains the τὴν ἀρχήν, and it has thus somewhat more force than πρῶτον. *Now for the first time* there was given by the Jews to the Lord by far the greatest reason for His speaking and judging concerning themselves, after that they had heard so many testimonies, and yet had not believed. Similarly νῦν, *now*, is employed, Luke xi. 39, in an argument, for which a great handle had been given, "*Now* do ye Pharisees make clean the outside of the cup," etc. Comp. the ἤρξατο, began, Matt. xi. 20, "Then *began* He to upbraid the cities," etc. Here the Protasis ceases, in the whole of which the same thing is said, as at ch. vi. 36, I said to you that ye both [*also*, Engl. Vers.] have seen Me, and do not believe; and at ch. x. 25, etc., where to the same question the same reply is re-

peated, only in other words. VIII. There follows the Apodosis, beginning with ἀλλ', in which He plainly enough intimates, *who He is.* IX. Ὁ πέμψας με ἀληθής ἐστιν *i.e. although you to such a degree refuse to believe, that your incredulity furnishes the strongest reason why I might have judged you: yet He, who hath sent Me into the world, is true. Your unbelief does not set aside His own faithfulness.* X. Κἀγὼ, ἃ ἤκουσα παʼ αὐτοῦ, ταῦτα λέγω *i.e. These things* I speak, which He that is true hath committed to Me, for the purpose of saving you, not for the purpose of judging you; the sum and substance of which is, that I have been sent by Him: I speak these things, and these alone, not other things, which would appertain to the judging of you; ch. iii. 17, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved;" ch. v. 45, "Do not think that I will accuse you to the Father;" ch. xii. 47, "If any man hear My words and believe not, I judge him not; for I came not to judge the world, but to save the world." XI. Εἰς τὸν κόσμον. An abbreviated form of expression, *i.e. These things, which were before unknown to the world, I have brought into the world, and I speak in the world, in order that they may be distributed by My witnesses throughout the whole world, now a stranger to* [alien from] *the faith, but, whether you will believe or not, hereafter about to believe. I do not pay any regard to your obstinacy.* Out of the four members of this portion, as marked out at the beginning of this note, the first and fourth, the second and third, cohere together in a most suitable χιασμός. In the Protasis, both the first clause, *I even speak to you*, and the second, *I have many things to speak and to judge concerning you*, and the connection of both, ought to be regarded. For the words in antithesis are, *I even speak*, and the expression, *to you:* corresponding respectively to, *I have to speak and to judge*, and the expression, *concerning you.* The Apodosis is easy to perceive, when regarded by itself; but how it stands in relation to the Protasis, they who look less to the sense than to the words, are not likely forthwith to perceive. These will observe, that *the unbelief* of the Jews is marked in the Protasis; *but*, that the unshaken perseverance of Jesus in setting forth *the truth* unto salvation is *rather* made manifest in the Apodosis, and at the same time the truth itself concerning Jesus, *who He is*, is summarily brought in by implication. Comp. by all means the whole of ver. 28, "When ye have lifted up the Son of man, then shall ye know that *I am He*, and that I do nothing of Myself: but as My Father hath taught Me, *I speak these things.*" *I might justly make the beginning*

of My speech, saith He, *now even more than heretofore, by a judgment pronounced on your unbelief, before that I bring forth the other subjects: but I perseveringly speak not so much severe things of you, as saving things of Myself* [tidings of salvation to you in Myself]. Very many take separately these words, τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν: and indeed H. B. Starkius has thus explained the words, *In the beginning*, to wit, I said, *what even still I say to you:* which had been previously the explanation of Nic. Hemmingius, from whom John Brentius in his Homilies does not much differ. Others generally in this way: ὃν τινα εἶναί με τὴν ἀρχὴν ἔλεγον, εἰμί, *i.e. I am He, whom in the beginning I said to you I was;* an interpretation which, however easy a sense it introduces, yet will be found to make many departures from the words of the text, if you compare them together.

27. Οὐκ ἔγνωσαν, *they understood not*) By means of this epicrisis [explanatory addition] John intimates his astonishment at the unbelief and blindness of the Jews; as at ch. xii. 37, "But though He had done so many miracles before them, yet they believed not on Him."—τὸν πατέρα, *the Father*) the Father *had sent* Him, ver. 26; and had they known the Father, they would have known *who* Jesus was, ver. 25.

28. Ὑψώσητε, *ye shall lift up*) on the cross.—τότε) *then*, not before: 1 Cor. ii. 8, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."—γνώσεσθε) *ye shall know* from the fact, what now ye believe not on the credit of My word; ver. 24, "I said, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." We read the event recorded, Matt. xxvii. 54, "When the centurion, and they that were with him, saw the earthquake, and those things that were done, they feared greatly and said, Truly this was the Son of God;" Luke xxiii. 47, etc., "All the people that came together to that sight, beholding the things which were done, smote their breasts;" Acts ii. 41, "Three thousand souls—added" [to the church on Pentecost]; xxi. 20, "Thou seest how many thousands of Jews there are, which believe."—καὶ, *and*) The connection of the words is this; *I am* (that which at some time to come ye shall know) *and I do nothing of Myself*, etc. From this to the end of ver. 29 there are four sentences: The first begins with, *and I of Myself;* the second with, *and He who;* the third with, *hath not left me;* the fourth with, *because* [for]. Of these the second and third are parallel; and also the first and fourth.—ποιῶ,

I do) Understand, *and I speak.*—καθὼς—ταῦτα, *as—these things*) A similar mode of expression occurs, Num. xxxii. 31, ὅσα—οὕτω, *whatsoever things* [the Lord hath said]—*so* [will we do].—See Comen. in Didact.—λαλῶ) *these things*, which I speak, *I speak.* Understand, *and I do.* The one is to be supplied from the other.

29. Καὶ, *and*) and so.—οὐκ ἀφῆκε με, *hath not left me*) The Preterite signifies that He is never at any time abandoned. The πάντοτε, *always*, corresponds to this.[1]—ὅτι, *because*) Comp. ch. xv. 10, "If ye keep My commandments, ye shall abide in My love, even as *I have kept My Father's commandments, and abide* in His love."—τὰ ἀρεστὰ αὐτῷ, *the things, which are pleasing to Him*) The same argument, by which the Jews were led to believe in Jesus Christ, serves also to prove the whole authority of Holy Scripture, and of the Christian religion. At all times, in all places, in every way, He requires of all, and teaches all, all those things, which are pleasing to God, and worthy of God.—πάντοτε, *at all times*) The Lord spake these things with the utmost sweetness).[2]

31. Ὑμεῖς, *ye*) who have begun to believe, although the rest believe not.—μείνητε, *ye will continue*) Acts xiii. 43, "Many proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God."—ἀληθῶς, *indeed*) It is not enough to have begun. So ὄντως, *in deed;* ver. 36, "Ye shall be free *indeed.*"—ἐστέ) ye are so already: only see that you continue so.

32. Τὴν ἀλήθειαν) *the truth*, concerning Me, as sent by the Father; concerning yourselves, as being My disciples indeed.—ἡ ἀλήθεια) *The truth*, being known, concerning Me; and I Myself. For the Son makes free, ver. 36. Comp. ch. i. 12, "To them *gave He* power to become the Sons of God, even to them that believe on His name;" and He is the truth, ch. xiv. 6, "I am the Way, *the Truth*," etc.—ἐλευθερώσει, *shall make free*) We ought not to wonder, that Jesus suddenly threw in the mention of this, which the Jews were sure to contradict. For always, in accordance with His own infinite wisdom, He spake especially that which would assail the prejudices of men, and be most beneficial to men; although men would take from thence occasions of disputing with Him. *The Freedom* is the exemption of the sons of God from all adverse control [*namely, from*

[1] In the next clause, *i.e.* I *always* please Him, therefore *at no time* does He leave me.—E. and T.

[2] Ver. 30, ἐπίστευσαν, *believed*) This was as it were the delicate bud of faith. But a severe conflict followed between good and evil, ver. 44.—V. g.

sin, and its slavery; ver. 34, "Whosoever committeth sin, is the servant of sin:" *and from death;* ver. 51, "If a man keep My saying, he shall never see death."—V. g.]

33. Ἀβραάμ, *of Abraham*) They appeal to Him afresh at ver. 52, "Abraham is dead and the prophets; and Thou sayest," etc.—οὐδενὶ δεδουλεύκαμεν, *we were in bondage to no man*) They speak of their own age and generation; for their forefathers had been in bondage to the kings of Egypt, and of Babylon.—ἐλευθεροί, *free*) They lay hold of this one expression: they make no objection as to *the truth* making free. So also at ver. 22, they mutilated the preceding words of Jesus [taking no notice of the rest of His words, "Ye shall seek Me, and shall die in your sins;" they fastened only on, "Whither I go, ye cannot come." It was a mixed crowd. Some of them were of a mind inclined towards Jesus; others were of an inimical feeling. Some of them, moved by His preceding words concerning faith, had begun to aspire after faith, but at this turning point drew back.

34. Ἀπεκρίθη, *answered*) Jesus replies in inverse order to the twofold objection of the Jews, and first goes on with the portion of the discourse concerning *freedom*, then discusses the portion concerning the children of *Abraham*, from ver. 37.—ὁ ποιῶν) *he who habitually committeth* sin, as opposed to *the truth*.—δοῦλός ἐστι, *is the slave*) by the very fact, 2 Pet. ii. 19, "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage;" Rom. vi. 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness."

35. Δοῦλος) *slave*, in social standing: *slave-like*, of illiberal [base] disposition, and so committing sin.—ἐν τῇ οἰκίᾳ) *in the house* of the Father.—ὁ υἱός) The Son, the only-begotten. Comp. ver. following, "If *the Son* shall make you free," etc. The article here has a greater force, than in the antithetic words, ὁ δοῦλος.—μένει, *abideth*) in the house. The allusion is, inasmuch as the question is concerning Abraham, to Gen. xxi. 10, "Sarah said to Abraham, Cast out this bondwoman and her son—Hagar and Ishmael—for the son of this bondwoman shall not be heir with my son—Isaac;" xxv. 5, "Abraham gave all that he had unto Isaac:" comp. Gal. iv. 22, etc., "He who was of the bondwoman, was born after the flesh, but he of the free woman was by promise, which things are an allegory," etc.

36. Ὁ υἱός) *the Son*, the only-begotten.

37. Ἀλλά) *but* ye cherish sin, even the design of killing Me.—ὁ λόγος ὁ ἐμός, *My word*) the word of truth and of freedom.—οὐ χωρεῖ, *doth not take.*[1]) They who do not believe, have an antipathy towards Christ and His word. Comp. the foll. ver., "*Ye do* that which ye have seen with your father," in opposition to, "*I speak* that which I have seen with my Father." The correlatives are: a man ought *to abide:* [Christ's] word ought to take possession [have place in; please].

38. Λαλῶ, *I speak*) Understand, *and I do.* See presently after.—καί, *and*) This follows from the general sentiment [maxim], which in the former half of the verse is taken for granted: each one imitates his own father.—ποιεῖτε, *ye do*) Understand, *and ye speak:* although *I speak* is more suitable concerning Jesus in this passage; and *ye do*, concerning His adversaries. The one member is to be supplied from the other. So Mal. i. 14, *who hath in his flock a male* [and one free from blemish], *and yet making a vow sacrificeth* [a female, or one in other respects] *an unsuitable* victim.

39. Ἀβραάμ, *Abraham*) They attempt to defend what they had said, ver. 33, "We be Abraham's seed." They feel that Jesus is speaking concerning another father of theirs.—ἐποιεῖτε) *ἄν is understood*, as at ix. 33 [εἰ μὴ ἦν οὗτος παρὰ τοῦ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.]

40. Ἀποκτεῖναι, ἄνθρωπον, *to kill, a man*) Jesus is wont to entitle Himself *the Son of Man;* but in this passage, He calls Himself *a man:* for to this passage corresponds the fact, that at ver. 44 He calls the devil *a man-slayer* [ἀνθρωποκτόνος, a murderer *of man*]. Therefore the word *who* seems best to be referred to the *me*, rather than to *a man.*—τὴν ἀλήθειαν, *the truth*) which is precious, as well as otherwise unknown to men, and hated by you. Often *the truth* and *the life* are joined, as also a lie and death. The former are peculiar to Christ and believers; the latter, to the devil and the ungodly; ver. 44, "*Ye* are of *your father the devil*," etc. "He was a murderer from the beginning, and *abode not in the truth.* When he speaketh a lie, he speaketh of his own."—οὐκ, *not* this) but what was altogether different, and worthy of a lover of the Christ. See below, ver. 56, "Your father Abraham rejoiced to see My day," etc.

41. Τοῦ πατρὸς ὑμῶν, *of your father*) His name is not yet expressed: but presently after, when the Jews presume to call God their father, he is expressly called *the Devil:* see foll. verses.—ἐκ

[1] *i.e.* Your tastes; doth not take possession in your case. Better the Engl. Vers. "Hath no place in you."—E. and T.

πορνειας, *from fornication*) A new paroxysm of Jewish unreasonableness [unseasonable clamour]. They stoutly insist, that they are not illegitimate.

42. Ἠγαπᾶτε, *ye would love*) ye would not persecute Me with such deadly hatred as ye do.—ἐξῆλθον, *I came forth*) Hereby is intimated the "terminus a quo" [the source from which].—ἥκω, *I am come*) Hereby is intimated the "terminus ad quem" [the destination to which].

43. Διατί, *why is it that*) To this particle by and by answers ver. 44, "Ye are of your father the devil, and the lusts of your father ye do].—ὅτι, *because*) By this clause the one immediately preceding is explained. Comp. ὅτι, ch. xi. 47, "What do we? *for* this man doeth many miracles;" ix. 17, "What sayest thou of Him, (*seeing*) *that* He hath opened thine eyes].—τὴν λαλιὰν τὴν ἐμήν) *my speech*, which is most true.—οὐ δύνασθε ἀκούειν, *ye cannot hear* by reason of the hatred which is innate in you. A similar epitasis [an emphatic explanation of a proposition already stated, appended to it] occurs, 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God—neither *can* he know them, for," etc.

44. Ὑμεῖς, *ye*) A most undisguised proof against them.—καὶ, *and*) and thence it is that.—ἐπιθυμίας, *the lusts*) which from the beginning he has been unable to accomplish, as respects the Son of God.—Θέλετε, *ye wish*) with all your might.—ἀνθρωποκτόνος) *a man-destroyer* [murderer].—ἀπ' ἀρχῆς, *from the beginning*) ever since he knew anything of the nature of man.—καὶ ἐν—ὅταν, *and in—when*) Two sentences, expressing two contraries; to each of the two, ὅτι, because [for] is added.—οὐκ ἔστηκεν, *he abode not* [did not stand fast]) The Præterite time, and the theme itself ἵστημι, *I stand*, imply this to be the meaning; He did not attain to a fixed standing in the truth: (A similar expression occurs Rom. v. 2, "We have access by faith into this grace, *wherein we have obtained an established standing*") i.e. *He was a liar from the beginning, as well as a man-destroyer;* for this clause does not go before the mention of his lust of murder, but follows it.—οὐκ ἔστιν, *is not*) *There was* truth in him; but *there is not now.* Moreover, when first the truth ceased to exist in him, it was by his own fault; the lust of murder had place in him, and he determined to destroy man for that very reason, because man was then in the truth. From this it is evident that it was not long before the sin of man, that the devil sinned, and that the devil was created, not long before he sinned.—τὸ ψεῦδος, *what is false* [a lie]) Scripture is wont to designate not merely a voluntary lie by this

severe term, but even error itself. Rom. i. 25, "Who changed the truth of God into *a lie*;" 2 Thess. ii. 9, 11, "lying wonders—God shall send them strong delusion, that they should believe *a lie*;" 1 John ii. 21, "Because ye know—the truth—and that no *lie* is of the truth;" 27, "The anointing—is truth, and is no lie."—ἐκ τῶν ἰδίων, *of his own*) The origin of evil. The contrary holds good of Christ; ch. vii. 17, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak *of Myself*; He that speaketh of himself seeketh his own glory, but He that seeketh His glory that sent Him, the same is *true*, and *no unrighteousness* is in Him."—καὶ ὁ πατὴρ αὐτοῦ, *his father*) The article ὁ has this force; *and so*. The word αὐτοῦ can be expressly referred to ψεῦδος, concerning which He treats in the following clause; but it ought rather to be referred to the noun ψεύστης, *a liar*, which must be repeated in an indefinite sense.[1] For sometimes a relative expressed or implied appertains to another subject similar to it. 1 Tim. ii. 15, "*She shall be saved*," namely, *woman*, indefinitely although the *she* is to be referred to *Eve* [*the* woman alluded to, "Adam was not deceived, but the woman," in the previous verse. So Job i. 21, "*Naked came I forth from my mother's womb, and naked shall I return* THITHER" [to my mother's womb in a different and wider sense than in the first clause, viz. the womb of the earth]. Thus here *the devil* is said to be *both a liar himself and father of every liar*. For the opposition is clear between God and the devil, and between the sons of God and the sons of the devil. The man who is a liar, is a son of the devil. It is not *the lie* that is said in this passage to be *the offspring* of the devil.

45. Ἐγώ, *I*) This pronoun is put with emphasis at the beginning of a sentence.—ὅτι, *because*) inasmuch as. It is a characteristic of truth, not to believed by the evil.—τὴν ἀλήθειαν, *the truth*) to which the ψεῦδος, *lie*, is opposed.—λέγω, *I tell*) In antithesis to, *he speaketh* in the preceding verse.—οὐ, *not*) Ye give not ear to me: ye give ear to the devil.

46. Ἐλέγχει, *convicts*) Jesus appeals to the conscience of all.—περὶ ἁμαρτίας, *of sin*) that is, that I am in error, and that I am away from *the truth*. What person dares to maintain this?—διατί, *why*) To this *why*, the word *therefore* in ver. 47 answers. Comp. the *why*, ver. 43, "Why do ye not understand my speech? Even *because*," etc.

[1] The father of every one who is a liar.—E. and T.

47. Ἐκ τοῦ Θεοῦ) *of* [from] *God*, as of a father.—τὰ) he alone heareth the words of God.—διὰ τοῦτο, *therefore* [on this account]) The conclusion, Ye are not of God, ver. 42, is proved by the effect; inasmuch as ye do not hear; ver. 42, "If God were your Father, ye would love Me."

48. Ἀπεκρίθησαν, *they answered*) with a most unjust retort, in the forms of cavil which they had so frequently used.—οὐ καλῶς λέγομεν ἡμεῖς, *do not we well say?*) They utter this awful insult with some degree of fear as yet.—Σαμαρείτης, *a Samaritan*) an alien from the true God of the true Israel. Jesus replies at the close of the 54th verse and in the following verses, "It is My Father that honoureth Me, of whom ye say, that He is your God: Yet ye have not known Him, but I know Him."—σὺ) *thou*, they say, not *we*.—δαιμόνιον, *a demon*) So they said, who supposed, that the words of Jesus flowed from a foolish pride and assumption. Thus is made clear the reference of those things which Jesus replies in ver. 49, etc., "I have not a devil, but *I honour My Father*," etc., "and I seek *not Mine own glory*."

49. Τιμῶ τὸν πατέρα μου, *I honour My Father*) by making manifest His name.—καὶ ὑμεῖς) *and ye* notwithstanding.—ἀτιμάζετε με, *treat me with insult*) This they had done at ver. 48.

50. Οὐ ζητῶ, *I do not seek*) as ye suppose; and therefore think it right, that I should be treated with insult.—ἔστιν, *there is*) I do not seek My own glory; nor is there any need that I should seek it; for My Father vindicates it.

51. Ἐάν τις, *if any* [if a man]) Jesus proves from the future effect, wherewith the Father is about to honour Him, that He and His word have nothing in common with the proud and murderous devil.—τηρήσῃ, *will keep*), as I keep My Father's word, ver. 55, "I know Him, and keep His saying." We ought *to keep* the doctrine of Jesus, by believing in it; His promises, by hoping for them; His injunctions, by obeying them.—θάνατον, *death*) Jesus hereby shows, that He is not a Samaritan. The Samaritans were Sadducees, opposed to the doctrine of immortality, according to the testimony of *Epiphanius*. At least the Jews, who speak here, seem to have attributed that error to the Samaritans. Yet I will admit that it was the smaller portion of the latter, who laboured under that error.—οὐ μὴ θεωρήσῃ, *he shall not see*) A most effectual argument against the maintainers of soul-annihilation.

52. Νῦν ἐγνώκαμεν, *now we know*) Previously they had spoken with some degree of doubt: ver. 48, "Say we not well that Thou art,"

etc.; but *now* to the solemn asseveration of Jesus, ver. 51, they oppose this assertion of theirs.

53. Μὴ σὺ μείζων, *whether* [art] *thou greater*) Thou, say they, who dost promise to him, that keepeth Thy word, immortality, a privilege which was not enjoyed by so great men as Abraham and the prophets.—καὶ, *and*) Explain thus; *and* greater than *the prophets*, who *are dead?* The Christ was indeed greater than Abraham and the prophets.

54. Ἀπεκρίθη, *answered*) He refutes those words [of last ver.] *thou thyself.*—ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ἡμῶν ἐστι) A very similar construction occurs, ch. x. 36, ὃν ὁ πατὴρ ἡγίασε—ὑμεῖς λέγετε, Ὅτι βλασφημεῖς. Also Gal. i. 23, "ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν;" James i. 13, "μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι," and Josh. xxii. 34 in the Heb., "The children of Reuben and Gad, called the altar *Ed:* for it shall be a witness between *us*," etc. For the Septuag. have αὐτῶν for ἡμῶν; as in this passage some have written ὑμῶν for ἡμῶν [So BD *abc* Rec. Text. But AC and Vulg. have ἡμῶν.—λέγετε, *ye say*)] falsely.

55. Οἶδα) He had lately said, οὐκ ἐγνώκατε· now He says, not ἐγνωκα, but οἶδα· ἔγνωκα implies in some degree a beginning to know [I come to know]: but the Son's knowledge of the Father is eternal: He knows *the Father* and *the glory* [honour] which the Father hath assigned to Him.—ψεύστης, *a liar*) He is a liar, who either affirms what he ought to deny, or denies what he ought to affirm.—οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ, *I know Him, and keep His saying*) First He saith, *I know;* then afterwards, *I keep:* for He is the Son. But believers, under His direction, *keep the word*, and so acquire *knowledge*; ch. vii. 17, notes, "If any man will *do* His will, he shall know of the doctrine," etc.

56. Ὁ πατὴρ ὑμῶν, *your Father*) ver. 37, 39, "I know that ye are Abraham's seed; Abraham is our father."—ἠγαλλιάσατο, ἵνα, *exulted that*) Evinced his eagerness with longing desire. A similar expression occurs, Rom. x. 1, "My heart's desire, εὐδοκία τῆς ἐμῆς καρδίας," ἵνα, *that* follows verbs of desiring. This ἀγαλλίασις, *exultation*, preceded his seeing; and again χαρά, *joy*, accompanied the seeing.—τὴν ἡμέραν τὴν ἐμήν, *my day*) The day of the Majesty of Christ: Phil. i. 10, "sincere and without offence till the day of Christ;" 1 Cor. i. 8, "blameless in the day of our Lord Jesus Christ;" which day presupposes all the times of Christ, even in the eyes of Abraham. The days of Christ's flesh (when He bestowed

Himself on others) are one thing, the day of Christ Himself and of His glory is another thing [*i.e.* the two are altogether distinct]. This latter day was future in respect to this speech. Therefore the joy of Abraham preceded that day.—καὶ εἶδε, *and he saw it*) He saw it, even then in the revelation of My Divine glory; see verses following and Heb. xi. 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them," etc. He saw the day of Christ, who of the seed of the patriarch, which was about to be equal in number to the stars, is the greatest and brightest luminary. And inasmuch as he saw this day, which is to be altogether a day of life, he did not see death; ver. 51, etc., "If a man keep My saying, he shall *never see death*:—*Abraham* is *dead*—and Thou sayest, If a man," etc.—Thus the vehemence of the Jews is rebutted. He did not however see it, as the apostles did: Matt. xiii. 17, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them."—καὶ ἐχάρη, *and he rejoiced*) having obtained his wish.

57. Πεντήκοντα, *fifty*) For contention's sake they exaggerate the number. But, had they not been altogether forgetful of His nativity at Bethlehem, they would have said, Thirty years old, and not much more. As it is, they imply this by their words, Thou hast not yet reached a half century, in other words, the year of superannuation; Num. iv. 3, The term of the Levite service, "From thirty years old and upward, even until fifty years old," as Lightfoot observes; whence it seems, the expression is not unlike an adage. It is not likely, that Jesus by reason of sorrows had contracted a premature appearance of old age. Heb. i. 9, "God, even thy God, hath anointed thee with *the oil of gladness* above they fellows:" Matt. ix. 15, "*Can* the children of the bride-chamber *mourn*, as long as *the bridegroom* is with them?" ch. xi. 19, "The Son of Man came *eating and drinking*."—Ἀβραάμ, *Abraham*) He had died 1850 years before this colloquy.—ἑώρακας, *hast thou seen*) They speak (and rightly so, indeed; comp. ch. xvi. 16, 22, "A little while, and *ye shall not see Me*, and again, a little while and *ye shall see Me*," etc.: "Ye now have sorrow, but *I will see you* again,") by the force of correlatives. Since Abraham saw Thy day; Thou hast seen Abraham.

58. Πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμί, *before that Abraham was brought into being, I am*) The Jews are hereby refuted, who were denying, that Abraham even then could have seen that day. *I was*, saith

Jesus, *even then; therefore I saw Abraham, and Abraham saw My day: not merely did I not begin to be only afterwards* [afterwards and not till then], *but I was, before that he was brought into being.* The difference is to be observed between *I am brought into being*, and *I am;* Mark iv. 22 [οὐ γάρ ἐστί (is) τι κρυπτὸν, ὁ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο (*has been made*, or, *become*, viz. by design), ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ]. Acts xxvi. 29, "I would to God that—all—γενέσθαι, *might become* such as I *am*, εἰμι:" 1 Cor. iii. 18, "If any man seemeth *to be* wise—εἶναι—let him *become* a fool—γενέσθω." Moreover, it is an abbreviated form of expression, in this sense; *Before that Abraham was made*, I was: and at this day, at so long an interval after the death of Abraham, *I am.* For John often expresses himself in such a way, that the Protasis and Apodosis mutually complete one another; ver. 28, "When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself:" ver. 38, "I *speak* that which, etc., and ye *do* that which," etc. [*do* is to be supplied to the first clause, *speak* to the second]; ch. v. 21, "As the Father *raiseth up*—and *quickeneth*, even so the Son *quickeneth*" (underst., *and raiseth up*) etc.; ver. 30, "I can of Mine own self *do* (supply, *and judge*) nothing; as I hear I judge" (supply, *and do*); ch. xi. 8, xiv. 10, "The *words* I speak, —I *speak* not of Myself (supply, *and the works I do, I do not of Myself*) but the Father—*doeth* the works (supply, *and speaketh the words*); ch. xv. 27; Rev. xiv. 10, notes. Thus the particle *before* and the present *I am*, elegantly cohere; comp. also Col. i. 17, *He Himself is before all things.* And yet Artemonius in Diss. iv., p. 618, calls this expression, after the daring example of Enjedinus, a barbarism; but the present is often so put, as that the past time is included; Luke xv. 29, *So many years* (I have served and still) *serve thee* (τοσαῦτα ἔτη δουλεύω). In the same ch. ver. 31 (thou hast been) *and art always with Me*, as the Goth. Vers. renders it [πάντοτε—εἶ]. Septuag. Ps. xc. 2, πρὸ τοῦ ὄρη γενηθῆναι, σὺ εἶ [before the mountains *were brought forth*, thou *art*], where Artemonius can by no effort of his change the punctuation. Prov. viii. 25, πρὸ πάντων βουνῶν γεννᾷ με, where, if only Artemonius be right in saying that there is some error, nothing [no correction] is nearer (for חוללתי) than γεννῶμαι, which is also present. I would like to see what device he would contrive to meet Jer. i. 5, πρὸ τοῦ με καταπλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαί σε. Artemonius, with Socinus, thus explains the words; *Before that Abraham is made the father of many nations, I am*, to wit, the Christ: and also he takes *I am* in the same sense

as at ver. 24, "If ye believe not that *I am* He;" ver. 28, "Then shall ye know that *I am* He;" ch. xiii. 19, "That, when it is come to pass, ye may believe that *I am* He;" Mark xiii. 6, "Many shall come saying, *I am* (Christ)." I reply, 1) The Jews had objected that Abraham was deceased for more than fifty years before; Abraham was not regarded by them as about to belong to the New Testament. 2) This sentiment would not have borne that most solemn asseveration, Verily, *verily, I say unto you.* For in this sense even the Jews, who were then living, would have been before Abraham. 3) The word *I am,* in this colloquy, is employed concerning age and time, in antithesis to the inchoative *to be brought into being* [γενέσθαι]. Moreover, the reference of the words opposed is the same, and both verbs ought to be understood absolutely, as *was* is used; ch. i. 1, "In the beginning *was* the Word," etc. However this absolute signification includes that other by consequence; before that Abraham was brought into being; He who speaks, was; and He was the same as He asserted to the Jews that He was.—πρὶν Ἀβραάμ γενέσθαι) Γενέσθαι is wanting in some of the old fathers, especially the Latin fathers; but the use of the adverb πρίν does not bear the omission. That indeed is certain, that those fathers had no thought of the Socinian perversion of the sense of the verb γενέσθαι, and so the perversion of this whole passage. [D*abc* and Epiphanius omit γενέσθαι. But AB, Vulg. and Origen I., 750 *f*, etc., have it.]

59. Ἦραν, *took up*) They were accounting Him as a blasphemer. —λίθους, *stones*) The weapons of the multitude.—ἐκρύβη, *He hid Himself*) Not by betaking Himself to a hiding-place, but that He ceased to be visible to their eyes, in a miraculous manner; (comp. Jer. xxxvi. 26, "The king commanded—to take Baruch and Jeremiah; but *the Lord hid* them") whilst He went out from the temple.

59. and ix. 1. Καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, καὶ παρῆγεν οὕτως· καὶ παράγων εἶδεν, κ.τ.λ.) This appears to be the mediate[1] and genuine reading [see App. Crit., Ed. ii. on this passage]: for παράγων manifestly has reference to παρῆγεν, and οὕτως denotes the miraculous ease of His departure.—παρῆγεν—καὶ παράγων, *He passed by—and passing by*) A similar connection [of participle and verb] occurs, Acts xxvii. at the close, and xxviii. at the beginning [διασωθῆναι—διασωθέντες].—οὕτως, *so*) As if no one were seeking Him. [A, and acc. to Lachm. B, read διελθὼν διὰ μέσου αὐτῶν (C adding probably,

[1] From which the other readings diverged, as from a common starting point.

from Luke iv. 36, through the Harmonies, ἐπορεύετο) καὶ παρῆγεν οὕτως. D, and acc. to Tischendorf, B, omit these words: so also *abc*, Origen 4, 292, *e*, Theb. and Vulg. versions.]

CHAPTER IX.

1. Καὶ παράγων, *and passing by*) Immediately after the attack of His enemies.—τυφλόν, *blind*) Who was begging at the temple. Comp. Acts iii. 2, "The lame man, laid at the Beautiful gate of the temple, to ask alms."

2. Ἠρώτησαν, *asked*) They were well aware of the [omniscient] knowledge of their Master.—οὗτος, *this man*) This question of the disciples ought not to be curiously examined into; whether, and when, that blind man could have sinned and thence contracted blindness. An interrogation, especially a disjunctive one, asserts nothing; and an assertion *of the disciples* would not compel us to an assent.—γεννηθῇ, *that he should be born*) *That he was born* blind, the disciples had heard from others.

3. Ἀπεκρίθη, *answered*) Jesus is wont to answer more plainly to His disciples than to the unbelieving Jews.—ἥμαρτεν, *hath sinned*) Repeat, *that he should be born blind* [*Human reason delights to draw the conclusion of there being some special fault, from some special misfortune:* Luke xiii. 2, 4, "Suppose ye, these Galileans—whose blood Pilate mingled with their sacrifices—were sinners above all the Galileans, because they suffered such things? I tell you nay, etc. Or those eighteen on whom the tower of Siloam fell," etc.; Acts xxviii. 4, "When the barbarians saw the venemous beast hang on —Paul's—hand, they said, No doubt this is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." —V. g.—ἀλλ', *but*) Comp. ch. xi. 4, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."—ἵνα, *that*) The power of God.—τὰ ἔργα, *the works*) Plural. When one work of God is known, all are known. From His works shine forth the Power, and the Glory, and the Grace of God.

4. Νύξ, *the night*) Christ is the light: when it departs, the night comes, which does not restrain the light, but obscures the earth.—οὐδείς, *no man*) He does not say, *I cannot;* but, *no man.* He Himself could have worked at all times; but yet He observed the season-

able time: John often describes Christ as speaking thus indefinitely concerning things that present themselves, in the way that would become any ordinary pious person in speaking of such matters: ch. xi. 9, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not," etc.; xii. 24, 25, "Except a corn of wheat—die, it abideth alone, but, etc. He that loveth his life, shall lose it," etc. In fact, Jesus was tempted in all things, but without sin.

5. Φῶς, *the light*) An allegory from the object of sight, which He was about to bestow on the blind man. Comp. ver. 3, *that they might be made manifest;* and ἡμέρα, *day*, ver. 4 [containing the same metaphor].

6. Εἰπών, *having spoken*) in the hearing of the blind man. Jesus also prayed, ver. 31, "If any man be *a worshipper of God*, and doeth His will, him He heareth."—πηλόν, *clay*) Clean spittle, mixed with clean dust, was a clean medicine. Man was created from the earth: now the creation of sight is taken from the same earth.—ἐπὶ τοὺς ὀφθαλμούς, *upon the eyes*) It is a poetic fancy of Nonnus, that he has represented that there was not even the trace of eyes on the face of this blind man: ver. 10 disproves it [How were thine eyes *opened?*]

7. Νίψαι, *wash thyself*) thy face.—τοῦ Σιλωάμ, *Siloam*) A name given to this place formerly, because Jesus Christ was *about to send* thither the blind man. And from this time the name of the place was a memorial of the miracle wrought at it. The derivation is implied in *Go, wash thyself.*—ὁ ἑρμηνεύεται ἀπεσταλμένος, *which is rendered in translation Sent*) The Evangelist adds this. Comp. ver. 11, "Go to the pool of Siloam, and wash."—καὶ ἦλθε, *and he went*) before going to his parents.

[1]9. Ὅμοιος, *like*) Human reason invents and supposes anything, sooner than it will believe a miracle has been wrought: ver. 18, "But the Jews did not believe concerning him, that he had been blind, and received his sight;" Acts ii. 13, "Others mocking, said, These men are full of new wine." But on that account the more is the truth confirmed.

11. Ἄνθρωπος λεγόμενος Ἰησοῦς, *a man who is called Jesus*) The article is not added, but the participle. Comp. ch. xi. 54, "*Into a city called Ephraim*," Ἐφραὶμ λεγομένην πόλιν. The blind man had not known the celebrity of Jesus.—ἀνέβλεψα, *I received* [or *recovered*]

[1] Ver. 8, οἱ γείτονες, *neighbours*) the miracle was manifest to all.—V. g.

sight) He had not had the power of seeing ever before; but yet that power is natural to man; on this account he says, *I recovered sight* [the strict sense of ἀνέβλεψα].

13. Πρὸς τοὺς Φαρισαίους, *to the Pharisees*) as if to inquisitors.

15. Καὶ οἱ) Καὶ, *also*.

16. Παρὰ τοῦ Θεοῦ, *from God*) The words opposed are, *to be from God*, and *to be a sinner* [*An antithesis worthy of observation. Either the former, or else the latter, exactly applies as the description of every man.*—V. g.—ὅτι, *because*) In Theology applied to estimating characters, nothing is to be done in a hurry.

17. Προφήτης, *a prophet*) i.e. *from God*, ver. 16, "This man is not *from God*," 33; ch. i. 6, "There was a man *sent from God*," etc.; John iii. 2, "We know that Thou art a teacher *come from God*" [*Jesus had prayed in undertaking the cure*, ver. 31: *and from that circumstance the blind man had come to know the close intimacy subsisting between Jesus and God.*—V. g.] It is delightful to observe how faith gradually arises in this man, whilst the Pharisees are contradicting [*Teased with the repeated questionings of the men, at last he unlearned the lesson of being bound by mere authority. Thus advantage may be derived even from the perverse ways and humours of others.*—V. g.]

18. Αὐτοῦ τοῦ ἀναβλέψαντος, *of him that had received his sight*) These are joined as substantive and adjective, and the *of him* refers to *the blind man*.

19. Πῶς βλέπει) *How* it has happened, that *he sees*.

21. Οὐκ οἴδαμεν, *we know not*) As yet they had not seen their son seeing: but they had immediately conjectured that the gift of sight had come from Jesus. On this account the former part of this verse is not attributed to fear [but only the latter, "He is of age; ask him," as stated] in ver. 23.—ἡμεῖς, *we*) Emphatic; in antithesis to αὐτὸς, *himself*, which follows and is repeated more than once.—αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε) So ver. 23. But *the Latin*, and after it, *Augustine* and others, at ver. 21, "*ipsum interrogate; ætatem habet.*" And what follows agrees with this; *he shall speak for himself.* [So BDLX *ac* Vulg. But A and Rec. Text put αὐτὸν ἐρωτ· after ἡλικίαν ἔχει].—ἡλικίαν, *age*) sufficient for giving testimony.

22. Ἐφοβοῦντο, *they were afraid of*) to such a degree that they left their son [*at whose receiving of the gift of sight, however, they without doubt were exceedingly rejoiced.*—V. g.] alone in the danger; and not only did not acknowledge that Jesus is the Christ, but did not even acknowledge that, from which it followed as a consequence.—

ἀποσυνάγωγος, *expelled from the synagogue*) which was a most severe punishment.

24. Ἐκ δευτέρου, *again*) He had therefore been sent away after the conversation with him, described at ver. 17.—δός, *give*) A spacious preface. He gives glory to God, who confesses the truth, especially in a matter and cause attended with difficulties.—ἡμεῖς οἴδαμεν, *we know*) They attempt to prepossess and move him, as an unlearned man, by the weight of their authority, that he should call Jesus a sinner, and not avow Him as the Son of God [We see, *say they; comp.* ver. 41 (Now ye say, We see).—V. g.]—ἁμαρτωλός, *a sinner*) ver. 16, "This man is not of God, because he keepeth not the Sabbath day."

25. Εἰ, *if* [whether]) In a case, concerning which he has as yet no certainty, he nevertheless does not yield to the false authority of others; and he rather believes, that Jesus is not a sinner, than that He is a sinner.—τυφλὸς ὤν, *whereas I was blind*) The participle has the force of a præterite tense, which is manifest from that which follows, *now I see.* Comp. Gal. i. 23, "They had heard only, That he which persecuted us in times past, now preacheth the faith, which once he destroyed, ὅτι ὁ διώκων ἡμᾶς πότε, νῦν εὐαγγελίζεται τὴν πίστιν, ἣν πότε ἐπόρθει."

26. Εἶπον, *they said*) These wretched persons strangely torture themselves.[1]

27. Τί, *why*) wherefore?—καὶ ὑμεῖς *ye also*) He confesses that he wishes to become a disciple of Jesus.—θέλετε, *do ye wish*) A sweet and becoming irony. [*And indeed it is right, that he, who wishes to become a disciple of Christ, should resort to anxious investigation. The truth does not shrink from it.*—V. g.]

28. Ἐλοιδόρησαν, *they reviled*) They thought that they were loading him with dishonour, whomsoever they called by the term, *a disciple of Christ.*—ἐκείνου, *of that man*) By the use of this expression they put Jesus away to a distance from them.

29. Ἡμεῖς οἴδαμεν, *we know*) They knew it by such testimonies, as

[1] τί—πῶς, *what—how?*) They were wishing to suppress the certainty of the miracle, provided only it were possible. Many extraordinary things happen in all ages: several things of that kind are also reported without good foundation. Therefore it would be advantageous that the True, in such cases as these, should be distinguished from the False, and the Certain from the Doubtful, by the most searching investigation which it is possible to make. But indeed the unbelieving world conceives it to be for its own interest that nothing should be altogether evident, and cleared of every difficulty. Thus, as we may see, under the pretext of its being only the result of an accumulation of tricks, the truth itself can be avoided.—V. g.

at the present day also are irrefragable.—πόθεν ἐστίν, *whence He is*) as well as His doctrine.

30. Ἐν γὰρ τούτῳ [why herein], *for in this*) So ἐν γὰρ τούτῳ, *for in this*, ch. iv. 37 [And herein is that saying true.—Engl. Vers.] γαρ, *such being the case* [videlicet], at times adds a graceful effect to a reply.—θαυμαστόν, *a marvellous thing*) Answering to *we know not*, ver. 29. *To be ignorant* and *to wonder*, are closely allied.—πόθεν, *whence*) namely, from God: ver. 33, "If a man were not of God he could do nothing:" ver. 16, "This man is not of God."[1]

31. Ἁμαρτωλῶν, *sinners*) The faith of the man increases: comp. ver. 17, 24, 25, "He is a prophet; whether He be a sinner, I know not: one thing I know, that whereas I was blind, now I see."—τὸ θέλημα, *the will*) Whoever doeth the will of God, God doeth His will for him, when he prays.

33. Οὐδέν) *nothing*, not merely of those things, which He Himself doeth, but also of those things which other excellent men do. Jesus had not the external helps on which ordinary mortals are wont to rely.

34. Ἐν ἁμαρτίαις, *in sins*) They upbraid him with his former blindness: ver. 2, "Who did sin, this man, or his parents, that he was born blind?"—καὶ σύ) *and* yet dost *thou*.—διδάσκεις, *teach*) Indeed his words, from ver. 30 to 33, form an excellent sermon.—ἐξέβαλον αὐτόν, *they cast him out*) as being a Christian: ver. 22, "The Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue." That act of theirs tended to his great good: but they themselves betray thereby the hatred of the truth, with which they are actuated.—ἔξω, *out*) from that place in which they were met together.

35. Εὑρών, *having found*) He had therefore sought for him, after He had permitted him for a time to be persecuted by the world. —σύ, *thou*) Although others believe not. The pronoun renders the interrogation in this place akin to an affirmation.

36. Καὶ τίς, *and who*) καὶ τί, *and what* [has happened that]: ch. xiv. 22, [*How is it that.*—Engl. Vers.] καὶ τίς, *and who* [is my neighbour?], Luke x. 29, Notes.[2]—ἵνα, *that*) This depends on *Tell me*, and the, Tell me, lies hid in the, *Who is He?*—πιστεύσω, *I may*

[1] The man's words, ver. 33, are opposed to these words of theirs, ver. 16.—E. and T.

[2] Καὶ "approves of the speech that immediately precedes, and yet adds something to it," (of an adversative kind; *but* who; *but* what).—E. and T.

believe) It was a step in faith, that he accounts Jesus as one whom he must believe, whatsoever He may say.

37. Ἑώρακας, *thou hast seen*) *Thou hast begun to see* with these eyes of thine, which have been opened for thee.—ὁ λαλῶν, *He who speaks*) A lowly speech, being framed in the third person.

38. Κύριε, *Lord*) He now uses this term in a more strict sense than he had used it at verse 36.[1]—προσεκύνησεν, *he worshipped*) The worship follows spontaneously the recognition of His Divinity. [*Jesus nowhere required this worship of any one;* it was the spirit of faith that instructed believers to render it.—V. g.]

39. Κρίμα, *judgment*) just and true, better than that of the Pharisees.—βλέπωσι, *may see*) in body and mind —οἱ βλέποντες, *who see*) who suppose that they are possessed of sight, and are not conscious that they are blind: ver. 41, "Now ye say, We see."—τυφλοί, *blind*) in mind.

41. Ἁμαρτίαν, *sin*) If ye would say, *we are blind*, ye would seek sight, and your sin would have already ceased. Sin exists even in the intellect; for blindness affects the sight, and is synonymous with sin.

CHAPTER X.

1. Ἀμήν, *verily*) These words are in close connection with those that precede; for the ἐκεῖνοι, ver. 6, "*they* understood not what things they were which He spake," has reference to ch. ix. 40, "The Pharisees—heard these words, and said, Are *we* blind also?" [*And indeed we may suppose that this parabolic discourse*, ver. 1–5, *was delivered at a point of time mid-way between the Feast of Tabernacles and the Feast of Dedication* (ver. 22); *for ver.* 21, "Can a devil *open the eyes of the blind?*" *refers back to the miracle that was wrought next after the Feast of Tabernacles; and the words which He put forth at the Feast of Dedication*, ver. 26–30 (containing the same image, *sheep*), *refer to that parabolic discourse* (ver. 1–5).—Harm., p. 363.]—διὰ τῆς θύρας, *through the door*) through Christ: ver. 9, "I am the door." Only one legitimate way of access lies open; all others are closed.—εἰς τὴν αὐλήν, *into the sheep-fold*) concerning which,

[1] There simply, *Sir;* here, *Lord*.—E. and T.

ver. 16, "There shall be one fold and one Shepherd."—τῶν προβάτων, *of the sheep*) This allegory is continued as far as to ver. 30. And *sheep* seem to have been before His eyes at the time.—ἀναβαίνων, *climbing up*) over the fence.—κλέπτης καὶ λῃστής, *a thief and robber*) Ver. 8, "All that ever came before Me are thieves and robbers."

2. Ὁ δὲ εἰσερχόμενος, *but he who enters*) through Christ: ver. 9, "The door."

3. Τούτῳ, *to Him*) as to one well known.—ὁ θυρωρός, *the porter*) Christ is regarded as *the Shepherd*, at verse 11, etc.; as *the Door*, at verse 1–10. Just as it is not unworthy of Christ to be called *the Door*, by which the shepherd enters: so it is not unworthy *of God* to be called *the Porter*. The Hebrew שער sounds a more honourable designation. As to the thing signified, see Acts xiv. 27, "How God had opened *the door of faith* unto the Gentiles:" Col. iv. 3, "Praying also for us, that God would open unto us *a door of utterance*." Comp. Rev. iii. 7, "He that *openeth*, and no man *shutteth*; and *shutteth*, and no man *openeth*:" Acts xvi. 14, "Lydia—whose heart the Lord opened." *C. Weisius*, a theologian of Leipsic, has maintained, in a copious dissertation, published in A. 1739, that *the Porter is the Holy Spirit*.—τὰ πρόβατα—τὰ ἴδια πρόβατα, *the sheep—His own sheep*) So ver. 4, by an inverse Chiasmus, *His own sheep—the sheep*.—ἀκούει, καλεῖ, *they hear, He calls*) Correlatives.—τὰ ἴδια πρόβατα, *His own sheep*) All are His own sheep: comp. ver. 12, "He that—is not the shepherd, *whose own* the sheep are not." But this epithet is more consonant with *the call* given by name than with *the hearing*. [*The genuine Shepherd is indeed recognised as such by all souls that are duly affected; but He is manifested in a peculiar manner to those, whom His assistance especially helps*.—V. g.]—καλεῖ κατ' ὄνομα, *He calls by name*) Even sheep were by the ancients distinguished by names.—καί) *and* so, whilst He calls.

4. Ἐκβάλῃ, *He putteth forth*) Synonymous with the verb, ἐξάγει, *He leadeth out*, but more general.

5. Ἀπ' αὐτοῦ, *from him*) as from a pestilence. [*Nor can you justly say, that their doing so is the result of pride, or obstinacy, or an act of injury to good order*.—V. g.]—οὐκ οἴδασι) *they know not* [the voice of a stranger], so as to follow it: they know it, so as to flee from it. [*It is to be added, that it is not right to accept without investigation things which are not known, even though they may possibly happen to be good*.—V. g.]

6. Οὐκ ἔγνωσαν, *they understood not*) Thus they might have per-

ceived, that they were blind; ch. ix. 41, "Now ye say, We see; therefore your sin remaineth."

7. Ἡ θύρα, *the door*) Christ is both the Door, and the Shepherd, and our All: there is none else.—τῶν προβάτων, *of the sheep*) to the sheep.

8. Ὅσοι ἦλθον, *as many as have come*) The subsequent verb, εἰσί, *are*, in the present, indicates that ἦλθον, *have come*, is to be taken of time just past;[1] and of the peculiar course of others, to which is opposed the *by Me* [if any man enter in, he shall be saved], ver. 9. The expression, *who have come*, is used as at 2 Cor. xi. 4, *whosoever cometh* [lit. he who cometh, "If *he that cometh* preacheth another Jesus"]. Nor does He exclude those thieves and robbers, who also unquestionably had come *after Jesus*, not merely those who had come *before Jesus:* as many, namely, as between the beginning of His preaching and the time of this parabolic discourse, which was spoken a little before His passion, had arrogated to themselves the office of teaching among the Jews, after the example of their predecessors.—κλέπται, *thieves*) stealthily, appropriating others' goods, to their own gain.—λῃσταί, *robbers*) openly, taking away life, to the ruin of the sheep.—ἀλλ' οὐκ) *but*, although these robbers and thieves offered themselves, the sheep did *not* hear them: ch. vii. 46, [The officers and Nicodemus not suffering themselves to be led blindly by the Pharisees] "Never man spake like this Man;" Matt. vii. 29, "He taught them as one having authority, and not as the Scribes;" ix. 36, "He was moved with compassion on the multitude—because they fainted, and were scattered abroad, as *sheep having no shepherd*."

9. Δι' ἐμοῦ, *through Me*) the Christ known by the sheep, and calling them,—who am *the Door*. Comp. *after thee* ["I have not hastened from being *a pastor* to follow Thee." Hebr. *after Thee*], Jer. xvii. 16.—τίς, *any man*) as a sheep [*and a shepherd.*—V. g.]—σωθήσεται, *he shall be saved*) Secure from the wolf. *Salvation* and *pasture* are joined, as presently after *life* and *abundance*, ver. 10, "That they might have *life*, and have it *abundantly*."—εἰσελεύσεται καὶ ἐξελεύσεται, *shall go in and go out*) By this Hebraic phrase, there is denoted a continual intimacy with the Shepherd and Master. Comp. Acts i. 21, "These men which have companied with us all the time that the Lord Jesus *went in and out among us*." Septuag. Num. xxvii. 17, 21 [ὅστις ἐξελεύσεται καὶ ὅστις εἰσελεύσεται,—καὶ ὅστις

[1] *It is in conformity with this, that as well the margin* of both Editions, *declares the note of time,* πρὸ ἐμοῦ, *to be reading not well established, as also* the Germ. Vers. *altogether omits it.*—E. B.

ἐξάξει—καὶ εἰσάξει αὐτούς: ἐξελεύσονται—καὶ εἰσελεύσονται. Engl. Vers. "Which may go out before them, and which may go in, and lead them out and bring them in;—At his word shall they go out, and at his word they shall come in"].—εὑρήσει, *shall find*) whether he enters in, or goes out: whereas the pasture is unknown to all others. Comp. Exod. xvi. 25, etc., "Eat that to-day: for to-day is a Sabbath unto the Lord; to-day ye shall not *find* it in the field."

10. Ἵνα κλέψῃ, *that he may steal*) That is peculiarly the act *of a thief*. There follow worse things. A thief, 1) steals for the sake of *his own* advantage; 2) he inflicts loss *on others*, *a*) by killing the sheep, *b*) by destroying the remainder of their food. There is a climax in the division, not in the subdivision: ἀπώλεια, *the destruction* caused by a thief, is not spiritual, but civil; but a spiritual injury is metaphorically described by it, just as by *theft* and *murder*. —καὶ θύσῃ, *and that he may kill*) In antithesis to *life*.—καὶ ἀπολέσῃ, *and that he may destroy*) In antithesis to *abundance* [περισσόν]: concerning which see Psalm xxiii. 1, "The Lord is my Shepherd, *I shall not want*."

11. Ὁ ποιμὴν ὁ καλός, *the Good Shepherd*) He, concerning whom it was foretold by the prophets. The Shepherd, whose peculiar property the sheep are: *good*, as being the One who lays down His life for the sheep; also as being He to whom they are an object of care, ver. 13, "The hireling *careth* not for the sheep." In our day, they who tend for pay the flocks of one town, or one village, are called pastors; but in this passage the signification of the term, *pastor*, is more noble. [*The whole and complete office of Christ is contained in this parabolic discourse concerning* the pastor and the door.—V. g.]—τίθησιν, *lays down*) This is five times said, thereby there being expressed the greatest force. In this, the highest benefit, all the remaining benefits conferred by the Shepherd are presupposed, included, and are to be inferred [Isa. liii. 10, 6, When Thou shalt make His soul an offering for sin, He shall *see His seed*, He shall prolong His days, and the *pleasure of the Lord shall prosper in His hand:* All we like *sheep* have gone astray; we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all].—ὑπὲρ τῶν προβάτων, *for the sheep*) Christ here declares what kind of a shepherd He evinces Himself towards the sheep: for which reason, it cannot be inferred from this, that He did not die also for the rest of men.

12. Ὁ μισθωτός, *the hireling*) who acts as a shepherd for the sake of his own advantage.—οὐκ ὤν) More frequently μή is put with the

participle, but οὐκ here has the effect of giving greater emphasis.—ἁρπάζει, *seizes them*) he *tears* those which he can catch; he *scatters* the rest: two ways of doing injury. But the Good Shepherd *collects together*, ver. 16, "Other sheep I have—not of this fold; them also I must *bring*,—and there shall be *one* fold."—τὰ πρόβατα, *the sheep*) all of them.

13. Δέ, *but*) This has the force of explaining the word *fleeth*, repeated from the preceding verse.—ὅτι μισθωτός, *because he is an hireling*) Ploce [A word placed twice, so that once the word itself, once an attribute of it, should be understood]. His concern is for the pay, not for the flock.—καὶ οὐ μέλει, *and careth not for*) Connect with *fleeth* [*i.e.* οὐ μέλει does not follow ὅτι]. The antithesis to this is to be observed, ver. 14, 15. The words in antithesis respectively are:

The hireling	I
is a hireling	the Good Shepherd
careth not for	know
fleeth	lay down My life. [BDL Memph. and Theb. Versions, Lucifer, omit πρόβατα of last verse, and in this verse ὁ δὲ μισθωτὸς φεύγει. But A*abc* Vulg. have the words.]

14. Τὰ ἐμά) *My* [what is Mine], *sheep*.—καὶ, καί, *and, and*) Always the beginning of every good thing originates with God and Christ. As the Good Shepherd, He both knows and is known.

15. Καθώς, *as*) This is connected with the preceding verse. Often the relation of believers towards Christ is derived from the peculiar relation of Christ towards the Father: ch. xiv. 20, "I am in My Father, and ye in Me, and I in you;" xv. 10, "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love; xvii. 8, 21, "I have given unto them the words which Thou gavest Me;—That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us;" Matt. xi. 27, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him;" Luke xxii. 29, "I appoint unto you a kingdom, as My Father hath appointed unto Me;" 1 Cor. xi. 3, "The Head of every man is Christ,—and the Head of Christ is God;" xv. 28, "The Son also Himself shall be subject unto Him that put all things under Him, that God may be all in all;" Rev. iii. 21, "To him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set

down with My Father on His throne."—καί) *and* for that reason [viz. because *I am the Good Shepherd*]. Hence [from this act of love] it is that the sheep *know* the 'goodness' of the Shepherd.—τίθημι, *I lay down*) Present. The whole life of Christ was a going to death.

16. Ἄλλα πρόβατα, *other sheep*) Which are already called *sheep*, inasmuch as being *foreseen*. Comp. ch. xi. 52, "That He should gather together in one the children of God that were scattered abroad," where He calls them *children of God* on a similar principle. He says *other sheep*, not *another sheep-fold*. For they were scattered in the world.—ἔχω, *I have*) This verb has great power.—ταύτης, *of this*) the Jewish fold.—δεῖ, *I must*) on account of the commandment of the Father.—ἀγαγεῖν, *bring*) by My death. He does not say, *lead out*, as at ver. 3; nor, *introduce into this fold;* but simply, *bring* [lead]. They have no need to change their locality.—ἀκούσωσι) To the verb *I must*, this subjunctive answers in the correlative [BD*bc* Vulg. read ἀκούσουσιν. ΑαΧΔ read ἀκούσωσιν].—μία ποίμνη, εἷς ποιμήν) *One flock* [not, as Engl. Vers., "one fold"], so that there may remain over and above no flocks false and divided; *one Shepherd*, so that there may remain no hireling, false, bad shepherds, or Pseudo-Peter, etc. Comp. Ezek. xxxiv. 23, "I will set up one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd;" Zech. xiv. 9, "The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." This oneness of the flock, as also oneness of the Shepherd, began after that the good Shepherd laid down His life: ch. xi. 52, "That Jesus should die—not for that nation only, but that also He should gather together in one the children of God—scattered abroad;" and in His own time, when He hath taken out of the way every hindrance, it shall be consummated. In point of right, Jesus always *is* the one and only Shepherd: therefore, in point of right and also of fact, *He will then become* the one. Most sweetly there is put first *the one flock*, then *the one Shepherd*. The words *bring*, and *one flock*, mutually refer to one another; as also, *they shall hear*, and *one Shepherd*. The Shepherd shall bring all into *one flock:* the whole flock shall hear *the one Shepherd*.

17. Ἀγαπᾷ) *loveth* Me, and lovingly enjoins this on Me,—lovingly as it were persuades Me, and I, although I must lay down My life, remain sure of His love; for I lay it down, that I may take it up again: moreover the Father, in love to Me, gives Me the sheep as my peculiar portion; because I keep His commandment concerning

the laying down of My life; ver. 18, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. *This commandment* have I received *of My Father*." Love is intimated as coming over and above [supervenient. Coming as an extraneous addition]. The love of the Father is to be kept in sight, in the passion of Christ, not only towards us, but also towards Christ: we are not to look merely to His avenging severity [stern justice].

18. Οὐδείς, *no man*) Comp. ver. 29, "*No man* is able to pluck—out of My Father's hand."—αἴρει, *taketh away*) by His own power and will.—ἀπ' ἐμαυτοῦ, *from Myself*) Jesus of His own accord gave Himself up to His enemies to be taken; and on the cross itself, not from any feebleness, but with a loud cry, He gave up the ghost.—καί, *and*) A most close connection subsists between the two things [laying down His life, and taking it up again] (Comp. the *that*, ver. 17, I lay [it] down, *that* I might take it again), over which He possesses a twofold power.—ἐξουσίαν ἔχω, *I have power*) So ἔχωσι, *that they might have* [life], is repeated, ver. 10. Add ch. xix. 10 [Pilate], "*I have power* to crucify Thee, and *have power* to release Thee."—παρὰ τοῦ Πατρός μου, *from My Father*) He ascribes His highest power to the Father.

19. Σχίσμα, *a division*) Whence do such various reasonings concerning Christ originate? I reply, Inasmuch as His person is not known.

20. Πολλοί, *many*) They were wont to take in the worst light His most lofty and sweetest discourses.[1]

21. Ῥήματα) Hebr. דברים *words*. Comp. what goes before [ver. 19, There was a division for *these sayings*]: also comp. the *works* alluded to in what follows [ver. 25].

22. Ἐγκαίνια, *Feast of Dedication*) instituted by Judas Maccabæus: 1 Macc. iv. 59. [*He did not go up to Jerusalem purposely, for the sake* of this ecclesiastical feast (*as He had done on account of the other feasts, established by the Law*), *but He was present at it owing to circumstances. He did not remain long in Jerusalem at the Feast* of the Passover, *mentioned John* ii. 3: *He remained a little longer after* Pentecost, ch. v.; *but, after He had accomplished His journey to* the Feast of Tabernacles (ch. vii. 8, "I go not up *yet* unto this feast: for My time is not yet fully come"), *in order that the end might crown the*

[1] τὶ αὐτοῦ ἀκούετε, *why hear ye Him?*) It is a case full of danger, when even hearing is refused.—V. g.

work with completion [in order to give the finishing stroke to His work], *He in fine made a delay there* longer than usual, *from the Feast of Tabernacles* beyond [so as to stay over] the Feast of Dedication.—*Harm.*, p. 364.]

24. Ἐκύκλωσαν, *came round about*) How gratifying that would have been to the Saviour, if they had done so in faith!—καὶ ἔλεγον, *and they were saying*) owing to the unreasonable impulse of a murmuring nature.—αἴρεις, *dost thou raise up*) keep in suspense; *i.e.* Thou dost worry to death, Thou dost wear our life out. Let the phrase, ver. 18 [οὐδεὶς αἴρει αὐτήν, "no man *taketh it away*"—My life]; but it was they that were wretchedly worrying themselves to death. He had been long staying amongst them, especially after the Feast of Tabernacles.—εἰπέ, *tell* us) As if indeed He had never told them and showed who He was: see ver. 25, "I told you, and ye believed not." Presently after He speaks openly at ver. 30, 36, 38, "I and My Father are one:—Say ye, Thou blasphemest, because I said, I am the Son of God?—that ye may know and believe that the Father is in Me, and I in Him." We often think, If I could hear or read this or that, expressed in this or that way, I would be able to believe. But God alone knows how it is most fitting to speak with us, in order to cherish and exercise our faith.—παῤῥησίᾳ, *plainly*) freely, in express terms.

25. Εἶπον ὑμῖν, *I have told you*) *i.e.* I am the Christ. A similar formula occurs, Matt. xxvi. 64, "Tell us whether Thou be the Christ, the Son of God? Jesus saith, *Thou hast said.*" Moreover Jesus often said, even in this chapter, Jesus is the Christ. *I told you* (and ye believed not; I tell you) *and ye believe not* [πιστεύετε, not *believed*, as Engl. Vers.] Καὶ, *and*, for *but*. Comp. ver. 26, ἀλλά, *but* [ye believe not].—τὰ ἔργα, *the works*) which even might have convinced those who do not believe words.—περὶ ἐμοῦ, *concerning Me*) that I am the Christ.

26. Ὑμεῖς, *ye*) It is your own fault.—οὐ γάρ, *for ye are not*) For the sheep believe, ver. 3, "The sheep hear His voice," 14, "I know My sheep, and *am known of Mine*," 16, 27. This discourse, delivered during the Feast of Dedication, has reference to His discourses delivered before the Feast of Dedication.

27, 28. Τὰ πρόβατα—ἐκ τῆς χειρός μου, *the sheep—out of My hand*) Three pairs of sentences, of which the several parts express both the faith of the sheep and the goodness of the Shepherd, by means of correlatives.

28. Κἀγώ, *and I*) *The following* and *the life* are closely con-

nected, ch. viii. 12, "He that *followeth* Me, shall not walk in darkness, but shall have the light of *life*."—οὐ μὴ ἀπόλωνται, *shall not perish*) Middle (so ἀπολέσθαι, ch. xvii. 12; Luke xv. 24; Jude ver. 11, 'lost,' 'perished'): *i.e.* they shall not destroy themselves, *internally*.[1] Comp. 1 John v. 18, "Whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not;" and John xvii. 12, notes, "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition."—καὶ οὐκ, *and not*) Nor will I suffer them to be snatched out of My hand by any *external* enemy.—ἁρπάσει, *shall snatch* [pluck]) The auxiliary verb δύναται, *can*, is included in the future: comp. ver. following.

29. Δέδωκε, *gave*) Understand, these sheep.—μείζων πάντων, *greater than all*) Greater than all their enemies; greater than the sheep: and (in another sense) *greater than even Me;* ch. xiv. 28, "My Father is greater than I."—ἁρπάζειν, *to snatch*) them, the sheep.

30. Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν, *I and the Father are one*) *One*, not merely in agreement of will, but in unity of power, and so of nature: for omnipotence is an attribute of the nature [of God]; and His discourse is of the unity of the Father and the Son. In these words of Jesus, the Jews, blind as they were, saw more meaning than Antitrinitarians see in the present day. If the Jews had supposed that Jesus wishes merely to be accounted as a divine man, and not as the Son of God, who is as truly God as sons of men are men, they would not have said, *whereas Thou art a man, thou makest Thyself God* [ver. 33]; nor would they have arraigned Him for blasphemy. By the expression, *we are*, Sabellius is refuted:[2] by the word, *one*, Arius is refuted;[3] see ver. 33, 36, 38, "The Father is in Me, and I in Him." Comp. the close of ver. 29 with that of 28.[4] Especially also the first person of the plural number has a pre-eminent signification, as applied to the Son and Father; Jesus seldom uses it of Himself and men. See note on Matt. ch. v. 11, "Blessed are *ye*," etc. [not *we*].

31. Ἐβάστασαν, *they bare*) They were therefore large pieces of rock.

[1] By their own corruptions from within.—E. and T.

[2] Who denied the distinctness of the persons. "*I* and *the Father* are."—E. and T.

[3] Who denied the divinity of the Son.—E. and T.

[4] "Neither shall any man pluck them out of *My* hand,"—"No man is able to pluck them out of *My Father's* hand:" therefore the Father and Jesus are one.—E. and T.

32. Καλὰ ἔργα, *good works*) Jesus shows that judgment is to be formed from His *works;* ver. 37, "If I do not the works of My Father, believe Me not."—λιθάζετε, *do ye stone*) The Jews had now determined to stone Him; ver. 33, "For a good work *we stone Thee* not, but for blasphemy."

33. Περί, *for* ['concerning,' lit.]) As the Latins say, *quâ de causâ*. So διά [ποῖον ἔργον], ver. 32.

34. Ἀπεκρίθη, *answered*) The Jews had said, *Thou sayest that Thou art God*, and indeed God by nature (for their blindness lay in joining this Godhead with the manhood): and Jesus acknowledges [as His *claims*] this Godhead of nature, without denying His manhood, and does not lower His claims by His subsequent language, but defends them: comp. ver. 39, "*Therefore* they sought again to take Him," as to the question in what sense the Jews understood His words. From these considerations a reply can easily be made to Artemonius, P. ii., c. 1. They had surrounded Jesus, ver. 24; and so in this menacing attitude were threatening Him with death; yet His wisdom and presence of mind remains unshaken.—ἐγώ) I, God; for from the εἶπα in the first person, the inference is drawn, *to whom the word of God came*, in the following ver.—θεοί, *gods*) Ps. lxxxii. 6; the parallel is added; υἱοὶ ὑψίστου, *sons of the Most High*. Therefore also at ver. 36,[1] there ought to be understood Θεός, *God*, to Υἱὸς τοῦ Θεοῦ, *the Son of God*.[2] The Jews did not admit Jesus to be God in any sense: therefore, in refutation of them, He quotes the psalm. But a comparison drawn from a psalm does not prove that the Godhead of Christ approaches nearer to the godhead of mortals, than to the Godhead of the eternal Father; for He did not ever quote this passage of the psalm to believers.

35. Ἐκείνους) *them*, weak creatures, nay, even deserving of the censure contained in this very psalm.—εἶπε, *called*) God called them, professing in the psalm that it is He who speaks, [ver. 1, *God* standeth in the congregation, etc.] Whence it is that immediately after the expression, *the word of God*, is used, ὁ λόγος τοῦ Θεοῦ: comp. 1 Kings xviii. 31, "The sons of Jacob, *unto whom the word of the Lord came*, saying, Israel shall be thy name."—πρὸς οὕς, *unto whom*) The reason is herein expressed, why they are called *gods*, and why in an inferior sense; comp. Mark xii. 12, πρός, *in reference to*, "They

[1] To complete the correspondence of the parallels.—E. and T.

[2] *God, the Son of God*, answering respectively to *gods* and *children of the Most High*.—E. and T.

knew that He spake the parable *in reference to* them." Others interpret the πρός, *against* [Engl. Vers. of Mark xii. 12].—ὁ λόγος, *the word*) And indeed the word in that psalm, which partly *calls* them *gods*, partly censures the same persons.—καὶ οὐ, *and not*) The Scripture cannot be broken, even in its smallest particular. A most firmly-established axiom. The appellation, *gods*, though not strictly used, cannot be broken, once that it has been set down in Scripture.

36. Ὃν ὁ Πατὴρ ἡγίασε, *whom the Father hath sanctified*) This sanctification is mentioned in such a way as to be prior in time to *His being sent into the world* (see by all means John xvii. 18, "As Thou hast sent Me into the world, so," etc.: comp. ver. 19, 17, "For their sakes I *sanctify Myself*, that they also," etc. [*sanctify* = *set apart as holy*, and *for a holy end*]; "Sanctify them through Thy truth: Thy word is truth;" 1 Pet. i. 20, "Who verily was *fore-ordained* before the foundation of the world"): and it implies, in conjunction with it, the inference of Christ's Godhead, at an infinite interval before those to whom only the word of God came. Although as dignity is that on account of which they are called *gods;* so *sanctity* is that on account of which Christ is called the Son of God. Christ therefore is *holy*, as He is *the Son of God;*[1] He is *sanctified*, as ὁρισθείς, *defined* [declared and marked out] to be the Son of God, Rom. i. 4; and σφραγισθείς, *sealed*, John vi. 27, "Him hath God the Father *sealed*." That is evident in this passage from the appellation, ὁ Πατήρ, which He applies to God, with the greatest force. He shows that there was no need that the word of God should at some particular time come to Him:[2] comp. ver. 30, "I and the Father are one." We must understand to the *whom*, the word *I* [Him, namely *I*, whom], with which the verb *I said* [below], in the first person, is in connection.—ἀπέστειλεν, *hath sent*) This sending presupposes the Godhead of the Son, and so confirms it. [The *Haphtara*, or appointed portion of Scripture, *for the Feast of Dedication contains* (ver. 22) *these words*, Jehovah Sabaoth, *the Lord God of hosts* hath sent me *unto you:* Zech. vi. 15.—Not. Crit.]

37. Τὰ ἔργα τοῦ Πατρός μου, *the works of My Father*) Those very works of a divine nature, which My Father doeth, ch. xiv. 10, 11, "The words that I speak unto you, I speak not of Myself; but the

[1] Luke i. 35, "Therefore that *holy* thing which shall be born of thee shall be called *the Son of God*." Gabriel to the Virg. Mary.—E. and T.

[2] As to those alluded to in Ps. lxxxii. 6. For the Word of God was always with Him, as being the Word.—E. and T.

Father, that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." His words are characterized by the accompanying works.

38. Κἂν ἐμοί, *even though Me*) You ought to have believed in Me: even separating Me from the works.—γνῶτε καὶ πιστεύσητε, *that ye may know and believe*) *Faith* follows subsequently to *knowledge* with those that are of a rather dull susceptibility.—ἐν ἐμοὶ ὁ Πατὴρ, κἀγω ἐν αὐτῷ, *the Father in Me, and I in Him*) *I am none else than the Father, in such a way, however, that I remain still the Son; and He none else than I, in such a way, however, as that He still remains the Father. And if any one shall have known Me, he knoweth the Father, and hath learned the Son. But if the power of One were less than that of the Other, the knowledge also would mislead; for in that case neither the essence nor the power of One can be learned by means of the Other.*—Chrys. on this passage. These two sentences, *I and the Father are one*, and, *the Father in Me and I in the Father*, mutually explain one another. Comp. ch. xvii. 11, 21, "Holy Father, keep—those—that they may be *one, as We are*. As Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

39. Ἐξῆλθεν, *He went forth*) without any difficulty.

40.[1] Ἰωάννης, *John*) The posthumous fruits of the services of John.

41. Μέν, *indeed*) The antithesis is between *John* and *this Man*, Jesus: not between the works and sayings of John.—περὶ τούτου, *concerning this Man*) concerning this Man, who doeth so many *miracles*.—ἀληθῆ ἦν) *were true*. The truth is true, even before it is acknowledged as such.

[1] καὶ ἀπῆλθε, *and went away*) Immediately after the Feast of Dedication; as is evident from the omission of the phrase μετὰ ταῦτα, and of the name of Jesus. Nor did the Saviour go to the region *beyond Jordan* only, but afterwards into *Galilee* also, and again from Galilee into *the borders of Judea* (comp. Matt. xix. 1, Mark x. 1), which John did not feel it necessary to mention, inasmuch as the other Evangelists, and especially Luke, record with sufficient fulness, what He did at that time in Galilee.—*Harm.*, p. 365, *comp.* p. 420.

CHAPTER XI.

1. Λάζαρος, *Lazarus*) It may be inferred from many circumstances that Lazarus was the younger, and his sisters the older by birth. It is from these latter that the village is designated; ver. 1, "The town of Mary and her sister Martha:" and Lazarus is put third in the order of names, ver. 5. Ecclesiastical history hands down the tradition, that Lazarus lived after the ascension of the Lord as many years as had been his age at that time, namely, thirty.—ἀπὸ—ἐκ) Not unfrequently a preposition is repeated in apposition, either the preposition itself, or else a synonym: 2 Cor. i. 19 [δι' ἡμῶν—δι' ἐμοῦ].—Μαρίας) Mary was the better known of the two among the disciples, owing to those acts of hers which are mentioned in ver. 2 [the anointing of Jesus]: she is accordingly placed before Martha; though Martha was the elder-born, ver. 5, 19 [where Martha is named the first].

2. Ἦν δὲ Μαρία, *moreover it was the Mary*) John proves Mary's pious affection towards Jesus at the present time (as he elsewhere in a similar way proves the absence of pious affection on the part of the traitor) by a subsequent act, ch. xii. 3 [Mary's anointing Jesus' feet with costly ointment of spikenard, and wiping His feet with her hair]. [*By one remarkable act, either good or bad, any one may* be rendered notable *to all eternity.*—V. g.] It was not merely by the raising up of her brother to life, that she was first stirred up to such a work.—τὸν Κύριον, *the Lord*) An appropriate appellation here.—ἧς, *whose*) for *of her*. The language here is very plain.

3. Ὃν φιλεῖς, *whom Thou lovest*) This is more modest, than if they were to say, *he who loves Thee*, or *Thy friend;* comp. ver. 11, "Our *friend* Lazarus" [Jesus' words].—ἀσθενεῖ, *is sick*) They elegantly do not express [but leave to be inferred] the consequent, *therefore come to our help* [ver. 31, 32, (Mary to Jesus) "Lord, if Thou hadst been here, my brother had not died." *Truly greater things were now close at hand.*—V. g.] Comp. ch. ii. 3, "When they wanted wine, the mother of Jesus saith unto Him, *They have no wine*" [leaving the consequent unexpressed, but implied, *Do Thou relieve them*]. The great love of the sisters towards their brother here shines forth.

4. Εἶπεν, *He said*) It is worthy of being observed, by what method Jesus prepared His disciples, and the sisters of Lazarus and the

people, for beholding with profit the greatest of miracles.—αὐτή, *this*) *i.e.* This *sickness* is consonant with *love*.—πρὸς θάνατον, *unto death*) whereby [not unto death, in the sense that thereby] the sisters should lose their brother. So the Septuag. εἰς θάνατον, 2 Kings xx. 1 [*i.e.* Βασιλ. Δ'. xx. 1, Hezekiah was sick εἰς θάνατον].—ὑπέρ, *for*) The glory of God and the glory of the Son of God is one and the same glory.—ἵνα δοξασθῇ, *that He may be glorified*) The result was truly so. The raising again of Lazarus is so powerful an argument for the truth of Christianity, that Spinoza said, that, if he could believe it, he would cast away his whole system. And yet the following considerations demonstrate the reality of the death and of the resurrection of Lazarus: 1) The deliberate delay of Jesus, who was then at a distance away; 2) His informing His disciples of the death, and foretelling as to the resurrection; 3) The variety and multitude of the witnesses who were present; 4) The faith that followed in consequence, on the part of very many Jews, who were by no means credulous, and the perversity of the rest; ver. 46, etc., "They went their ways to the Pharisees, and told them what things Jesus had done;" [ver. 53] "They took counsel together to put Him to death."—δι' αὐτῆς, *by it*) by this sickness Jesus was glorified, inasmuch as many forthwith acknowledged Him as the Son of God; ver. 45, "Many which had seen the things which Jesus did, believed on Him;" and the rest of the Jews determined to kill Him, ver. 46, etc.; and it was thereby He was about to enter into glory.

5. Ἠγάπα) *loved*, in such a way as that it was evident to all; ver. 3, "Lord, he whom Thou lovest." [*Therefore there is no reason that any one should exceedingly dread the death of those whom Jesus loves.*—V. g.] The motive cause of the raising again of the dead man, and of the whole of His mode of action preceding it, is herein contained.—καὶ, καί, *and, and*) Happy family!

6. Τότε, *then*) although to others there might have seemed to be the greatest reason for haste.—ἔμεινεν, *He abode*) To die is a thing not so much to be shrunk back from. Lazarus was dead for a time to the glory of the Son of God.

7. Ἔπειτα μετὰ τοῦτο, *then after this*) after the two days' delay [ver. 6]: thus ver. 11, μετὰ τοῦτο, *after this*; ver. 14, τότε, *then*. Jesus gradually elevated the faith of the disciples, so as that they should set out to Judea without fear, and so behold the greatest of miracles.

8. Νῦν ἐζήτουν) They *now* seek; for they lately *were seeking*.—

λιθάσαι, *to stone*) Ch. x. 31, [when He had said] "I and My Father are one."

9. Ὧραι, *hours*) The course of Jesus was now far advanced; it was now a late hour in His day: but it was however still day.—τῆς ἡμέρας) of the day, or else *in the day*. The whole course of life, in all its parts, is compared to *the day*. *The standing* [state] is presupposed: one standing or state in one, another in another, regarded as the Subject; *to walk* is the Predicate.—τίς, *any one*) Again used indefinitely. Comp. ch. ix. 4, "*I* must work, etc.: the night cometh, when *no man* can work." This applies to the disciples, who were afraid. even for themselves.—οὐ προσκόπτει, *he does not stumble*) in the midst of snares of the world lying in his way.—τὸ φῶς τοῦ κόσμου τούτου, *the light of this world*) beaming out from the sun. The providence of the Father, in respect to Jesus, is intimated; and the providence of Christ in respect to believers.—βλέπει, *He seeth*) Understand, *and there is light in him:* and in the following verse understand, *and he seeth not the light of this world.* But in both instances the clause, which is expressed, is especially suited to its own passage respectively: for during the day, *the light of the world, which each one sees*, as it were absorbs the sense of the light which he has in himself. By night the light of the world, being not seen, increases the sense of his defect in the case of him *who hath no light in himself.*

10. Ἐν αὐτῷ, *in him*) in him who walks by night.

11. Ταῦτα—λέγει) *These things said He, and after this* saying forthwith *He saith*, etc. Comp. ver. 7, "*Then after this saith He.*"—λέγει, *He saith*) He said it at the very time in which Lazarus had died. Comp. ch. iv. 52, [The nobleman's son recovered of the fever] "at the same hour in the which Jesus said, Thy son liveth." The disciples also had heard of the illness of Lazarus, ver. 3, 4. No one had announced his death; and yet Jesus knew it.—ἡμῶν, *our*) With what an entirely human feeling [*humanness*] Jesus communicates [imparts] His friendship to His disciples!—κεκοίμηται, *is fallen asleep*) Death is the sleep of the pious in the language of heaven; but the disciples did not here understand His language. The liberal freedom of the Divine language is incomparable: but the dulness of men causes that Scripture often descends to our more sombre mode of speaking. Comp. Matt. xvi. 11, etc., "How is it that you do not understand that I spake it not to you concerning bread, that ye should beware of *the leaven* of the Pharisees?"

12. Εἰ κεκοίμηται, *if he sleep*) Often a long sleep is a means of re-

storation to health. The disciples were supposing that the sleep was sent to Lazarus by Jesus, in order that what He had Himself foretold might come to pass: ver. 4, "This sickness is not unto death, but, etc., that the Son of God might be glorified thereby."

15. Ὅτι οὐκ ἤμην ἐκεῖ, *that I was not there*) It is beautifully consonant with Divine propriety, that no one is ever read of as having died whilst the Prince of life was present. If you suppose that death could not, in the presence of Jesus, have assailed Lazarus, the language of the two sisters, ver. 21, 32, attains thereby a more sublime conception, "Lord, if Thou hadst been here, my brother had not died:" and thereby also the joy of the Lord at His own absence is illustrated.—πρὸς αὐτόν, *unto him*) to the place where he lies dead.

16. Ὁ λεγόμενος Δίδυμος, *who is called Didymus*) John wrote in Greek.—καὶ ἡμεῖς, *let us also*) Thomas perhaps had had some peculiar tie of connection with Lazarus.—ἵνα ἀποθάνωμεν, *that we may die*) Thomas seems to have taken the words of Jesus immediately preceding in this sense, as though Jesus would have been about to die with Lazarus, had He been present, and as though, now that the faith of His disciples had been still further established, He was about to depart this life at Bethany, and that by the plots of the Jews against Him, ver. 8, "The Jews of late sought to stone Thee." He [Thomas] was, as it were, standing mid-way [indifferent] between this life and death, without sorrow or joy, ready to die; not however without faith. Comp. ch. xiv. 5, "Thomas saith unto Him, Lord, we know not whither Thou goest." In this view he seems to have understood the πρός, *unto*, in the discourse of Jesus, in the same sense as it occurs 2 Sam. xii. 23, [David of his dead child] "I shall go *to* him, but he shall not return to me."—μετ' αὐτοῦ, *with Him*) with Jesus. Not unlike is the meaning of Peter's words, Luke xxii. 33, "Lord, I am ready to go with Thee into prison and to death."

[1]19. Πολλοί) *many*, on account of being in their neighbourhood. —τὰς περί) An idiomatic phrase. Acts xiii. 13 [οἱ περὶ Παῦλον, *Paul and his company*], xxviii. 7.[2]—ἵνα παραμυθήσωνται, *that they might be comforted*) some days after the burial. In the present day we say, *to condole with*.

[1] Ver. 17. τέσσαρας ἡμέρας, *four days*) Therefore Lazarus was buried on the very day of his death. Comp. ver. 39, "Lord, by this time he stinketh; for he hath been dead four days."—V. g.

[2] ἐν τοῖς περὶ τὸν τόπον, in the same quarters. So here translate, *Martha, Mary and her friends*. A and Rec. Text read τὰς περὶ M. But BCLXabc Vulg. read πρὸς τὴν M. D reads πρὸς M., omitting τήν.—E. and T.

20. Μαρία δέ, *but Mary*) either because she was unwilling to leave the Jews alone, or because she chose to sit and wait until she should be called. She was of a more sedate disposition. Comp. Luke x. 39, "Mary sat at Jesus' feet, and heard His word."

21. Εἰ ἦς ὧδε, *if Thou hadst been here*) Thus Mary also expresses herself, ver. 32. From which it may be inferred that this was their language before their brother's death, *Would that the Lord Jesus were here.* Himself stirs up the spark of faith, that lies hid in these words.

22. Καὶ νῦν οἶδα, *even now I know*) Martha had conceived a hope from those words which the Saviour had spoken at ver. 4, "This sickness is not unto death." For there is no doubt but that these words had been reported to Martha. [*The praiseworthy alacrity of faith* is here illustrated.—V. g.]—αἰτήσῃ) Jesus, when speaking of Himself asking, says, ἐδεήθην, Luke xxii. 32, and ἐρωτήσω, John xiv. 16 (comp. ver. 13: where so, immediately before, ver. 16, He uses αἰτεῖν of the disciples; ὅ, τι ἂν αἰτήσητε), and ch. xvi. 26 [ἐν τῷ ὀνόματί μου αἰτήσεσθε, and I say not to you that I ἐρωτήσω τὸν Πατέρα, etc.], xvii. 9, 15, 20 [ἐρωτῶ]; but never αἰτοῦμαι. Accordingly the Syriac Version expresses both the former [ἐδεήθην and ἐρωτῶ] by one word, and the latter [αἰτοῦμαι] by a different word. Martha did not speak in Greek, yet John expresses her inaccurate speech, which the Lord bore indulgently. For αἰτεῖσθαι appears to be a word less worthy in its application, although the Septuagint, Deut. x. 12, have τί Κύριος ὁ Θεός σου αἰτεῖται παρὰ σοῦ;[1]

23. Ἀναστήσεται, *he shall rise again*) Jesus does not immediately add the mention of the time, but exercises the faith of Martha.

24. Ἐν τῇ ἀναστάσει, *in the resurrection*) Therefore the Jews were believers in the resurrection.—ἐσχάτῃ, *last*) Martha supposes that to be more distant, which the connection, ver. 22, 23, was showing to be close at hand, "Whatsoever thou wilt ask, God will give. Thy brother shall rise again."

25. Ἐγώ) *I*, present, not limited to the future. Do not suppose, Martha, that you are being put off to the distant future. Death yields to Life, as darkness to Light, forthwith.—ἡ ἀνάστασις καὶ ἡ ζωή, *the resurrection and the life*) The former title is peculiarly suitable to this occasion; the latter is frequently used. The former is explained presently in this verse; the latter in ver. 26, "Whosoever *liveth*, and

[1] αἰτέω, 'peto,' is more submissive, as of the inferior begging, or making a *petition* to a superior. ἐρωτάω, 'rogo,' implies some equality or familiarity in the asker, making the *request*.—E. and T.

believeth in Me, shall *never die*." I am *the Resurrection* of the dying, and *the Life* of the living. The former deals with the case of believers dying before the death of Christ; for instance, Lazarus. For there was none of his prey which death was not obliged to restore, in the presence of Christ: the daughter of Jairus, and the young man at Nain. And it is probable that all who at that time saw with faith Jesus Christ, and died before His death, were among those who rose again, as described in Matt. xxvii. 52, 53, [After the crucifixion] "the graves were opened; and many bodies of the saints, which slept, arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." The latter title treats of the case of believers falling asleep after the death of Christ. The death of Christ deprived death of its power. Before the death of Christ, the death of believers was death: after the death of Christ, the death of believers is not death: ch. v. 24, "He that—believeth—*hath* everlasting life—*is passed* from death unto life;" viii. 51, "If a man keep My saying, he shall *never see death*."—ζήσεται, *shall live*) even in body.

26. Πᾶς, *every one* ['whosoever']) This word, which was not employed in ver. 25, brings on the discourse to greater things.—ζῶν) *that liveth*, namely, this present life of the body. The antithesis to this lies in the words, ver. 25, *even though he die* [καὶ ἀποθάνῃ: "though he were dead," Engl. Vers.] Those especially treated of here, are they who then were alive and saw the Son: ch. vi. 40, "This is the will of Him that sent Me, that *every one* which *seeth* the Son, and believeth on Him, may have everlasting life."—οὐ μὴ ἀποθάνῃ, *shall not die*) Shall be exempt from death, to all eternity. The antithetic word to this is ζήσεται, *shall live*, restored to life; ver. 25. There is a great difference between the *death* [mortem] of believers before the death of Jesus Christ, and *the departure* [obitum; metaphor from *setting* of heavenly bodies] of believers after the death of Jesus Christ. These latter are altogether exempt from *the judgment*.[1]—πιστεύεις τοῦτο; *believest thou this?*) An application of the truth, in the second person, to all collectively and individually, which is often found elsewhere, and which here, by means of the unexpected interrogation, is very pungent. Thus [by means of this personal application] Martha is completely won over to faith.

[1] *Condemnation:* ch. v. 24, He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and *shall not come into condemnation*, but *is passed* from death unto life.—E. and T.

27. Ἐγὼ πεπίστευκα, *I have believed and do believe*) Martha replies with ready mind, *I have taken up this faith.*—σύ) *Thou*, who art come into the world, art the Son of God. This knowledge of the truth concerning Jesus Christ includes all the rest. [*She testifies that she has faith in the word of Jesus, even though she did not fully understand it. This forms the analogue to the faith of Peter;* ch. vi. 68, 69, "Lord, to whom shall we go? Thou hast the words of eternal life: and we believe and are sure that Thou art that Christ, the Son of the living God."—*A faith much more serene, than if one were to say*, I believe whatever the Church believes.—V. g.]—ἐρχόμενος) Present; Matt. xi. 3.[1] For as yet He was only becoming known.

28. Ταῦτα εἰποῦσα, *having said these things*) Faith, and her confession of His Messiahship, lent her alacrity.—λάθρα) *Without the knowledge* of the Jews, as ver. 31 proves.[2]—ὁ διδάσκαλος, *the Master*) So they were wont to call Jesus, when speaking of Him among one another.—φωνεῖ σε, *calls thee*) Either Jesus expressly ordered Mary to be called; or else Martha, by His permission, called Mary; and in this case spake so, in order the more speedily to rouse up Mary. Mary's sedate disposition was no hindrance in her way; yet she was called, in order that she might be present at the miracle.

30. Οὔπω, *not yet*) Jesus did all things with the exact amount of delay required.—δέ) γάρ is the reading of the *Copt.* [= Memphitic] and *Lat.* versions; also *Augustin. Cant.* The reading of the Lat. codex *Reutlingensis*, which has neither *autem* nor *enim*, is a middle one between the two.[3]

31. Ἵνα κλαύσῃ, *that she may weep*) It was a well-known custom, that the friends of the dead should give themselves up to mourning during the time that intervened whilst the funeral preparations were being made, and indulge in paying the pious [affectionate] tribute of their tears.

32. Ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, *she fell at His feet*) This Martha had not done. Mary thus makes amends for her slowness in going to meet Him. [*Herein she gives a specimen of the most profound reverence arising out of faith.*—V. g.]

[1] σὺ εἶ ὁ ἐρχόμενος; *the Comer: He that should come.*—E. and T.

[2] The Jews therefore mistook the motive of Mary's going out: "She goeth unto the grave to weep there."—E. and T.

[3] AB and Rec. Text read οὔπω δέ. *Dabc* Vulg. read γάρ: and D, οὐ for οὔπω. —E. and T.

33. Τοὺς συνελθόντας, *who had come with her*) ver. 31.—ἐνεβριμήσατο, *He groaned*) Thus it was that, by a more austere [more severe] affection of the mind, Jesus restrained His tears; and presently after, at ver. 38, He broke off His tears [to which He had given way, ver. 35]: and by that very fact, the influence produced by them [His tears] on the bystanders was the greater; ver. 36, [The Jews were constrained to say, "Behold how He loved him!"]—ἐτάραξεν ἑαυτόν, *He troubled Himself* ['was troubled,' Engl. Vers.; and some MSS. of Vulg., "turbatus est in se ipso"]) The elegance of this reflexive [reciprocæ] phrase is inexpressibly striking: comp. ἔταξαν ἑαυτούς, They have *ordered themselves* ["addicted themselves," Engl. Vers.], 1 Cor. xvi. 15. The affections of Jesus' mind were not passions, but voluntary emotions, which He had altogether in His own control; accordingly, this "troubling of Himself" was fully consonant with order, and the highest reason. The case is a weightier [more hard to understand] one, which is described subsequently, ch. xii. 27, τετάρακται, κ.τ.λ.; xiii. 21; and yet it also is to be explained by means of the present passage. [*So Christians are not, on the one hand,* Stoics; *but, on the other, they do not succumb to their own mental affections. They are not agitated with* passions, *properly so called.*—V. g.]

35. Ἐδάκρυσεν, [*wept*] *shed tears*) not *cried aloud* [*lacrymatus est, non ploravit*]; nor did He weep at once; nor yet did He weep only after [not until after] He had seen Lazarus, but at the exact time when it was seasonable. He wept, lovingly, as ver. 36 testifies, on account of the death of Lazarus; not on account of his return to this life.

37. Τινές, *some*) who were more estranged [averse] from faith.—οὐκ ἠδύνατο, *could not?*) Jesus had shed tears. Thence they were inferring, that Jesus had the desire to have preserved the life of Lazarus, if He had had the power. *He could*, say they, *and He ought.* So ἠδύνατο, This *might have been* [sold, and *ought* to have been sold for much, and given to the poor], Matt. xxvi. 9. They draw their conclusion from the greater exercise of power to the less. But then to raise the dead is, in its turn, a greater exercise of power, than to cure the sick or restore sight to the blind. The conclusion, which they ought to have drawn, was this: He hath given sight to the blind; therefore He can give life to the dead. But unbelief precipitates [hurries away with] all its conclusions in an opposite direction.—καὶ οὗτος, *even this man*) this Lazarus, one in the prime of youth, and beloved by Him.

38. Πάλιν ἐμβριμώμενος, *again groaning*) By this groan Jesus also repelled the Jews' gainsaying, lest it should tempt His own mind to give up the raising of Lazarus, etc. He refutes them by deed, not by words. Comp. ver. 33, notes.

39. Ἡ ἀδελφὴ τοῦ τεθνηκότος, *sister of him that was dead*) Herein is specified a cause of the greater feeling of instinctive shuddering, arising from nature and the tie of relationship.—ὄζει, *he stinketh*) The loathing of putrefaction [is instinctive with all], even with the nearest relatives. There is a contest between reason as well as natural affection on the one hand, and faith on the other.—τεταρταῖος, *of four days' continuance*) Lazarus seems to have been committed to the tomb the same day on which he died, ver. 17, "When Jesus came, He found that he had lain in the grave four days already." A similar phrase, τριταῖος, [thine asses that were lost] three days, 1 Sam. ix. 20 [ἀπολωλυιῶν—τριταίων, in LXX.], xxx. 13.

40. Εἶπον, *said I not?*) Jesus said it, ver. [23] 25.—δόξαν, the *glory*) which is the opposite of corruption.

41. Ἄνω, *upwards*) He turned His eyes off from the object, which was now the prey of mortality, to heaven.[1]—εὐχαριστῶ σοι, *I give Thee thanks*) Jesus proceeds to this, His greatest miracle by far, most sure of the event.—ἤκουσάς μου, *thou hast heard Me*) Therefore Jesus [it seems] had prayed, when He had heard of the sickness of Lazarus, ver. 4, [and so He said at that time] "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

42. Ἐγώ, *I*) Jesus seems to have made this declaration after some pause.—ᾔδειν, *I knew*) Jesus shows to the people, that He returned thanks to the Father, not as though it were for something new to Himself, and such as He had not experienced before. The filial intimacy of Jesus in relation to the Father was far too great, to admit of being fully expressed by speech among men.—πάντοτε, *always*) even after the death of Lazarus.—ἀκούεις, *Thou hearest*) The Father, when hearkening to Him, replied sometimes by a voice from above, but generally by a most immediate effecting [of the Son's desire].—εἶπον, *I said*) this, and gave thanks. So εἴρηκα, I *have said* ["I have called you friends," Engl. Vers.], ch. xv. 15, of something that had been *just* said.[2]

[1] Πάτερ, *Father*) A short but pre-eminently choice prayer.—V. g.

[2] ἵνα πιστεύσωσιν, *that they may believe*) Such was the result, ver. 45.—V. g.

43. Φωνῇ μεγάλῃ, *with a loud voice*) not as workers of enchantments, who mutter their incantations. All, who were present, heard *the loud voice*.—δεῦρο ἔξω, *come out* [forth]) Jesus recalled Lazarus out of the sepulchre, as easily as if Lazarus had been not only alive but even awake, ver. 11, "Our friend Lazarus *sleepeth*: but I go to *awake* him out of sleep;" ch. xii. 17, "The people that was with him, when He *called* Lazarus *out* of his grave," etc.

44. Τοὺς πόδας, *feet*) The two feet had been swathed up together, or else each separately.—κειρίαις) The same word occurs in LXX., Prov. vii. 16, "I have decked my bed *with coverings*" [χλιδῶσι—κειρίαις].

45. Οἱ ἐλθόντες, *who had come*) ver. 19, "to comfort them concerning their brother," 31.

46. Ἀπῆλθον, *departed* [went their ways]) as aliens to Him.

47. Τί ποιοῦμεν; *what do we?*) What they ought to have done was, not to have thus held deliberations, but to have believed. But the truth is, death itself sooner yields to the power of Christ than unbelief.

48. Οὕτω) *thus*, as heretofore, say they, we have left Him alone.—πάντες, *all men*) and indeed with good reason.—οἱ Ῥωμαῖοι, *the Romans*) Their supposition was, that the Romans would regard that [the adhesion of the people to Jesus] as sedition. And yet [with all their scheming] the Jews did not escape that which they dreaded: [*nay, indeed they brought it upon themselves by this very course of action.*—V. g.]—καὶ τὸν τόπον καὶ τὸ ἔθνος, *both our place and nation*) Equivalent to an adage, *i.e.* our all, τόπος, *territory*.

49. Τοῦ ἐνιαυτοῦ ἐκείνου) *in that year*, a memorable one, as being that in which Jesus was about to die. It was the first and chiefest year in the seventy weeks [Dan. ix.], the fortieth before the destruction of Jerusalem, and one celebrated also in Jewish history for various reasons. Even before this year, and after it, Caiaphas was high priest. At the time that John was writing his gospel, it was remembered, how great and how remarkable that year had been, and what a leading part Caiaphas had taken among the opponents of the Gospel. Thrice the Evangelist notes the high priesthood of Caiaphas as being in this year: in this passage, and at ver. 51, and at ch. xviii. 13. Comp. Acts iv. 6, "Annas the high priest, *and Caiaphas*, and John, and Alexander, and as many as were of the kindred of the high priest."—ὑμεῖς, *ye*) The high priest reproves the slowness in resolve of his fellow-counsellors, and, sure in his purpose, affirms that the matter can be most easily accomplished: that

it is not the people who should be attacked; but that it is Jesus alone, who must be taken out of the way. Caiaphas abuses the strength of mind, which arose from prophecy,[1] for the purpose of a mere political affirmation.

50. Συμφέρει, *it is expedient*) Caiaphas is thinking of mere political expediency; but the Spirit of prophecy so directs him, as that he uses words suited to express what was spiritually expedient. *Caiaphas* and *Pilate* condemned Jesus; yet both gave a testimony foreign to their own personal feeling: Caiaphas, in this passage, gives testimony as to the *sacerdotal* character of the death of Christ; Pilate, in the inscription on the cross, gave testimony as to His *kingly* character.—εἷς, *one*) 2 Cor. v. [14] 15, "*One* died *for all*, —He died for all, that they who live should not henceforth live unto themselves."—καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται, *and not that the whole nation perish*) He refers to their words in the close of ver. 48, "The Romans shall *take away* both our place and *nation*."

51. Ἀφ' ἑαυτοῦ, *of his own self*) as men, who deliberate, otherwise are wont.—οὐκ εἶπεν, *said not*) By this is explained the verb εἶπε, *said*, which was used in ver. 49.—ὑπὲρ τοῦ ἔθνους, *for the nation*) Caiaphas had said, ὑπὲρ τοῦ λαοῦ, *for the people*, ver. 50. But John does not now any longer call them λαόν, *a people*, since their polity was expiring.

52. Καὶ οὐχ, *and not*) John everywhere obviates the possibility of a wrong interpretation: so at ch. xxi. 23 [where the false construction was put on Jesus' words, as if the beloved disciple should not die, John counteracts the error by adding, "Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"] In this passage, his object in adding ver. 52 is, lest any should infer from the words of Caiaphas, that Jesus died for the Jews alone. In truth, the apostle of Christ takes a wider range of view than the Jewish high priest.—ἵνα καὶ τὰ τέκνα) Almost all the *Latin* MSS. omit the particle καί, also *Augustine*, and with them *Luther*. Let the reader weigh the evidence and decide.[2]—τὰ τέκνα τοῦ Θεοῦ, *the children of God*) He calls them *the children of God* in respect to the Divine foreknowledge; and because they were in very deed about to become the children of God, [*even though not being the posterity of Abraham, according to the flesh.*—V. g.] —τὰ διεσκορπισμένα, *that had been* [*were*] *scattered abroad*) The Pre-

[1] Given him supernaturally as high priest.—E. and T.

[2] ABD Rec. Text and Origen retain καί. *abc* omit it. Some MSS. of Vulg. have it, but others omit it.—E. and T.

terite denotes, not those who are in the dispersion, but those who have come into a state of dispersion. Gen. x. 32, "The nations were *divided in the earth* after the flood;" xi. 8, [at Babel] "The Lord *scattered them abroad* from thence upon the face of all the earth." The words in antithesis are, *the people*, ver. 50, and the *scattered abroad* [children of God], ver. 52. Otherwise *the people* and *the children* are synonyms: Rom. ix. 26, "In the place where it was said, Ye are not My *people*, there shall they be called *the children* of the living God." So then Christ inflicted no detriment on the people [the Jews], in order that He might make a people of those also, who had not been a people [the Gentiles]. Comp. ch. xii. 20, etc. [Greeks, by their own desire, are brought to Jesus through Philip; whereupon Jesus saith] "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

53. Οὖν, *therefore*) This refers to ver. 50, taken in connection with what went before.

54. Οὐκέτι, *no more*) This was not the result of fear.—Ἐφραΐμ, *Ephraim*) See 2 Sam. xiii. 23, "Baal-hazor, beside Ephraim."

[1]55. Ἐκ τῆς χώρας) *out of* that *region*, ver. 54, "the country near to the wilderness, into a city *of which*, Ephraim" [Jesus had retired]; just as from all other regions.—ἵνα) *That* they might purify themselves, and remove all hindrances to their eating the passover.

56. Οὖν, *therefore*) These above others were aware that Jesus is not far off.—τί) An abbreviated expression for, *What think ye?* Think ye, *that He will not come?*

57. Δέ, *but* [now]) They had not been content with that which is mentioned, ver. 53 [*i.e.* with merely *taking counsel to put Him to death*].

[1] λεγομένην, *called*) It must have been therefore an obscure place.—V. g. —κἀκεῖ διέτριβε, *and there continued*) This retreat was prior to His arrival in Jericho. For before that He came to Jericho, He was alone with His disciples: but at Jericho a numerous crowd of people, flocking together to Him, accompanied Him in His solemn entry into Jerusalem, and escorted Him in meeting the multitude from that city. Matt. xx 17, "Jesus, going up to Jerus., took the Twelve *apart*;" 29, "As they departed from Jericho, a *great multitude* followed Him;" xxi. 8, 9, "The multitudes *that went before*, and that *followed* —cried, Hosanna;" Mark x. 46, "He went out of Jericho—with a great number of people."—*Harm.*, p. 431.

CHAPTER XII.

1. Πρὸ ἓξ ἡμερῶν τοῦ πάσχα) *Six days before the Passover took place.* So the Septuagint, πρὸ δύο ἐτῶν τοῦ σεισμοῦ, πρὸ τριῶν μηνῶν τοῦ θερισμοῦ [two years before the earthquake,—three months before the harvest], Amos i. 1, iv. 7. Add 2 Macc. xv. (36) 37. The day before had been the Sabbath;[1] and that was called by the Jews *the great Sabbath*, שבת הגדול: as the Greeks distinguish the subsequent week and the several days of it by an epithet expressive *of greatness.*—εἰς Βηθανίαν, *to Bethany*) For He had departed from it after having raised up Lazarus: ch. xi. 54, "Jesus—went thence—into Ephraim." [After the Saviour had passed the night in this place (Bethany—to which He had come by way of Jericho from Ephraim), on the following day He left Bethany and came to Bethphage, which was nearer Jerusalem; and, having procured the ass and foal from a village in that quarter, He rode into the city in solemn state.—*Harm.*, p. 440.]—ἐκ νεκρῶν) The *Lat.* has 'Jesus;' several other copies have ἐκ νεκρῶν ὁ Ἰησοῦς: ἐκ νεκρῶν is extant at ver. 9.[2]

2. Ἐποίησαν, *they made*) the people of Bethany.—αὐτῷ, *for Him*) in His honour.—δεῖπνον, *a supper*) a solemn [festive] one. The banquet, at which Lazarus was present after his being raised to life, may be compared with the heavenly banquet, at which hereafter there shall be present the dead saints, when they shall have risen again.—ἡ Μάρθα, *Martha*) Martha manifested her zealous affection in one way, Mary in another, ver. 3, [Martha *served;* Mary *anointed Jesus' feet* with the costly ointment, etc.]

[1] Therefore it was on the *first day* (Sunday) of the great week that the *paschal Lamb*, the one who bore the name in the true sense [the antitype], was set apart (comp. Exod. xii. 3, "In the *tenth* day of the month *Abib*, they shall take to them every man a lamb," etc.); and from that supper, at which Jesus was made ready [by the anointing] for His burial, to the supper at which on the day of His resurrection He appeared to His disciples, a space of eight days elapsed.—*Harm.*, p. 440.

[2] The Vers. Germ. *omits this clause in the present verse, but retains the name* ὁ Ἰησοῦς.—E. B.

ABD*a* Rec. Text retain ἐκ νεκρῶν. *b* and Vulg. omit the words. ABDL△ have ὁ Ἰησοῦς (B omitting ὁ): Vulg. also has 'Jesus.' X*abc* and Rec. Text omit it.—E. and T.

3. Ἐκ τῆς ὀσμῆς, *owing to* ["with"] *the odour*) It was at this very odour that Judas took offence.

5. Τριακοσίων δηναρίων, *for three hundred denarii* [pence]) Fifty or sixty florins.

6. Οὐχ ὅτι, *not because*) It is hypocrisy when one thing *is said*, whilst another thing is *cared for* [is the real object of solicitude]. Avarice makes the poor its pretext, and that in serious earnest at times: for it hates even genuine munificence.—κλέπτης, *a thief*) It is a more saddening expression *a disciple* [*yet*] *a thief*, which results from comparing this verse with ver. 4 ["*one of His disciples*, Judas"], than if it were simply said *a thief*: and so *a brother*, *a fornicator* [1 Cor. v. 11], and such like expressions.—γλωσσόκομον) So the Septuag. for the Hebr. ארן, 2 Chron. xxiv. 8, 10, etc., and in cod. Alex. 2 Sam. vi. 11. It seems to me desirable, in this place in particular, to observe the nature of the apostolic style. The sacred writers were not solicitous as to whether fastidious ears were likely to judge each particular word to be Attic or a barbarism: a fact which may be established sufficiently even by this one argument, that of the terms which the Atticists examine [as dubious in point of good style], a considerable part occur in the New Testament. For instance, let Phrynichus be looked into as to the term γλωσσόκομον;[1] also Thomas Magister on ἵνα; Mœris on ἐνετειλάμην; with which word compare this passage, and Rev. xxii. 14 [οἱ ποιοῦντες τ. ἐντολὰς, ἵνα ἔσται], Matt. xxviii. 20 [ὅσα ἐνετειλάμην]; so that they seem to have enriched their collections [of forms not pure Attic] out of the New Testament itself. Moreover the Sacred writers most exactly observe the proper [strict] signification of words: for instance, John i. 1, 17, notes:[2] inasmuch as accuracy in this latter respect, not in respect to the former [purity of Attic style], was conducive to making the Divine mind known.—εἶχε) *was having*: either he used to have it always, or he was having it then [in his turn] after the other disciples, at that the last time. Judas himself seems to have taken to himself this office; which, however, was left to him, even though he was a thief: ch. xiii. 29, "Some thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the

[1] For which the ancients used γλωσσοκομεῖον and γλωσσοκόμιον, and in the sense of *the receptacle of the mouth-piece of the tibia* or flageolet, not in the recent sense, a *coffer* or *purse*.—E. and T.

[2] The distinction is accurately observed between ἦν—ἐγένετο—ἐδόθη, so that one could not be substituted for the other without injury to the sense.—E. and T.

feast; or that he should give something to the poor."—τὰ βαλλόμενα, which were contributed to it [what was put therein]) Jesus was poor and needy.—ἐβάσταζεν, *he was carrying*) for the ordinary necessities of the Saviour's bodily sustenance.

7. Εἶπεν, *said*) Jesus does not openly reprove the mind of Judas: He rather marks [stigmatises] the thing itself.—ἡμέραν) This very day [not "against the day of My *burying*," as if it were *future*]: at that time was *the day*;[1] Matt. xxvi. 12, notes. His death, and the burial itself, was in six days after (comp. ver. 1) about to follow this present ἐνταφιασμόν, *preparation for the sepulchre*. See *Ord. Temp.* p. 263, etc. [Ed. ii. 228].—ἵνα—τηρήσῃ[2]) Understand, *this has been done*. Let her alone: this has been done, that she might keep it, etc. So ἵνα, ch. ix. 3, etc. [οὔτε οὗτος ἥμαρτεν, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ]. The διατί, *why*, which had been started as an objection by Judas, is aptly repelled [by this ἵνα τηρήσῃ εἰς ἡμέραν τ. ἐνταφιασμοῦ], and at the same time Judas is warned; for his treachery waxed stronger and stronger until it eventuated in the Saviour's death.—τηρήσῃ, *that she might keep it*) So there was no 'waste.' She had been previously prepared to contribute it to the poor, if it should be needed; but she was guided by the Divine counsel, that she should keep it for the object for which it was needed, although she herself was unconscious of it.

9. Ἔγνω, *knew*) The odour of the ointment, and the fame of the anointing, might have supplied them with the information [that He was there].—τὸν Λάζαρον, *Lazarus*) Who is there that would not seek Bethany for the sake of seeing him?

10. Ἐβουλεύσαντο) *were consulting*.—ἀποκτείνωσιν, *might put to death*) To recall to life was something; but what is it *to put to death?* There was one doctrine, and one miracle, which especially occasioned their killing Jesus: the doctrine was that of Jesus being the Son of God; the miracle, the raising again of Lazarus. [*To such a pitch does the bitterness of the mind that is destitute of faith advance, where there is left no way of escaping the unwelcome truth.*—V. g.]

11. [3]Ὑπῆγον, *went away*) to Bethany.

[1] Of the ἐνταφιασμός, not the committal to the sepulchre, but the preparation of the body for it.—E. and T.

[2] *This reading, which had been placed by the margin of* the Ed. Maj. as it were *in equilibrium* [the arguments being regarded as equally balanced on both sides], *has obtained the preference in* Ed. 2 and Vers. Germ.—E. B. [BDQLX *abc* Vulg. have ἵνα τηρήσῃ: A and Rec. Text, τετήρηκεν.—E. and T.]

[3] δι' αὐτόν, *by reason of him*) No one truly should shrink from encountering

12. Ὁ ἐλθών, *coming* [that were come]) They must therefore have been Galileans, rather than inhabitants of Jerusalem.—ἀκούσαντες, *hearing* [when they heard]) The less that Jesus' coming had been expected, the more in proportion was it now eagerly welcomed.

13. Ἔλαβον, *took*) not caring for that 'commandment,' as to which ch. xi. 57 speaks, "The chief priests and Pharisees had given a commandment, that if any man knew where He was, he should show it, that they might take Him."—τὰ βαΐα τῶν φοινίκων, *branches of palms*) The use of the palm was frequent in Judea. Lev. xxiii. 40, "Ye shall take you on the first day—*of the feast of tabernacles, on the fifteenth day of the seventh month, when for seven days they dwelt in booths*—branches of palm trees."

14. Εὑρών, *having obtained* [when He had found]) He was poor [and therefore had not one of His own].—ὀνάριον) ὀνάριον, *a young* or *little ass* [asellus], a diminutive, is not so much opposed in this passage to the ass [of ordinary size], as to the fiery horse, which our Lord did not use.

15. Μὴ φοβοῦ, *fear not*) The Majesty of so great a King might well excite fear: but His mildness, to which His mode of entry corresponds, takes away fear.

16. Ταῦτα, *these things*) This His entry, of so momentous importance, and His prediction.—οὐκ ἔγνωσαν, *understood not*) The reason of the Divine proceedings and words is generally hidden from us at the beginning. Therefore accordingly we ought to believe and obey, and commit ourselves to the Divine governance [guidance]: ch. xiii. 7, "What I do (washing their feet) thou knowest not *now*, but thou shalt know *hereafter*;" ver. 36, [Jesus to Simon] "Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards;" xvi. 4, "These things have I told you, that *when the time shall come*, ye may remember that I told you of them. And these things I said *not* unto you *in the beginning*;" ii. 22, "When therefore He was risen from the dead, His disciples remembered that He had said this unto them (Destroy this temple, and in three days I will raise it up), and they believed." The whole work of faith is to embrace those things which we do not yet comprehend, but which hereafter we shall perceive.—τὸ πρῶτον,

even death, provided that a large number might be brought over thereby, and won to faith in Christ.—V. g.

[1] τῇ ἐπαύριον, *on the following day*) All that is related from this verse down to ver. 50, constitutes the proceedings of one day, which certainly was a day most abundant in important incident.—*Harm.*, p. 450.

at the first) During the time of their discipleship, before that the Lord was glorified.—ἐδοξάσθη, *was glorified*) by His resurrection and ascension. For there were many things which at a subsequent time they understood.—τότε, *then*) That afterwards in a remarkable degree confirmed their faith.—ταῦτα, καὶ ταῦτα, *these things, and these things*) A sweet repetition, expressing the consonance between the prophecy and the event. At καί, *and*, understand ὅτι, *that*, as in ch. xx. 18, "Μαριάμ—ἀγγέλλουσα, ὅτι ἑώρακεν τὸν Κύριον, καὶ (sc. ὅτι) ταῦτα εἶπεν." For the force of the verb, *they remembered*, falls more properly on "*that they had done*," than upon "*that these things were written*."—ἐποίησαν, *had done*) namely, both the disciples themselves, and the people: ver. 12.

17. Ἐμαρτύρει, *bare record*) as to the miracle, at which they were present.—ἐφώνησεν ἐκ τοῦ μνημείου, *called out of the tomb*) The greatness of the miracle, and the ease with which it was performed, are most skilfully expressed. The style of Scripture is easy, when treating of the greatest things, therein surpassing in sublimity every sample of the sublime in oratory. The raising up of Lazarus is the crowning triumph of Christ's miracles: the order of which latter may be compared with the order observed in the restoration of the human race. Let the expression, [*God*] *said*, Gen. i., be compared with the verb, *called*, here.—καί) *and so.*

18. Ὄχλος, *the people*) The people who were hearers, being taught [informed] by the people that were spectators. Matthew [xxi. 9] and Mark call the former, *those that went before;* the latter, *those that followed.* One may infer from thence, that some of the spectators, entering the city, published the miracle, and so, accompanied by several more, came to meet the Lord; whilst others of them, constituting the larger number, tarried outside the gate, and afterwards followed the Lord when making His entry.

19. Θεωρεῖτε) The indicative without an interrogation [Engl. Vers. makes it an interrogation, Perceive ye?]. Comp. Acts xxi. 20, [Θεωρεῖς, ἀδελφὲ, πόσαι μυριάδες, "*Thou perceivest*, brother, how many," etc.] They approve of the counsel of Caiaphas.—οὐκ ὠφελοῦμεν οὐδέν) See App. Crit., Ed. ii., on this passage.[1] [*It is well, when matters come to that* (that the enemies of the truth cannot prevail against it).—V. g.]—ὁ κόσμος, *the world*) An hyperbole resulting from indignation. If the whole world, say they, were ours, it would desert

[1] Bengel's authority for ὠφελοῦμεν seems to be the Vulg 'proficimus;' also *c.* But ABDQ*b* Rec. Text read οὐκ ὠφελεῖτε οὐδέν; "nihil proficitis" is the reading in *a*.—E. and T.

us to go after Him. There lies hidden in their words something like a prophecy. Comp. ch. xi. 50, [Caiaphas' unconscious prophecy] "that one man should die for the people;" and xix. 19, etc., [Pilate's unwitting testimony of Jesus' *kingship of the Jews*, in the inscription on the Cross; an inscription, which he was providentially overruled not to withdraw, when requested to substitute] "that *He said*, I am King of the Jews."—ἀπῆλθεν, *is gone*) away from us. How shall we retain *the world?*

20. Ἕλληνες, *Greeks*) A prelude herein is given of the kingdom of God being about to pass over from the Jews (ver. 37, "Though He had done so many miracles before them, yet they believed not on Him") to the Gentiles. It is not clear that they were circumcised: certainly, at least, they were worshippers of the One God of Israel.—ἐκ τῶν ἀναβαινόντων) *of those* who were wont *to go up* [to worship].—ἐν τῇ ἑορτῇ, *in the feast*) That feast, of which ch. xi. 55 speaks [the Passover].

21. Βηθσαϊδά, *Bethsaida*) It was there, perhaps, that those Greeks had been wont to lodge on their journey to Jerusalem. Or else they were aware that the Galileans were likely to serve them in their object, rather than the Jews. [*Or else, when, unacquainted with the true state of the case, they had, at Jerusalem, fallen in with the adversaries of Christ, they had been warned by these not to go to the Lord Himself.—Harm.*, p. 450.]—κύριε, *Sir*) They address him thus, as being almost unknown to them; comp. ch. xx. 15 [Mary Magdalene, after the resurrection, *not knowing* Jesus, addresses Him, '*Sir*']; but not without therein implying some degree of respect. Acquaintances were usually addressed by name.—θέλομεν, *we wish*) Here is exhibited an effect and specimen of those things of which ver. 31, etc., treat, "Now shall the prince of this world be cast out,—I, if I be lifted up from the earth, will draw all men unto Me." [*This desire of theirs was superior to Herod's desire;* Luke xxiii. 8, "He was desirous to see Him of a long season, because he had heard many things of Him, and he *hoped to have seen some miracle* done by Him."—V. g.]—τόν) The article has a demonstrative force.—ἰδεῖν, *to see*) A modest request. It was not as yet time that Jesus should speak much with them. They had either seen Jesus even previously at Jerusalem, or they had heard concerning Him. Jesus was then engaged in the inner part of the temple, to which an entrance was not open to the Greeks.

22. Καὶ λέγει, *and telleth*) Philip, from a feeling of reverence, feared alone [by himself] to introduce the Greeks: in company with

a friend, he ventures to do so. [*He deemed it a matter worthy of being well-weighed.*—V. g.]

23. Ἡ ὥρα, *the hour*) Of this hour there is frequent subsequent mention: ver. 27, "Father save Me from this hour," xiii. 1, "When Jesus knew that His hour was come, that He should depart out of this world unto the Father," xvi. 32, "Behold the hour cometh, yea, is now come, that ye shall be scattered," xvii. 1, "Father, the hour is come: glorify Thy Son."—ἵνα δοξασθῇ, *that—should be glorified*) with the Father: John xvii. 5, "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was," and in the sight of every creature. The glorification of Christ and the conversion of the Gentiles fall upon one and the same time.

24. Πεσών) *when it hath fallen.*—αὐτὸς μόνος, *by itself alone*) Christ, even though He had not died for us, yet could have been by [in] Himself the same that He now is.—ἀποθάνῃ—καρπόν, *it shall have died—fruit*) This passage contains a previous specimen of both [His *death*-sufferings—and the *fruit*], ver. 27 and 32. The many ages since portray and exhibit the *much* fruit. [*So also, even among those who live in our time, there are some little grains of this kind. It is happy for him, who can with truth reckon himself among the number.*—V. g.]

25. Τὴν ψυχὴν αὐτοῦ, *his life*) that is, himself.—ἀπολέσει, *shall lose it*) unto *eternity.*—ὁ μισῶν, *he who hateth*) The soul attains to this hatred, when it is imbued with a feeling of the words of Christ, which occur at ver. 24.[1]—ἐν τῷ κόσμῳ τούτῳ) *in this world*, which is the object of mere sight, and is vain, perishing, and evil. This is not expressed in the preceding sentence [He that loveth his life]; for this world of itself draws us to *the love of life;* but *to hate* life in this world, is the great thing[2] [a great attainment].

26. [3] Τίς) τίς, *any man*, in this verse, is in the first instance placed after the ἐμοί, and subsequently it is placed before, producing thereby the greater emphasis [ἐμοί τις—τις ἐμοί]. [*The second* τίς *implies, However much he may have been despised by the world.*—V. g.]—ἀκολουθείτω, *let him follow*) on that road, which has been set before Me. The imperative here promises, and invites by a most immediate perception of glory close at hand.—ἔσται, *shall be*) The promise.

[1] Implying, as in Christ, so in the believer also, the need that *the corn of wheat* must first *die*, if it is afterwards to *bring forth much fruit.*—E. and T.

[2] φυλάξει, *shall keep it*) This is prudence, in the true sense of the word—V. g.

[3] ἐμοί, *Me*) This is put twice with great force.—V. g.

Comp. Rev. xiv. 4. "These are they which *follow* the Lamb, whithersoever He goeth—the redeemed from among men." [*The following of Christ, of itself, leads the servant to the same place where His Master dwells. But by wandering from Him to this or that side, the servant fails in reaching the wished-for end.*—V. g.]—τιμήσει, *will honour*] A comprehensive expression, corresponding with δοξάσει, *shall be glorified*, ver. 23. [*Such a one truly is distinguished by greater honour than what can be devised by the greatest of great men, throughout the wide world's extent, or can be bestowed on the most deserving person, whether living or dead, in war or peace.*—V. g.]—αὐτῷ, *him*] as follow-heir of the Son. Rom. viii. 29. "That He (the Son) might be the first-born among many brethren."

27. Νῦν, *now*] Jesus had various foretastes of His passion, by which He prepared Himself for it. This νῦν, *now*, has great weight: a second νῦν occurs, ver. 31, "*Now* is the judgment of this world." [So also ch. xiii. 31, "*Now* is the Son of man glorified." *In both instances there follows after the 'now,' etc., a declaration of the shortness of the time yet left to Him; in this passage*, at ver. 35, "Yet a little while is the light with you:" *in the other passage* (ch. xiii. 31), *at ver. 33*, "Yet a little while I am with you."—V. g.]—τεταρακται, *is troubled*] A becoming declaration. The horror of death, and the ardour of His obedience, were meeting together.[1]—τι εἰπω, *and what shall I say*] Jesus immediately sustains [buoys up] His soul in that very νῦν, *now*. A double-membered speech follows this formula: and the formula itself has this force, that His thought is to be regarded as having conceived the whole idea expressed [sentiment, viz., not only nature's instinctive shrinking from suffering, but also full approval of God's will] in one moment, although human

[1] Truly with the glory and humiliation of Jesus Christ, the Son of God, exceed all comprehension. Thence resulted the marvellous *temperaturam* [temperament: *mixture in due proportions*] of the sacred affections of mind in the same Divine Being, of His thoughts, words, and whole course of action, in relation to the Father, to His disciples, and to all other men: whilst at one time the one state [that of His humiliation], at another time the other state [that of His Divine glory], claimed to itself the prominent place: with however this proviso, that in both cases the *Becoming*, that is, what was worthy of His own Divine Majesty, and condescension to His wretched brethren, in an altogether incomparable manner harmonise with one another, and agree together. To express these with propriety, not either the wisdom or skill of man would have sufficed: but the altogether exquisite success of the Evangelists, in this respect, plainly betrays the fact that they used a style divinely taught them.—*Harm.*, p. 451.

language could not comprise the full expression of the whole in one moment; hence, as it were for the sake of προθεραπεία [precaution, lest His following words should be misunderstood, as though He were doubting, should He choose suffering], He saith, *what* SHALL I SAY? not, *what shall I choose?* with which comp. [the rather different experience of Paul] Phil. i. 22, "What I shall choose I wot not: for I am in a strait betwixt two, having a desire to depart."—σῶσόν με, *save Me*) The expression, *Let this cup pass* [Matt. xxvi. 39], is akin to the expression here.—ἐκ τῆς ὥρας ταύτης) *from this hour* of suffering. For the soul of Jesus was vividly realizing to itself this [hour of suffering], ver. 23.—ἀλλά, *but however*) Akin to this is that expression, πλήν, "*nevertheless*, not as I will, but as Thou wilt" [Matt. xxvi. 39].—διὰ τοῦτο, *for this cause*) Therefore came I to this hour, that I might come to this hour, and drain its cup of suffering to the dregs. An elliptical Ploce. [See Appendix. This figure is, when the same expression is put twice, once in the simple sense of the word itself, and once to express an attribute of it.]

28. Πάτερ, *Father*) This appellation, lovingly repeated, agrees with the change in the subject of address to Him.—δόξασον) *glorify*, at any cost whatever to Me. The Father presently after accepts this petition; δοξάσω, *I will glorify it*. Already the ταραχή, *troubling*, ver. 27, is past.—σοῦ τὸ ὄνομα) *Thy name* of Father, which is in Me, as being Thy only-begotten *Son:* Exod. xxiii. 21, "My name is in Him:" with which comp. Matt. iii. 17, [At His baptism] "This is My beloved Son, in whom I am well pleased," xvii. 5, [At the transfiguration, the same testimony of the Father]. Therefore the voice from heaven thrice proclaimed the Son of God.—καὶ ἐδόξασα, *I both have glorified*) My name. See ch. xvii. 5.—πάλιν δοξάσω, *I will again glorify it*) See the same passage, ch. xvii. 5, 1. By the verb, *I have glorified*, the entrance of Christ upon that hour is accepted [as also His entrance *into the world, His sojourn in it being simultaneously implied.*—V. g.]; by the verb, *I will glorify*, there is promised the glorification of the Father's name through the glorification of Christ owing to His passion [suffering]. To the twofold speech of Jesus the twofold reply of the Father corresponds.

29. Ἀκούσας, *having heard it*) They had heard the sound, not the words. In the greatest revelations there remains something whereby faith may be exercised.—βροντήν, *thunder*) It was spring.[1]

30. Οὐ δι' ἐμέ, *not on account of Me*) Himself and the Father are

[1] When thunder is frequent.—E. and T.

one; wherefore He needs not external testimonies whereby His Divine mission may be confirmed. It is probable that, at the time of Jesus' retirements, there were no miracles wrought in secrecy. So also, in the case of bright examples of a happy departure from life, the incidents which occur do not occur for the sake of the departing, but for the sake of the survivors.—*δι' ὑμᾶς, for your sakes*) ch. xi. 15, "I am glad for your sakes that I was not there (with Lazarus at Bethany), to the intent ye may believe," 42, "I knew that Thou hearest me always; but because of the people which stand by, I said it, that they may believe that Thou hast sent Me." [*This was truly a remarkable testimony, not inferior to those which were perceived* (heard) *at Jordan and on the holy mount* (of transfiguration). —V. g.]

31. Νῦν, *now*) *Now*, at this moment. This *νῦν, now*, is to be taken in the precise sense, in antithesis to the *lifting up from the earth* [ver. 32], which followed a few days subsequently. From this point of time Jesus, with the sweet toil [efforts] of His soul, strove [pressed forward] towards the glorifying of Himself more than heretofore: ch. xiii. 31, xiv. 30, "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in Me;" xvii. 1, "Father, the hour is come; glorify Thy Son, that thy Son also may glorify Thee." Comp. *ἄρτι, now*, by a new step in advance, Rev. xii. 10 [*ἄρτι ἐγένετο ἡ σωτηρία, καὶ ἡ δύναμις, καὶ ἡ βασιλεία, Now* is come salvation, and power, and the kingdom, etc.]—*κόσμου, of the world*) not, *by the world;* not, *into the world.* It is the Genitive of the object: *the judgment concerning this world*, is as to who is hereafter about to be rightful possessor of the world. Comp. ch. xiii. 3, "Jesus knowing that the Father had given all things into His hands," xvi. 11, "The prince of this world is judged;" Col. ii. 15, "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it (the cross);" Heb. ii. 14, "Himself likewise took part of the same (flesh), that through death He might destroy him that had the power of death, that is, the devil."—*ὁ ἄρχων τοῦ κόσμου τούτου, the prince of this world*) This appellation is referred to at ch. xiv. 30, xvi. 11, and occurs nowhere else. Comp. 2 Cor. iv. 4, "The *god of this world* hath blinded the minds of them that believe not." He had been rather the adversary of this world through sin and through death.—*ἐκβληθήσεται, shall be cast out*) An abbreviated expression: *i.e.* he shall be judged [taken out of "Now is the judgment," etc.] and condemned, and *cast out* from his former possession as one *tried and found guilty.* Afterwards, being led in triumph, he

is cast out as an *accuser:* Rev. xii. 9, [10] "Satan was cast out into the earth—the *accuser* (κάτηγωρ) of our brethren is cast down."—ἔξω, *out*) from the bounds of the kingdom, *given to Me on high.* With this corresponds the word ὑψωθῶ, *when I am* [if I be] *lifted up*, occurring presently after. Satan never possessed the kingdom itself, which was given to Christ on high; but he from time to time entered its limits and borders, from which he is doomed ultimately to be cast out.

32. Κἀγώ) *and I*, I truly. The antithesis is, *the prince of this world.*—ὑψωθῶ, *I shall have been lifted up*) See ver. 33, and ch. iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—ἐκ τῆς γῆς) *from the earth.* Comp. Acts viii. 33, "His life is taken *from the earth.*" In the very cross there was already something that tended towards glory.—πάντας, *all*) even the Gentiles, ver. 20 [the Greeks, for instance, who applied to Philip, wishing to see Jesus]. Satan shall not be able to retain them; and himself shall give way. Here the answer is given to the request mentioned at ver. 21, "We would see Jesus."—ἑλκύσω, *I will draw*) from earth, upwards. By this word a power is indicated in opposition to the prince of the world, who shall no longer detain his captives.

34. Ἡμεῖς, *we*) This word has in it something of irony in this passage.[1]—ἐκ τοῦ νόμου) *out of the Law*, under which are comprehended the prophets and psalms.—μένει, *abideth*) Ps. xvi. 10, "Neither wilt Thou suffer Thine Holy One to see corruption;" xlv. 7 [6?], "Thy throne, O God, is *for ever and ever;*" lxxii. 5, "They shall fear Thee as long as the sun and moon endureth, *throughout all generations;*" lxxxix. 29, "His throne as the days of heaven;" Isa. liii. 8, "Who shall declare His generation?" ver. 10, "He shall *prolong* His days."—[2]καί, *and*) The Jews join together things which ought not to have been joined:[3] Isa. liii. 8, "He was taken from prison and from judgment: and who shall declare His generation?" Death itself was His path to everlasting duration.—πῶς, τίς, *how, who*) They ask a double question: concerning His *being lifted up*, from ver. 32; concerning His being *the Son of man*, from ver. 23,

[1] *We* had always heard so and so, but *you*, in sooth, are wiser.—E. and T.

[2] εἰς τὸν αἰῶνα, *for ever*) They therefore were entertaining exalted sentiments concerning the Christ.—V. g.

[3] *i.e.* They ought not to have confounded together His everlasting dominion and His death: the former is distinct from, though to be preceded necessarily by the latter.—E. and T.

"The hour is come, that *the Son of man* should be glorified" [with which comp. ch. viii. 28, "When ye have lifted up the Son of man, then shall ye know that I am He"].—τίς) *Who* is, say they, the Son of man, if the Christ be not? And yet Thou sayest, that the Son of man is about to be lifted up; whereas the Christ does not die: τίς, *who*, of what nature and character.

[1]35. Ἔτι, *as yet*) Jesus does not reply to their objection, but subjoins truths which are most necessary for them.—μικρόν, *a little while*) The antithetic words are, *for ever*, ver. 34. The Jews were supposing that the Christ, when once He came, would never be but with them [would always remain with them].—ἐν ὑμῖν, *among* [with] *you*) The Light itself remains, but not always *among* [with] *you*. So ἐν αὐτοῖς, *among them*, ch. xv. 24. Ἐν is for the Hebrew ב.—περιπατεῖτε, *walk*) with onward progress. What is required of us is, to walk, not to dispute. *Faith* is not indolent, but active in [using] the light, ver. 36.—καταλάβῃ, *overtake*) unexpectedly.—καί, *and* [for]) The conjunction for the relative; *in which darkness he who walketh*, etc. So καί, *and*, is used, Luke xxiv. 18, "Art thou only a stranger in Jerusalem, *and* (who therefore) hast not known the things?" etc. —ποῦ, *where*) whither.

36. Υἱοὶ φωτός, *the children of light*) who remain *always* attached to the light, ch. viii. 35, "The servant abideth not in the house *for ever*: but the Son abideth *ever*."—γένησθε) that ye may *become* [not *be*, as Engl. Vers.]; inasmuch as ye are not so of yourselves.—ἀπελθὼν ἐκρύβη, *He departed and hid Himself*) By this very act He intimated what would afterwards befal them [He would hide Himself from them]; Matt. xxiii. 39, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

37. Τοσαῦτα, *so great*) So many. A general Epicrisis [See Append. A statement added to a speech or sentence to make the subject in hand more intelligible].—ἔμπροσθεν αὐτῶν, *before them*) so that they perceived them with their eyes.—οὐκ ἐπίστευον, *they did not believe*) There follows something further, *they could not believe*, ver. 39.

38. Ὃν εἶπε, *which he spake*) Not only are the things prophetical which the Lord spake to the prophets, and they in His words, but also what the prophets spake to the Lord in their very own words.

[1] σὺ λέγεις, *Thou sayest*) We have them therefore confessing, that Jesus presented Himself to them, so as to be known and acknowledged as the Christ.—V. g.

—Κύριε—ἀπεκαλύφθη ;) Isa. liii. 1. So expressly write the LXX. In the Hebrew Κύριε is not extant. In comparing with this the following verse of the passage, *The arm of the Lord* may be taken for the Messiah Himself.—ἀκοῇ) ἀκοή, the faculty of hearing; thence that which is heard, *i.e.* a report, a testimony: its correlative is *faith* [taken out of 'believed'].—ἡμῶν, *our*) of us prophets.—ὁ βραχίων Κυρίου) *the arm of the Lord*, put forth in miracles and in the work of redemption, and preached in the Gospel; Isa. lii. 10, "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God;" Ps. xcviii. 1, 2, "His right hand and His holy arm hath gotten Him the victory. The Lord hath made known His salvation."—τίνι ἀπεκαλύφθη, *to whom hath been revealed?*) In itself it has been put forth; but the blind did not see it. Who is a believer? *Ans.* He is such a one, to whomsoever the arm of the Lord has been revealed.

39. Διὰ τοῦτο) *for this reason;* because, namely, this just judgment on them had been foretold. The Evangelist stops short at this point: who may venture [strive to reach] farther? [*First*, they do not believe, *as being refractory; then*, they cannot *believe*. *They are mistaken, who suppose what is said to be in the inverse order:* they could not *believe; therefore* they did not believe.—V. g.]

40. Τετύφλωκεν, *hath blinded*) God, by a just judgment on them. There follows, with a change of person, I the Messiah *should heal them.*—πεπώρωκεν) The words in antithesis are, πώρωσις, and νόησις, *hardness of heart*, and *understanding*. Comp. 2 Cor. iii. 14, "Their minds were blinded; for until this day remaineth the same veil untaken away."—ἵνα μή) *even to that degree that not.* Comp. ἵνα, ch. v. 20, "He will show Him (the Son) greater works than these, ἵνα (with the effect that, to that degree that) ὑμεῖς θαυμάζητε, ye may marvel."—καὶ νοήσωσι τῇ καρδίᾳ καὶ ἐπιστραφῶσι, *and understand with their heart, and be converted*) These two clauses have a nearer connection with one another than with the rest, as is shown by the Hebrew accents in Isaiah.

41. Ὅτε εἶδε τὴν δόξαν αὐτοῦ, *when he saw His glory*) Instead of αὐτοῦ, one or two copies write τοῦ Θεοῦ from ver. 43; but with this reading the application of Isaiah's inspired declaration to the times of Christ would be weakened.[1] Isaiah, ch. vi. 1 [In the year that

[1] *Dd* read τοῦ Θεοῦ αὐτοῦ. Memph. and Theb. Versions read τοῦ Θεοῦ. But A*Babc* Vulg. Rec. Text and Hil. read αὐτοῦ. Note also that the oldest MSS.

king Uzziah died, I saw also the Lord sitting upon a throne], saw the divine glory of Jesus: John, i. 14, "We beheld His glory, the glory of the Only-begotten of the Father," xvii. 1, etc., in such a way, moreover, as it was about to be revealed in the New Testament, and as the Jews were not about to recognise it.—καὶ ἐλάλησε, *and spake*) There is to be understood ὅτε, *when*, as ὅτι, *that*, is understood at ver. 16. What is pointed to is that *speech* of the prophet, which is mentioned conjointly with the *vision* which he *saw:* Isa. vi. 5, "Then *said* I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have *seen* the King, the Lord of hosts."

42. Καί, *also*) not merely from among the common people.—Φαρισαίους, *the Pharisees*) These were most bitter, and formidable to the *chief rulers* themselves. [*It seems*, they *were aiming at the greatest degree of power, actuated by a perverse zeal; especially those who were in the discharge of any public office.*—V. g.]—οὐχ ὡμολόγουν, *they did not confess* Him) although their mind, convinced through belief, was urging them to confess Him. *Not to confess*, and *to deny* Him, differ.

43. Ἠγάπησαν, *they loved*) the Gospel demands, and produces [works] in men, a renunciation of human things.—τὴν δόξαν τῶν ἀνθρώπων, *the glory* [praise] *of men*) such as is communion in the synagogue. [*And of what worth is this, when it is compared with the right of fellow-citizenship with saints and the household of* GOD?—V. g.] He who shrinks from ignominy [incurred for Christ's sake] already loves the glory [praise] of men.—τὴν δόξαν τοῦ Θεοῦ, *the glory* [praise] *of God*) Glory from God falls to the portion of *those, who believe and speak out:* ver. 26, "If any man serve Me, him will My Father honour;" ch. i. 12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

44. Ἰησοῦς, *Jesus*) This is the epilogue and recapitulation, given in the Gospel of John, of the public discourses of Christ. On this account He says in ver. 48, 49, *I have spoken*, as of a thing past.—ἔκραξε, *He cried*) eagerly desiring the salvation of men. [*The words from* ver. 44 *to* 50, "He that believeth on Me," etc., *He spake in* the very act of departure (ver. 36, 'departed'), *when He was now by this time removed from the men by a considerable interval: wherefore*

ABLX, the Memph. and Theb. Versions, read ὅτι. *Dabc* Vulg. however support the Rec. Text, ὅτε.—E. and T.

He is said to have cried, *no doubt in order that those very persons, with whom He had spoken, might hear, not excluding the rest, who were then standing in the temple. John mentioned His* hiding Himself *previously* (though really subsequent to ver. 44–50), ver. 36, *inasmuch as referring to the words*, "Yet a little while," etc, ver. 35, 36, "While ye have light, believe in the light."—*Harm.*, p. 450.]—οὐ πιστεύει εἰς ἐμέ, *he does not believe* [merely] *on Me*) His belief is not directed to Me alone: 1 Pet. i. 21, "Who *by Him do believe in God*, that raised Him up from the dead, and gave Him glory, that your faith and hope might be in God." Christ refers and delegates all things to the Father.—ἀλλ' εἰς, *but on*) Faith in the Son is also at the same time faith in the Father, because the Father *sent* the Son, and because the Son and the Father are *one;* with which comp. ver. foll., "He that seeth Me, seeth Him that sent Me;" ch. xiv. 9, etc., "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me, hath seen the Father," etc.

45. Θεωρῶν, *he that seeth*) with that vision which faith accompanies: ch. vi. 40, "This is the will of Him that sent Me, that every one which *seeth* the Son, and *believeth* on Him, may have everlasting life."—ἐμέ) *Me*, the Light, ver. 46.—θεωρεῖ, *seeth*) By the looking to Me, He reaches the Father: ch. xiv. 9. There is not added here [as in ver. 44], *he seeth not Me, but.* For *believing* and *seeing*, though joined together, stand on a different footing. In ver. 47 there is added the idea of *hearing*, "If any man *hear* My words," etc.—τὸν πέμψαντά με, *Him that sent Me*) This passage is to be commended to the consideration of those, who are in doubt as to how they ought to set God before them in calling on Him in prayer. Add ch. xiv. 9.

46. Φῶς, *a light*) The idea of the discourse is continued from ver. 36, "While ye have *light*, believe in *the light*," etc.—μὴ μείνῃ, *should not abide*) We were therefore in darkness.

47. Ἐγὼ οὐ κρίνω, *I judge him not*) This is limited in a threefold way: (1) *I*, alone [not I alone, but also, etc.]; and (2) in the present, *I do not judge* [*now;* but hereafter *I shall*]; and (3) causally, *it is not I who judge him*, but he who does not believe, himself rushes into judgment by the fact of not believing in My word.—ἵνα κρίνω, ἵνα σώσω, *that I may judge, that I may save*) Words in the same tense. Observe: the unbeliever is a portion of that world, for the sake of saving which Christ came. This is clearly evident from the connection of the words.

48. Ἐμέ, τὰ ῥήματά μου, *Me, My words*) Inasmuch as the Jews were rejecting Christ Himself, for this reason they received not His words: ch. viii. 43, "Why do ye not understand My speech? Even because ye cannot hear My word."—ἔχει) *hath* already.—ἐκεῖνος, *that* word) This pronoun looks a long way forward.—ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the last day*) ch. vi. 39, "This is the Father's will—that of all which He hath given Me I should lose nothing, but should *raise it up again at the last day*." Both the resurrection and the judgment shall be on the one day. The mention of the last day has great force both as regards believers and as regards unbelievers.

49. Ὅτι, *because* [for]) This is the reason why the word shall judge the unbeliever; for it is the word of the Father: ch. xiv. 24, "The word which ye hear is not Mine, but the Father's, which sent Me."—αὐτός) *Himself.*—τί εἴπω καὶ τί λαλήσω) λαλῶ is said of a speech copious, and with but one side (one-sided, μονοπλεύρῳ): ἔπω, of a speech brief, and relating to both sides [reciprocal; 'mutuo'], ch. xvi. 17, etc. [εἶπον—πρὸς ἀλλήλους, etc., οὐκ οἴδαμεν τί λαλεῖ;—εἶπεν—αὐτοῖς]. They differ as דבר and אמר among the Hebrews.[1]

50. Ζωὴ αἰώνιος, *life everlasting*) Wherefore he who despises the words of Christ, despises life everlasting. For life everlasting rests upon the experimental knowledge of the Father and the Son: ch. xvii. 3, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

CHAPTER XIII.

1. Πρό, *before*) immediately before, the day before [*on the fourth day of the week*, Wednesday.—V. g.] This Gospel is divided into three parts, of which the sum and substance is: *I have come from the Father; I have been in the world; I go to the Father.*[2]—ἀγαπήσας) *having embraced in His love.* [*This little verse contains as it were* a general introduc-

[1] Tittmann, *Syn.* New Testament, says λαλεῖν, is the mere enunciation of words, independently of any reason why they are uttered, *the use of human voice and language;* εἰπεῖν relates only to *the words as spoken successively;* λέγειν refers to *the sentiment and connection* of the words.—E. and T.

[2] εἰδώς, *knowing*) So also at ver. 3, "Jesus *knowing* that," etc.—V. g.

ἡ ὥρα, *His hour*) concerning which He had spoken already at ch. xii. 27, "Father, save Me from *this* hour, but," etc.—*Harm.*, p. 489.

ἐκ—πρός, *from—to*) from this evil world to His own everlasting joys.—V. g.

tion *to those things which are narrated both subsequently in this chapter and in the following ones.*—Harm., p. 489.]—τοὺς ἰδίους, *His own*) ver. 18, "I speak not of you all: I know whom I have chosen." This is in antithesis to those alien to Him, ch. xii. [37–41].—[1]ἠγάπησεν) *He loved*, whilst He conferred on them perfect purity and humility of soul, and so thereby the qualifications needed for discharging the duties of their embassy *in the world* after the departure of Jesus: ver. 10, "He that is washed—is clean every whit;" 14, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet;" 20, "He that receiveth whomsoever I send, receiveth Me."

2. Δείπνου, *supper*) Indefinitely. That was the day before the Passover supper.—γενομένου, when it was being made [but Engl. Vers., "supper being ended"]) Therefore the washing of feet was about the beginning of supper. Comp. the words, *He riseth from*, ver. 4, and *lying down again* ["after He was set down again"], ver. 12. Also the general custom of the Jews is in accordance with this view.—ἤδη, *now*) *Chrysost. Æth. Arab. Lat.* in some MSS., *Pers.* and *Syr.* versions, omit the particle; but it ought to be retained. The τότε, *then*, ver. 27, answers to it.[2]—βεβληκότος, *when he had* [having] *put into*) There is great force in this. The words διαβόλου [Th. βάλλω] and βεβληκότος are conjugates.—καρδίαν, *the heart*) The purpose of Judas was as yet hidden.—Ἰούδα, *of Judas*) Precaution was taken by the washing of feet, that the impurity of Judas should not infect the hearts of the rest. Comp. ver. 11, "He knew who should betray Him; therefore said He, Ye are not all clean."—Ἰσκαριώτου, *Iscariot*) This is the surname, not of Simon, but of Judas; ch. vi. 71, xiv. 22, "Judas—not Iscariot."

3. Εἰδώς, *inasmuch as He knew*) The consciousness of His own glory, and the servile office of washing feet, wonderfully meet together. The preface intimating His glory is equivalent to a protestation beforehand, lest the Lord should be regarded as having done something unworthy of Him, in washing the feet of His disciples.—πάντα, *all things*) The nearer that Jesus Christ came to His passion, ver. 2, the more He Himself thinks of, and the more clearly the Scripture speaks of, His glory. So also at ver.

[1] εἰς τέλος, *even to the end*) even to His very 'departure.' Now that He has finished His words to the multitude, Jesus enters upon so much the closer terms of intimacy with His disciples.—V. g.

[2] Orig. 2,126; 4,212; 409; 425, omits ἤδη; also *ac.* But ABD*bd* Vulg. and Orig. elsewhere retain ἤδη.—E. and T.

30 and 31, "He, *Judas*, having received the sop, went immediately out; therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him." The Father, as it were, said this to the Son, All things, which have revolted from Me, I give to Thee: conquer what Thou wilt; claim to Thyself [assert Thy claim to] what Thou wilt: ch. xvii. 2, 3, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

4. Ἐγείρεται, *He riseth*) Jesus always connected with the remembrance of His entering on His glory specimens of His humility.—τὰ ἱμάτια, *His garments*) Those which would be an encumbrance to Him in the act of washing.

5. Εἶτα, [*after that*] *next*) There is no doubt but that the disciples must have been in a great state of expectancy as to what He was preparing to do.—τόν) [*the* basin, not *a*]. There was generally within reach, in the room where the supper was, *a foot-basin*, of metal or of wood, as our wash-hand basin in the present day. This is the force of the article.—ἤρξατο, *He began*) A new and marvellous "beginning." The word is rare in John.—νίπτειν, *to wash*) Great condescension, and yet becoming. The angel did not do so to Peter, Acts xii. 8.

6. Ἔρχεται, *He cometh*) He seems to have come to Peter not absolutely before all the rest, but, however, among the first; and from his case the other disciples learned that they ought not to oppose the proceeding of the Saviour. A lovely grace is ἀπεριεργία [artlessness], the obedient simplicity of believers.—Κύριε, *Lord*) Peter on this occasion speaks thrice: in the first and third instance he calls Him, *Lord:* the second address is as it were a continuance of the first.—σύ μου, *thou my*) He takes it indignantly, as though a thing unworthy of the Lord.

7. Ὅ, *what*) A most evident axiom.—οὐκ—ἄρτι—δὲ μετὰ ταῦτα) A similar sentiment occurs, ver. 36, "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards."—μετὰ ταῦτα, *hereafter*) See ver. 12, "So *after* He had washed their feet, etc., He said, Know ye what I have done to you?" (so that in this view the words, γνώσῃ, γινώσκετε, *thou shalt know*, ver. 7, and *know ye*, ver. 12, have a most close connection): also ver. 17, "If ye know these things, happy are ye, if ye do them;" or even Luke xii. 37, "Blessed are those servants, whom the Lord, when He cometh, shall find watching: verily, I say unto you, that *He shall*

gird Himself, and make them to sit down to meat, and will come forth and *serve them*." The fulfilment is not merely *hereafter*, but begins at once, even more speedily than the promise seems to indicate.

8. Λέγει, *saith*) A second protestation against it need not to have been added.—εἰς τὸν αἰῶνα, *ever at any time*) Peter opposes this to the μετὰ ταῦτα, *hereafter*, ver. 7. An emphatic form of denying: 1 Cor. viii. 13, "I will eat no flesh εἰς τὸν αἰῶνα, *while the world standeth*."—ἐάν, *if*) We ought to yield to the will of the Lord.—σέ) *thee*, saith He, not *thy feet*. This brevity of expression is strictly accurate; for he who has not his feet washed, is accounted as wholly unwashed.—οὐκ ἔχεις, *thou hast not*) The necessity for that grace [humility] was shown to them through the washing of their feet. There is no doubt but that the wonderful humility of the Lord very much changed and melted the souls of the disciples. Peter especially was in need of it.—μετ' ἐμοῦ, *with Me*) Jesus therefore [notwithstanding this act of humiliation] still remains their Lord.

9. Μή, *not*) Since washing keeps me as one having part with Thee, I give myself up to be washed all over by Thee.—χεῖρας, κεφαλήν, *hands, head*) A gradation is here presented. A sense of his own uncleanness overwhelming Peter, by reason of the majesty of the Lord, which stooped so low in condescension, dictated these words. Comp. Luke v. 8, [Peter at the draught of fishes] "Depart from me, for I am a sinful man, O Lord."

10. Ὁ λελουμένος) λούω (whence comes λουτρόν) is said of the *whole* body; νίπτω of a part of it.—οὐ, *not*) Jesus brings back the feeling of Peter to due bounds.—πόδας, *feet*) which are the last in being washed, and the first in being soiled.—ὅλος, *all over*) when the feet have been washed.—καθαροί, *clean*) ch. xv. 3, "Now ye are clean through the word, which I have spoken unto you."

11. Τὸν παραδίδοντα, *who should betray Him*) who, like the rest, had received the washing of his feet.

12. Ὅτε, *when*) On this adverb the two verbs depend, as at ch. xii. 41, "These things spake Esaias, ὅτι, or ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ (ὅτε) ἐλάλησεν περὶ αὐτοῦ."—αὐτῶν, *of them*) of the disciples: fresh water having been taken to wash each of them.—ἀναπεσών, *lying down at* table [set down again]) as their Lord. Luke xxii. 27, "Whether is greater he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?"—τί) *what*, and *for what reason*.

13. Ὁ διδάσκαλος) The Nominative for the Vocative, which is extant at Luke vi. 46 [με καλεῖτε, Κύριε, Κύριε].—καί, *and*) They sometimes used to call Him *Master*, sometimes *Lord*: and thereby

they were professing themselves to be His *disciples* and *servants*.—ὁ Κύριος, *Lord*) ver. 6, 9, 25, 36, 37; ch. xiv. 5, 8, 22.

14. Καὶ ὑμεῖς, *ye also*) The washing of their feet, which the Lord performed for His disciples, had as its object both the benefit of conferring on them complete purity, and the inculcation of the lesson of humble love, which they needed to be taught: ver. 34, with which comp. ver. 1, "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." "Having loved His own—He loved them to the end." Thence it follows, that the disciples' mutual washing of one another's feet has this as its object, that one should assist the other in every possible way towards attaining purity of soul; and that one should wash the feet of the other, *either* literally, 1 Tim. v. 10, "well reported for good works; —if she have washed the saints' feet," and that in good earnest, if, namely, it should happen to be needed: for it is an affirmative [*positive*] precept, obligatory always [where needed], but not under all circumstances [*i.e.* not, where it is not needed], such as is also the character of that precept, 1 John iii. 16, "We ought to lay down our lives for the brethren;" *or* the precept is to be obeyed 'synecdochically' [*i.e.* the *one* particular of washing feet being put for the *whole* circle of offices of self-denying love], by means of all kinds of offices which one can render to another, even servile and mean offices, if only the occasion require them. Therefore the Lord, by the very act of washing their feet, purified the disciples; wherefore also He lovingly compelled Peter to submit to it: but it was not on this account [with a view to purification thereby] that He enjoined on the disciples mutual washing of one another's feet; nor is there such great necessity of imitating up to the very letter the Lord's act of feet washing, as some have decided there is: inasmuch as, for instance, John on no occasion washed the feet of Thomas: and yet there is a greater similarity between the cases of feet-washing by the Lord, and that by brethren mutually, than most persons recognise. In our day, popes and princes imitate the feet-washing to the letter; but a greater subject for admiration would be, for instance, a pope, in unaffected humility, washing the feet of one king [his own equal in rank, and so the exact analogue to the disciples' mutual washing as brethren] than the feet of twelve paupers. Now that I have made these observations, let me recommend to the reader's study the dissert. of *Ittigius*, "de Pedilavio."—ὀφείλετε, *ye ought*) because of My example: with which comp. γάρ, *for*, ver. 15.

16. Ἀμὴν, ἀμήν, *verily, verily*) The force of this affirmation belongs

to ver. 17, "If ye know these things, happy are ye, if ye do them." —μείζων, *greater*) Nor ought he to refuse to do the same things, and submit to the same things.

17. Ταῦτα) *these things*, which I have done.

18. Λέγω, *I speak of*) when I speak of you as *happy* [ver. 17].—ἐγώ) *I* the Lord; although ye know not, especially each of you [cannot know] concerning the rest.—ἐπ' ἐμέ, *above* [Engl. Vers. 'against'] *Me*) So far is he from washing the feet of his brethren.—τὴν πτέρναν, *the heel*) This word is in happy consonance with the washing of the *feet;* and with the ancient custom of reclining [when of course the *foot* and *heel* would be *lifted up*] for the act of eating *bread*. Comp. עקב, Gen. iii. 15, "It shall bruise thy head, and thou shalt bruise his *heel*."

19. Ἀπ' ἄρτι) *from this time* [*Now*, Engl. Vers.]; for He presently after again says it, and more expressly, ver. 21, "One of you shall betray Me."—πρὸ τοῦ γένεσθαι, *before that it happens*) ch xiv. 29, "Now I have told you before it come to pass, that when it is come to pass, ye might believe."—ἵνα, *that*) This has the same scope as ch. xiv. 29; xvi. 4, "These things have I told you, that when the time shall come, ye may remember that I told you of them."—πιστεύσητε, *ye may believe*) This is a great criterion of truth, the correspondence of the event to the prophecy.

20. Ἀμὴν, ἀμήν, *verily, verily*) Jesus, after having imbued His disciples, in ver. 1 and following verses, with His own disposition, and His own purity, with a view to their sanctification, now also graces them with His own authority. He who has *beautiful* [ὡραίους] *feet*, ver. 5 [as were *the disciples' feet*, when *washed* by Jesus]—Rom. x. 15, "How *beautiful* (ὡραῖοι) are the feet of them that preach the Gospel of peace"—and who *humbles* himself—ver. 14, "Ye ought to *wash one another's feet;*" Matt. xviii. 4, 5, "Whosoever shall *humble himself* as this little child, the same is greatest in the kingdom of heaven; and whoso shall *receive one such little child* in My name receiveth *Me*,"—the same [and he alone] can act as an ambassador of Christ, ver. 16, [for such is Christ's own character] "The servant is not greater than his Lord."

21. Ἐμαρτύρησε, *testified*) gravely [impressively], as in the case of a thing hidden.—εἷς ἐξ ὑμῶν, *one of you*) It was advantageous to them all, that Jesus at first spake indefinitely.

23. Ὃν ἠγάπα, *whom He loved*) [So also ch. xix. 26, xxi. 7, 20. —V. g.] *John* avoids with great care express mention of himself It is more an object to be desired, *to be loved* by Jesus, than to be dis-

tinguished by a proper name. There is, however, in this passage, a designation [intimation by description] of the proper name itself (as in Luke ii. 11, notes; the name *Jesus* not being given, but its equivalent force being represented by the term *Saviour;* Rev. i. 4, "Him which is, and which was, and which is to come," a periphrasis for the Tetragram of Jehovah, יהוה; add, if you please, the observations I have made in Paneg. *Gregorii Thaum.* p. 181); for John is designated as the one especially favoured by *the grace of the Lord.*[1] Accordingly this appellation is put, even where the accompanying context did not much require it: for instance, in ch. xx. 2, in connection with Peter, whose name is given. Moreover here, when Jesus' passion was at hand, the first remarkable intimation of *His love* was given to John, through the revelation to him of the secret [ver. 26]; previously he seems not to have known that he was so dear to Him.

24. Νεύει, *intimates by signs* [beckons]) from behind [at the back of] Jesus. The middle place was the seat of honour: Jesus was occupying it: above Him Peter, below Him John, seems to have had his place. There was a close intimacy between Peter and John, as appears from ch. xx. 2 [Mary Magdalene, after being at the empty tomb, "cometh to *Simon Peter*, and to *the other disciple whom Jesus loved*"]; xxi. 7, 20 [They are associated together at Jesus' appearing to the disciples at the Sea of Tiberius; John saith to Peter, "It is the Lord." Also after the dinner which followed, Peter asks as to John, "Lord, and what shall this man do?"] A silent intimation, rather than words, was here appropriate.—πύθεσθαι, *that he should ask*) The convenience, for the purpose, of the position with which John was favoured, admitted of this.

25. Ἐπιπεσών, *throwing himself back* [not as Engl. Vers. *lying on*]) This was a new [unprecedented] instance of freedom, such as neither he nor any other disciple used on any other occasion [therefore it is specially referred to, as something extraordinary in]: ch. xxi. 20. John was lying in the *bosom* of the Lord: from that position he leaned back with loving familiarity to the *breast* of Jesus, by that very act hiding his purpose of asking the question: he then asked the question privately. Comp. ver. 28, "Now no man at the table knew with what intent *Jesus* spake this unto *Judas*."—ἐκεῖνος) Many copies formerly added οὕτως. It is a good gloss [interpolated explanatory note]; comp. ch. iv. 6, note.[2]

[1] This is the meaning of the Hebrew name *John*.—E. and T.

[2] Jesus at the well, ἐκαθέζετο οὕτως. BCLXΔ add the οὕτως here, ch. xiii.

[1]26. Ἀποκρίνεται, *answers*) into the ear of John.—τὸ ψώμιον, *the morsel* [sop]) Jesus, whilst speaking, took this into His hand.—δίδωσιν, *He gives it*) Jesus gave it with the utmost long-suffering; and the rest of the disciples no doubt thought Judas to be blessed thereby above others. But when Judas was not even thus led to repentance, he became in a peculiar degree the organ of Satan, and most hostile to Christ. [*How very near to Jesus was Judas on this occasion! But in a short while after, by what a wide gulf did glory separate Jesus from Judas, and destruction separate Judas from Jesus!*—V. g.]

27. Μετὰ τὸ ψώμιον, *after the giving of the morsel*) not *at the time of giving the morsel.*—τότε, *then*) The time is accurately marked, and may be compared with the similar notation of time, Luke xxii. 3, 7, "Then (δέ) entered Satan into Judas;—then (δέ) came the day of unleavened bread," etc.—εἰσῆλθεν, *entered*) Previously he may have only suggested ["*put into* his heart"] the thought, ver. 2 [ch. xii. 4 (his objection to the waste of the ointment on the person of Jesus); vi. 70, 71, "Jesus answered,—One of you is a devil: He spake of Judas"]. As the economy of evil and that of good may, from opposite sides, be compared with one another in all respects: so also the degrees of satanic operation and possession may be compared with those of the Divine operation and indwelling.—ἐκεῖνον, *that man*) He already marks Judas by a pronoun *that removes him to a distance.*—ὃ ποιεῖς, *what thou doest*) He does not desire him to do it, but, if he must persist in doing it, to do it quickly; and thereby He intimates, that He is ready for suffering. Judas might have perceived from this ray of the Lord's omniscience, that he is known.—τάχιον, *more quickly*) So εὐθέως, ver. 30, "He then, having received the sop, went *immediately* out." In ver. 31, "Therefore, when he was gone out, Jesus said, *Now is the Son of man glorified*," the cause is shown why Jesus thus hastened to the passion.

28. Οὐδείς, *no man*) except Jesus and John, and also Judas himself.

29. Εἰς τὴν ἑορτήν, *against the feast*) These things occurred a little before the feast, on the day before the Passover; nor however had they any thought, that the passion of the Lord was so near at hand. These incidents do not accord with the idea of their being on the very evening of the paschal supper.

25. But AD*abc* Vulg. Orig. 4,437*c*, support Beng. and Rec. Text in omitting it.—E. and T.

[1] λέγει αὐτῷ, *saith unto Him*) Love to Jesus renders the question a legitimate one, which otherwise could hardly escape the stigma of mere curiosity.—V. g.

30. Ἐξῆλθεν, *went out*) However he afterwards returned: as appears by a comparison with Matt. xxvi. 20 [Judas was one of *the Twelve*, with whom *He sat down* on the following *even*, that of the paschal supper]; and indeed otherwise he could hardly have acted the part of a traitor.—ἦν δὲ νύξ, ὅτε ἐξῆλθε) *Moreover it was night, when he went out.* A similar form of expression occurs, ch. ix. 14, *It was moreover the Sabbath when* Jesus made the clay, etc. The words which were spoken on the following day, begin at ver. 31.

30, 31. Ἦν δὲ νύξ, ὅτε ἐξῆλθε. Λέγει ὁ Ἰησοῦς, Νῦν, κ.τ.λ.) *It was night when* Judas *went out.* But it was not in the beginning of that night, but on the following day, early in the morning, *Jesus said, Now is the Son of man glorified*, etc., as we have shown in the Harmon. Evang. §§ 174, 178. It is therefore wrongly that some have construed this clause, ὅτε ἐξῆλθε, with λέγει, and some have even inserted οὖν after ὅτε.[1]

31. Λέγει) Jesus *saith* on the following day, namely, early in the morning of the fifth day of the week (Thursday), with which comp. ver. 1, 38, "*Before* the feast of the Passover:" whereas the words spoken, ver. 38, were during the Passover, "The cock shall not crow, till thou hast denied Me thrice." A discourse also beginning abruptly is thus marked: so ch. xviii. 26, "One of the servants *saith*, Did not I see thee," etc.; with which comp. Luke xxii. 59.[2] The Lord begins to give utterance to the greatest things which had been revolved in His own heart; and at this place the scene, as it were, is thrown open for the conference, which is continued in the foll. chapters.—νῦν, *now*) The exact point of time is precisely marked as being in the present. Comp. ch. xii. 27, 31, notes, "*Now* is My soul troubled." "Now is the judgment of this world." This *now* fixes its own limits: *now*, saith He, namely, whilst I am speaking these things; although the very time of His speaking is not expressed by the Evangelist, but is left to be gathered from the context. So the word *to-morrow* is used [the day of speaking being left to be inferred from the context], Exod. viii. 10, 20, 29, ix. 5; whereby a reply is given to D. Hauber, *Harm. Anm.*, p. 207. The end of Judas has in itself no connection with this particle. [*Although it is*

[1] A and other Uncial MSS., Chrysostom, and Stephens' Edition, agree with Beng. in joining ὅτε ἐξῆλθε with ἦν δὲ νύξ: ΑΛΔ, and both Syr. Versions, omit οὖν. But (B?) CDLX*abc* Vulg. Orig. 4,445*e* support the οὖν.—E. and T.

[2] "About the space of *one hour after*, another confidently affirmed, saying, Of a truth this fellow also was with Him." The speech therefore was an abrupt one.—E. and T.

an opinion which may with good reason be held, that Judas at that very moment did *that which Jesus at ver.* 27 *had desired him to do quickly, and that the chief priests also then made all their arrangements for seizing on Him.*—Harm., p. 497.]—ἐδοξάσθη, *is glorified*) Jesus regards His passion as a short journey, and rather looks forward to the goal.—ἐν αὐτῷ, *in Him*) There was passing at the time in the heart of the Lord the thought of something most solid; nor was He merely having regard to the things immediately about to be, but He was having a most inward and vivid realisation and foretaste of them, whilst He was devoting [betaking] Himself wholly to suffering. What Christ gave utterance to at the commencement of the day, is something prior in point of time to that which He afterwards, in the evening, sought from the Father. John xvii. 1, 2, "*Glorify* Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." Let the emphasis of the *now* be considered, and the difference of the words *in* [Him], *in* [Him, *in* Himself], John xiii. 31, 32, and *on* [earth], *with* [Thine own self: *with* Thee], ch. xvii. 4, 5.

32. Δοξάσει, *shall glorify*) by His being lifted up. The connection of the *if* with the *also* is striking. Comp. Col. iii. 3, 4, "Your life is hid *with* Christ in God. *When* Christ, who is our life, shall appear, then shall ye *also* appear *with* Him in glory."—ἐν ἑαυτῷ, *in His own self*) This is correlative to ἐν αὐτῷ.

33. Τέκνια, *little children*) In this passage, when putting forward the precept of love, He for the first time so calls them. Comp. ch. xxi. 5.[1]—τοῖς Ἰουδαίοις, *unto the Jews*) In this one passage alone, when speaking with the disciples, He calls them Jews, never on any other occasion, except to the Samaritan woman, to Caiaphas, and to Pilate, once only to each of these persons; ch. iv. 22; xviii. 20, 36. Also in chapters xiv.–xvii. He never uses the appellation, Jews or Israel.—ζητήσετέ με, *ye shall seek Me*) He does not add, *ye shall not find Me* [as He did to the Jews].—οὐ δύνασθε, *ye cannot*) They were not as yet matured enough for that: ver. 36, "Whither I go, thou canst not follow Me *now;* but thou shalt follow Me *afterwards.*"—ἄρτι, *now*) He was unwilling to say this to the disciples sooner: whereas to unbelievers He said it sooner [at an earlier period].

34. Ἐντολὴν καινήν, *a new commandment*) The commandment is

[1] After the resurrection at the Sea of Tiberias, Jesus, when not yet recognised by the disciples, addresses them with the appellation, which might have reminded them of His love, "*Children*, have ye any meat?"—E. and T.

called *new*, not so much in respect to the Old Testament, as in respect to the school of Christ; on account of the new measure [standard] established, concerning a love which goes so far as that even life is to be laid down for those who ought to be, or who are, the objects of that love; with which comp. 1 John iii. 16, "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." Previously the *following* after Jesus in His several steps had guided the disciples, and this by implication comprised love [such as He now gives as a *new commandment*]: but they cannot follow Him now that He is departing from them; therefore the sum of their duty is prescribed to them in this commandment. Comp. as to prayer, ch. xvi. 24, "Hitherto have ye asked *nothing in My name:* ask, and ye shall receive, that your joy may be full;" as to giving them the appellation, 'friends,' xv. 15, "*Henceforth* I call you not servants, but I have called you *friends;* for all things that I have heard of My Father, I have made known unto you;" as to the hatred of the world, ch. xvi. 4, "These things (as to persecution) have I told you, that when the time shall come, ye may remember that I told you of them." Thence it is that it is called the *law of Christ*, Gal. vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." Thus it is that the commandment heard from the beginning, and the new commandment, are opposed to one another, 1 John ii. 7, 8, "I write no new commandment unto you, but an old commandment, which ye had from the beginning; again a new commandment I write unto you, which thing is true in Him and you:" (ver. 10) "He that *loveth* his brother," etc. Ἐντολή, a commandment [precept, charge, injunction], is moreover the term applied to it, in this sense: inasmuch as it is enjoined, not on slaves, but on freemen. Moreover, at the same time a most sweet taste of its *newness* is added to this commandment, resulting from the perception of the glory, the mention of which goes before. Moses before his death, more than ever previously, in Deuteronomy,[1] recommended the love of God; so Jesus, before His departure, gives to the disciples a new commandment, that they should cherish mutual love. Thus the *second law* and the *new commandment* may be compared with one another.—ἀγαπᾶτε—ἀγαπᾶτε, *that ye love—that ye love*) This sentiment is twice set forth: first simply, then

[1] = "The *Second* giving of the law," just as the "*New* commandment" here.—E. and T.

afterwards with Epitasis [Some *augmentation*, or *emphatic addition*, or *explanation added*. See Appendix on this figure]. A similar instance is that one, "*peace* [I leave with you:" then with Epitasis], "*My peace*," ch. xiv. 27. Comp. Gen. xlviii. 5, "Thy two sons—(are) *mine: as Reuben and Simeon, they shall be mine;* Ps. xxvii. 14, "*Wait* on the Lord, etc.: *wait, I say*, on the Lord;" xxxvii. 20, "They shall *consume: into smoke* they shall *consume*;" xlvii. 7, "Sing praises, etc., sing praises with understanding;" lxviii. 24, "Thy goings, O God; even the goings of my God in the sanctuary;" cxviii. 16, "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly;" Ezek. vii. 2, "*An end, the end is come.*"

35. Γνώσονται, *shall know*) A mark whereby Christians may be known, is love: Rom. xiv. 18, at the close of the ver., comparing with it the middle of ver. 15, "He that in these things serveth Christ *is approved of men:* walkest—*charitably*;" 1 John iii. 10, "In this the children of God are *manifest*, and the children of the devil: whosoever, etc., is not of God, neither He that *loveth not his brother*."—ἐμοί) *of Me*, who love even to [the endurance of] death for the sake of others.—μαθηταί, *disciples*) ch. xv. 8, "That ye bear much fruit: so shall ye be My disciples."—ἀγαπήν, *love*) and this, for My sake, and even as I have loved.

[1]36. Πέτρος, *Peter*) Peter speaks in this place, then Thomas, then Philip, then Judas, ch. xiv. 5, 8, 22, then all the *disciples*, ch. xvi. 29. [*Those very interlocutory speeches, noted down in ch.* xiv., *seem to imply that* Peter and John *had not returned, and that the paschal lamb had not yet been got ready. And though this be so, John had no less power to describe the speeches* (subjects) *contained in that chapter, than had Luke those in his* ch. i., etc. *Would any one readily venture to describe those speeches, even though he had heard or read them a hundred times? It* (the power) *was* divinely *given to the sacred writers. But if you are of opinion, that the discourse which meets us in* ch. xiv. *was delivered* before *that Peter and John had departed into the city, no doubt the series of the remaining parts of the narrative is not disarranged thereby: however, the rest of the discourse, on this supposition, will have to be separated from the short clause*, Arise, etc., ch.

[1] ἐν ἀλλήλοις, *among yourselves, one toward the other*) Men of the world love one another mutually, ch. xv. 19, "If ye were of the world, the world would love his own." The disciples of Christ much more love mutually and are beloved. The men of the world account the disciples of Christ as an object of hatred: therefore he who cherishes love towards the latter, is himself a disciple.—V. g.

xiv. 31.—Harm., p. 506, etc.]—ποῦ, *whither*) ver. 33, "Ye shall seek Me; as I said unto the Jews, *Whither* I go, ye cannot come; so now I say to you." Peter was asking the question, as one who was supposing that he could follow the Lord. The heart of Peter had clung close to Jesus: ch. vi. 68, "Lord, to whom shall we go? Thou hast the words of eternal life;" xxi. 7, "When Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, and did cast himself into the sea."—ἀπεκρίθη, *answered*) To the question *whither*, He answers, after an interval, ch. xiv. 2, "In *My Father's house*, etc., *I go* to prepare a place for you," etc., 12, "I go unto My Father," 28, xvi. 5, "Now I go My way to Him that sent Me."—οὐ δύνασαι, *thou canst not*) Neither did the circumstances admit of it, nor the weakness of Peter; but Peter has regard to this latter alone in his objection in reply. Peter did 'follow,' ch. xviii. 15 [at Jesus' apprehension], but it was "afar off" [Matt. xxvi. 58], and not without loss to himself.—ἀκολουθήσεις, *thou shalt follow*) ch. xxi. 19, 22, "This (as to "another girding him") spake *Jesus*, signifying by what death *Peter* should glorify God. And when He had spoken this, He saith unto Him, *Follow* Me."—"If I will that he (John) tarry till I come, what is that to thee? *Follow* thou Me."

37. Ὑπὲρ σοῦ, *for Thy sake*) Nay, it was Jesus who would lay down His life for Peter's sake.

38. Ἀπαρνήσῃ, *thou shalt have denied* Me) owing to cowardice. So far are you from being ready to die. The threefold denial was thrice foretold: first in this passage; next, as recorded in Luke; lastly, in Matthew and Mark. There is a wonderful connection of the first verse of the following chapter with this prediction. For He most sweetly replies to the question that had gone before, as to *whither He is going*, although Peter, and the rest of the disciples with him, were at the time so exceedingly weak and wavering.

CHAPTER XIV.

1. Μή) In some copies there is prefixed this clause, καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ· and this the distinguished *D. Hauber* supports, especially *in den harmonischen Anmerkungen*, p. 206. Erasmus was the first to edit the passage so; and Luther, following either Erasmus, or the Vulgate, which contains a similar interpolation, translates it so.

The *whole* voice of antiquity refutes this addition, as I had shown in my Apparatus, p. 595 [Ed. ii. 263]. The principle of an *adequate reason*, which *D. Hauber* uses as if favouring its insertion, I will use on the other side, so as to say with Erasmus himself, Lucas Brugensis, and Mill, that one or two transcribers, at the commencement of a Pericopa, or portion appointed for Church reading, prefixed this formula, as they most frequently have done.[1]—*μὴ ταρασσέσθω, let not —be troubled*) on account of My departure: ch. xiii. 33, "Yet a little while I am with you: ye shall seek Me," etc.; xvi. 6, "Because I have said these things unto you, sorrow hath filled your heart." He takes away from the disciples their trouble of heart before that He alludes to the causes of that trouble. The Lord knew what these were in the case of the disciples, ch. xiii. 33, and unfolds them in detail more openly in the following parts of His discourse. This [comforting of the disciples] is repeated, and with additional emphasis, at ver. 27. [*And it is not merely in* ch. xiii., *but further also in* ch. xiv., *a reply is given to the question proposed by Peter*, ch. xiii. 36, "Lord, whither goest Thou?"—V. g.]—*πιστεύετε—πιστεύετε, believe ye—believe ye*) The Imperative, just as in the parallel expression, *μὴ ταράσσεσθω, let not—be troubled.* The sum and substance of this sermon is this, *Believe ye:* and this exhortation, *Believe*, at ver. 11, and subsequently, is urged until [His exhortation becoming effectual] it is made into the Indicative, ch. xvi. 31, 30, "*Do ye* now *believe?* By this *we believe* that Thou camest forth from God:" and when this was effected, the Saviour prays and departs. [*Hence is evident the very close connection which there is of the chapters* xiv., xv., xvi., *between one another.*—Harm., p. 506.] It might be thus punctuated, *πιστεύετε· εἰς τὸν Θεὸν καὶ εἰς ἐμὲ πιστεύετε·* whereby the verb would first be placed by itself, equivalent to a summary of what follows, as in ch. xvi. 31; then next the same would be repeated with an explanation; with which comp. ch. xiii. 34, note [*That ye love*, first put simply, then repeated with Epitasis, or explanatory augmentation]. But the received punctuation seems to me preferable, and moreover to be understood so as that the accent in pronunciation should in the former clause fall chiefly on the words *believe ye;* in the second clause, on *in Me:* so that the ancient faith *in God*, may be as it were seasoned [dyed] with a new colour, by their believing *in Jesus Christ.*—*εἰς ἐμέ, in Me*) who am come from God: ch. xvi.

[1] *Dabcd* and some copies of the Vulg. support the words. But the mass of authorities is against them.—E. and T.

27, "The Father Himself loveth you, because ye—have believed that I came out from God."

2. Οἰκίᾳ, *house*) [*He shows already whither He is going.*—V. g.] A rare appellation of the heavenly habitation: *a house* of residence, into which are admitted children, and in which the Father dwells. Jesus looks beyond His sufferings to the goal. Comp. Heb. xii. 2, "Who, for the joy that was set before Him, endured the cross;" 2 Tim. iv. 7, [so Paul in a dungeon before his martyrdom] "I have fought a good fight, I have finished my course, I have kept the faith."—τοῦ Πατρός μου, *of My Father*) In the beginning of this sermon, Jesus often adds the pronoun to the mention of His Father; but as He gets forward in it, and at its close, after that He has taken precaution to establish His own pre-eminence above believers, and has stirred up the disciples to faith, He speaks as it were more in common, calling God, *the Father*, namely, Mine, and at the same time also yours.—μοναί, *mansions*) This refers to place, not to time [*places* of abode; not *times* of abode]; and it is said in the plural, on account of the multitude of those whom that common mansion contains.—πολλαί) *many*, so as to contain angels and your predecessors in the faith, and you, and very many more. By the plural number itself there appears also to be implied a variety of the mansions: for He does not say, *a great mansion*, but *many mansions*. Comp. Rev. xxi. 16, note, "The city lieth four-square," etc. —εἰσίν, *there are*) *already now*, and from the beginning.—εἰ δὲ μή, *but if it were not so*) If there were not already [many mansions].—εἶπον ἄν) *I would tell*, or rather, *I would have told* you. Concerning the pluperfect, comp. ch. iv. 10, note [σὺ ἂν ᾔτησας—καὶ ἔδωκεν ἄν]. What would He have told them? This very thing, which follows, πορεύομαι, *I go*. Parodying [an adaptation of] the very similar passage, ch. xvi. 26, illustrates the sentiment here: *I have not said to you, that I would prepare a place for you; for already there* ARE *mansions, and those numerous.*—πορεύομαι, *I go*) to the home of My Father.—ἑτοιμάσαι, *to prepare*) He does not altogether deny that He prepares the place, with which comp. the following verse, where He Himself affirms it: but each of the two statements mutually qualifies the other. But see, what force there may lie in the order of the words: in ver. 2 it is said, τόπον ὑμῖν, *a place for you;* in ver. 3, ὑμῖν τόπον, *for you a place:* the first word in each instance respectively containing the emphasis, as in 1 Cor. vii. 22, note [κληθεὶς—ἀπελεύθερος,—ἐλεύθερος κληθείς]. The *place* itself is already prepared: but *for you* it has yet to be prepared. The one preparation

is absolute, the other relative. The beginning of the third verse, καὶ ἐάν, *and if*, does not depend on εἶπον, *I would have told* you, but stands by itself.

3. Ἐάν, *if*) A mild particle, used for ὅταν, *when*.—ἔρχομαι, *I come* [am coming]) The Present, as concerning His speedy coming: ver. 18, "I will not leave you comfortless; *I come* to you." It is a peculiar idiom of speech, that the Lord is not wont to say, *I will come*, but *I come*, even when another verb in the future tense is added. Comp., however, also Matt. xvii. 11 concerning the forerunner [Ἠλίας ἔρχεται, καὶ ἀποκαταστήσει πάντα], and the LXX., 2 Sam. v. 3 [ἔρχονται—οἱ πρεσβύτεροι—καὶ διέθετο αὐτοῖς ὁ βασιλεύς].—καί, *and*) The end of My departure infers [carries with it] this very consequence, that I am to come again.—πρὸς ἐμαυτόν, *to Myself*) An expression full of majesty. The house of the Father is the house of the Son: ch. xvi. 15, "All things that the Father hath are Mine."

4. Ὅποῦ ἐγὼ ὑπάγω, *whither I am going*) This is the summary of what precedes.[1]—τὴν ὁδόν, *the way*) This forms the statement of subject introductory to those things which follow.

5. Θωμᾶς, *Thomas*) One after the other asks questions, with reverential and sweet affection [suavity] towards Him: ver. 8 [Philip], ver. 22 [Judas, not Iscariot], and previously, ch. xiii. 36 [Simon Peter].—καὶ πῶς, *and how*) Thomas, using acute reasoning, lays it down as a sure conclusion, that, inasmuch as they knew not the goal, they must much less know the way. [*Jesus replies as to both* (the goal and the way), *but in inverse order. Jesus is* the way: *through Him* (as the way) whither *is it given us to attain? To the Father.*—V. g.]

6. Ἡ ὁδός, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή, *the way, and the truth, and the life*) He is called in the Soliloquies of Augustine, ch. iv., *the true way of life* [vera via vitæ]. But the text has greater force, comprising the sum of the doctrine concerning Jesus Christ. For to the question concerning the *Way*, He answers this, *I am the Way:* to the question concerning *Knowledge* [ver. 5, How can we *know?*], He answers this, *I am the Truth:* to the question, *Whither?* He makes that answer, *I am the Life.* [*To the metaphoric declaration*, I am the Way, *there is subjoined, for the sake of explanation, a more literal* (plain, not figurative) *declaration*, I am both the Truth and the Life.

[1] οἴδατε, *ye know*) More is attributed to believers than they give themselves credit for; comp. ver. 5 with this ver., "Lord, we know not whither Thou goest."—V. g.

He who moves onward by this way, *he, and he alone,* truly *avails himself of the right path; and he who stedfastly holds to this* way, *he has* life *for ever.*—V. g.] At the same time, also, three propositions are stated (comp. similarly the three [things, *of* which the Spirit reproves the world, *sin, righteousness,* and *judgment*], ch. xvi. 8), of which the first, that concerning *the way,* is handled presently after in this verse, "No man cometh to the Father, but by Me;" concerning *the truth,* at ver. 7, etc., 17, "The Spirit of Truth:—ye know Him;" concerning *the life,* ver. 18, 19, etc., "Because *I live, ye shall live* also."—πρὸς τὸν Πατέρα, *to the Father*) This again answers the question as to *knowing* [ver. 5]. The one and only way, the sure way.—δι' ἐμοῦ, *by Me*) This again answers the question as to the *way.*

7. Εἰ, *if*) This *if* does not altogether deny [that they knew Him], but it draws their souls to onward progress: ver. 28.[1] [So Luke xvii. 6, "*If* ye had faith as a grain of mustard seed:" after they had said, "Lord, *increase* our faith."]—ἑωράκατε, *ye have seen*) The preterite: ye have begun to see, and see Him.

8. Ἀρκεῖ, *it sufficeth*) So that we may not desire to ask further questions, and may no more be troubled in mind. This αὐτάρκεια, acquiescence [in God's way], they attain to in ch. xvi. 30, "Now are we sure that Thou *knowest* all things, and needest not that any man should *ask* Thee: by this we believe that Thou camest forth from God." Comp. Ps. xvii. 15, "I shall be *satisfied,* when I awake in Thy likeness;" xxii. 23, 26, "The meek shall eat and be satisfied: they shall praise the Lord that seek Him;" lxix. 30, 32, "The humble shall see this and be glad; and your heart shall live, that seek God."

9. Λέγει, *saith*) The reply to, *Show us,* is contained in ver. 9–11; the answer to, *it sufficeth us,* is contained in ver. 12, etc., "The works that I do, shall ye do also—If ye ask anything in My name, I will do it."—οὐκ ἔγνωκάς με, *hast thou not known Me?*) This is expressed by the consequent. Since thou dost deny that the Father is known to thee, thou virtually [by consequence] deniest that I am known to thee. But thou dost know Me, therefore by that very fact thou knowest the Father; by reason of the consummate unity which subsists between us.—ὁ ἑωρακὼς ἐμέ, ἑώρακε τὸν Πατέρα, *he who hath seen Me, hath seen the Father*) Just as the soul, which

[1] "If ye loved Me, ye would rejoice:" not denying wholly that they loved Him, but inciting them to greater love.—E. and T.

by itself is not perceived, is perceived by means of what it does through the instrumentality of the body: so he sees the Father, who sees Christ. In every thought concerning God, we ought to set Christ before us. See Col. i. 15, note, "The *image* of the *invisible* God." That expression, מַלְאַךְ פָּנָיו, *Angel of His face*, Bechai interprets מלאך שהוא פניו *The Angel who is His face.* Comp. Ps. cxxxix. 7, "Whither shall I flee from *Thy presence?*" Chrysostom remarks, *He who seeth the creature, doth not also see the essence of God* (*τὴν οὐσίαν*). If any man seeth Me, *saith He*, he seeth My Father: *but if He were of another and distinct essence, He would not have said this,—No one, who is ignorant of gold, can see the essence of gold in silver.*—*καὶ πῶς*) *καί* appears to be repeated from ver. 5. N. I., almost all the Latin MSS., *Iren.* and *Augustine*, omit the *καί* in ver. 9.[1]

10. *Ὅτι*) *that.*—*ἐν τῷ Πατρὶ*—*ἐν ἐμοί*, *in the Father—in Me*) This intimates the highest degree of unity: ch. xvii. 21, "Thou, Father, art in Me, and I in Thee."—*ἔστι*, *is*) This word contains the emphasis: for the consequent of this His *Being* [Esse] is His *speaking* and *doing* [loqui, facere: *λαλῶ—ποιεῖ*], and this His *Being* [Esse, *ἔστι*] is known by His words and deeds. Presently after comes the synonymous expression, *that dwelleth in Me* [*μένων*]. Hence from Their unity in operation, Their prior unity of essence shines forth the more apparent.—*ῥήματα*, *the words*) and, *the works.*—*αὐτός*) *Himself.*—*ποιεῖ τὰ ἔργα*, *doeth the works*) *and speaketh the words.* [*What, in respect of those who were not on rather intimate terms with the Lord Jesus, are called* signs *and* miracles, *these, in conversation with His disciples, He simply calls* works. *No doubt to Christ Himself works of that sort were, as it were, ordinary and common.*—V. g.]

11. *Πιστεύετέ μοι*) *Non creditis* is the reading of the Lat. Vulg. arising from alliteration [the transcriber's eye catching the similar letters and word] at the preceding verse, which also had, *Non credis quia.* Thence the Latin transcriber also has omitted *mihi*[2] also at the end of the verse. *Believe, Believe:* an instance of Epanalepsis

[1] BQ*abc* Vulg. *Iren.* 200, *Hil.* 939, 941, omit the *καί* in ver. 9: AD and Rec. Text retain it. Also at ver. 5, B*ab* omit *καί*: D, with Vulg. and Rec. Text, retains it. AQ*c* and Rec. Text and Vulg. read in ver. 5 (*καὶ πῶς*) *δυνάμεθα τὴν ὁδὸν εἰδέναι*: but BD*ab*, *τὴν ὁδὸν οἴδαμεν.*—E. and T.

[2] *This word, both in the beginning and in the end of this verse, though it is not reckoned among the inferior readings by the margin of* Ed. 2, *yet is exiled from the second place* [the end of the verse] *by the* Germ. Vers.—E. B. ABQ*ab* Rec. Text have *μοι* at the end of the ver. But D*c* Vulg. Syr. and L omit it.—E. and T.

[See Append., "When the same word is in the beginning of the preceding member, and in the end of the following member of the sentence"].—ὅτι) *because* [but Engl. Vers. *that*]: with which comp. the διά, *for the sake of*, presently after. Believe Me for the sake of My very *affirmation*, which is sufficient ground for believers to rest on. This is the first motive to faith; one which Christ alone could have proposed: a second is afforded by the *miracles*, on account of which the apostles also could have been believed [could claim their hearers' faith] concerning Christ.—ἔργα, *the works*) which ye have heretofore seen, and which ye are about to see: ver. 12, etc., "Greater works than these shall he do." [*For these could not have been of any other, save Divine origination.* Ps. lxxii. 18, "The Lord God—*who only* doeth wondrous things;" cxxxvi. 4, "To Him, who alone doeth great wonders." *The footing on which false miracles rest is altogether distinct:* 2 Thess. ii. 9, "The working of Satan, with all power, and signs, and lying wonders."—V. g.]—πιστεύετέ μοι, *believe Me*) εἰς ἐμέ, *on Me*, in the foll. verse. He who believes Christ, when speaking concerning Himself, believes on Christ: whereas, he who believes Peter, when speaking concerning Christ, believes not on Peter, but on Christ.

12. Ἀμήν, ἀμήν, *verily, verily*) There follow most sweet promises and exhortations mixed together; and in such a way, that, whilst speaking, He from time to time ["subinde"] touches upon those topics, which in the progress of His discourse form the very subjects proposed for discussion.[1] For instance, ver. 15, as to love, "If ye love Me, keep My commandments:" with which comp. ver. 21, "He that hath My commandments, and keepeth them, he it is that loveth Me." And He also repeats some things by way of recapitulation. The Evangelist and Apostle also imitates this method of our Lord: 1 John ii. 20, note.—ἃ, *those which*) *i.e.* equally great. [Comp. ch. v. 20, 25, "The Father showeth the Son all things that Himself doeth; and He will show Him greater works than these:—The dead shall hear the voice of the Son of God, and they that hear shall live."]—μείζονα, *greater*) for instance, Acts v. 15, "They brought forth the sick into the streets, that at the least the shadow of Peter in passing by might overshadow some of them;" xix. 12. "From Paul's body were brought unto the sick handkerchiefs or aprons, and the diseases departed;" Mark xvi. 17, the end of the ver., "They shall speak with new tongues."—ποιήσει, *he shall do*) through faith in Me.

[1] Propositiones; *the Statements of His subject.*—E. and T.

13. Ὅ τι ἄν) This differs from ἐάν τι, ver. 14. For ὅ τι ἄν and τοῦτο mutually refer to one another.—αἰτήσητε, *ye shall have asked*) A comprehensive promise, ver. 14; ch. xv. 7, "If ye abide in Me, etc., ye shall ask what ye will, and it shall be done unto you;" 16, "That whatsoever ye shall ask the Father in My name, He may give it you;" xvi. 23, 26, "At that day ye shall ask in My name; and I say not unto you, that I will pray the Father for you," etc.—ἐν τῷ ὀνόματί μου, *in My name*) *Mine*, who am the Son of God. The reference is to the words, *He that believeth on Me*, ver. 12. In the Old Testament they used to adore the God of Abraham, Isaac, and Jacob: in the New Testament the God and Father of our Lord is invoked in the name of Jesus Christ.—τοῦτο ποιήσω, *this will I do*) So *I will do* [it] in the foll. ver. Both the thing and the person are hereby manifested [τοῦτο being expressed in the first case, ἐγώ in the second; τοῦτο ποιήσω—ἐγὼ ποιήσω]. In both, the reference is to the *he shall do*, ver. 12. —ἐν, *in*) ver. 10, 11, "I am *in* the Father, and the Father *in* Me."

14. Ἐγώ, *I*) This already points to the glory referred to in ver. 13, "That the Father may be *glorified* in the Son."

15. Ἐὰν ἀγαπᾶτέ με, *if ye love Me*) Immediately after faith, He exhorts them to love [ver. 21].

16. Καὶ ἐγώ, *and I*) The twenty-first verse gives the connection of this verse with the preceding verses.—ἄλλον, *another*) Therefore Jesus Christ is also an *advocate* [*Comforter*, Engl. Vers.] Let Zech. ix. 12 be considered, as to whether it is a parallel in point: for in this very passage He saith, ἐρωτήσω, *I will pray*.[1] One Paraclete is Himself distinct from the other; and the office too of the one differs from that of the other. Therefore ἡ παράκλησις, *the advocacy* of the Holy Spirit, was intended to have something peculiar in it. Comp. ch. xvi. 7, 8, "It is expedient for you that I go away: for if *I* go not away, *the Comforter* will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."—Παράκλητον ['Comforter'], *Advocate, Paraclete*) This word is not found in the LXX., and John alone of the writers of the New Testament has it. Παρακαλεῖν is the Latin *advocare*, to call in to one's help a patron: thence comes the term Παράκλητος, one *called in* to

[1] The quotation from Zechariah, though given as it is found both in Modern Editions of Bengel's Gnomon and in that of 1759, seems to me a misprint for x. 12, "I will strengthen (κατισχύσω) them in the Lord: and they shall walk up and down in His name, saith the Lord;" where the distinctness of the Paraclete-advocacy of the Son from that of the Holy Ghost may be implied.—E. and T.

render aid; one's defender, patron (counsellor); one who speaks in a person's behalf, and suggests to him what he ought to say. See ver. 26, "The Comforter, which is the Holy Ghost—shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Comp. ver. 13 as to what we ought to say to God: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son;" ch. xvi. 8, as to what ought to be said to the world, "When He is come, He will reprove the world of sin, of righteousness, and of judgment." The appellations, *Paraclete*, and, *the Spirit of truth*, occur conjoined also in ch. xv. 26. The former corresponds to the economy of Christ, comp. 1 John ii. 1, "If any man sin, we have a *Paraclete*, or Advocate, with the Father, Jesus Christ the Righteous;" the latter, to the economy of the Father, comp. ch. iv. 23, "The *true worshippers* shall worship the Father in *spirit* and *truth;* for the Father seeketh such to worship Him." [The largest promises in this passage succeed one after another: as to the Holy Spirit, from ver. 15 to 17; as to the Lord Jesus Himself, from ver. 18 to 21; as to the Father, from ver. 22 to 24; and again as to the Holy Spirit, ch. xvi. 12–15; as to the Lord Jesus, ver. 16–23; as to the Father, ver. 23–28.—V. g.]—*μένῃ, that he may abide*) So ver. 23, "If a man love Me," etc., "we will come unto him and make our *abode* (*μονὴν, lasting stay*) with him."—*εἰς τὸν αἰῶνα, for ever*) Not merely for one or two years.

17. Τὸ Πνεῦμα *τῆς ἀληθείας, the Spirit of truth*) A most admirably-chosen appellation: ch. xvi. 13, "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." The Spirit, who has the truth, reveals it, namely, by giving knowledge in the understanding; confers it by experimental proof and taste in the case of the will; testifies of it to others also through those to whom He has revealed it; and defends that truth, of which ch. i. 17 speaks, "*Grace and truth* came by Jesus Christ." For which reason He is also called "the *Spirit of grace*" in Heb. x. 29, where there goes before "the blood of *the Testament*," viz. the New Testament [which is *attested* by the Holy Spirit; the *grace* and the *testimony* of the Spirit being thus joined together]. It is the truth that makes all virtues in us true and real. Otherwise (without it) there is a kind of knowledge that is false, faith that is false, love that is false, hope that is false: but there is no such thing as truth that is false.—*ὃ ὁ κόσμος, which*

the world) Along with the first mention of the Holy Spirit begins the distinction between believers and the world, a distinction which repeatedly recurs. *The Son* is said to have been sent *into the world:* but not so *the Holy Spirit.* The world sees not the Holy Spirit, according to this passage, and shall not see Jesus hereafter, according to ver. 19, "Yet a little while, and *the world seeth Me no more.*" —οὐ δύναται λαβεῖν, *cannot receive*) Although God is willing to give to all.—ὅτι, *because*) There is a kind of Epanodos.[1] "The world doth not *receive,* BECAUSE it doth not *know;* ye *know,* BECAUSE ye *have* Him." Therefore *to know* and *to have* are so conjoined, that not to know is the cause of not having, and to have is the cause of knowing. Comp. ch. iv. 10, "If thou *knewest* the gift of God, and who it is, etc., thou wouldest have *asked* of Him, and He would have *given* thee living water." The world doth not *know;* therefore it doth not ask; therefore it cannot receive: whereas to others God does give.—οὐ θεωρεῖ, *seeth* Him *not*) Do believers, then, see Him? They see Him in His operations. Unbelievers also see Him in His operations; but they do not perceive that it is He, and that He is the Spirit of truth; wherefore they cannot receive Him: whereas believers not only see Him, but also perceive that He is the same Spirit.—ὑμεῖς, *ye*) This is the emphatic word in the sentence.—γινώσκετε, *ye know*) This denotes an event immediately about to take place.—ὅτι, *because*) From the indwelling of the Spirit comes the intimate acquaintance: ver. 21, 22, "He that loveth Me shall be loved of My Father, and I will love him and will *manifest Myself* to him. Judas saith—How is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus said, If a man love Me, etc., we will come unto him, and *make our abode with him.*"—παρ' ὑμῖν—ἐν ὑμῖν, *with you—in you*) These particles differ: *In* is something more than *with.*

18. Οὐκ ἀφήσω, *I will not leave*) although you fear that I will. Ye shall have joy from Me and from the *Father.*[2] This is the consolation given to those who were fearing that they should be *orphans.*—ὑμᾶς, *you*) O *little children:* ch. xiii. 33.—ὀρφανούς, *orphans* [Engl. Vers. loses the force, 'comfortless'] *The tie of relationship* which the disciples had was with Christ, not with the world.—ἔρχομαι, *I come*) The Present implying the speediness of His coming. *I come,*

[1] Repetition of the same words in an inverted order: Gal. iii. 21. See Append. on this figure and this passage.—E. and T.

[2] Referring to which latter He says, I will not leave you *orphans, i.e. Fatherless.*—E. and T.

after the resurrection; My presence not being done away with after the Ascension, but confirmed by it. Also saith He, *I come*, not, *I return*. All His other Comings are rather continuations of His first Coming than repetitions of it. Also He says, in the Present, *I come*, and presently after, *Ye see*, and, *I live*, in ver. 19: this is owing to the very vivid realising of the thing as present, which was about to be immediately after, and for certain: ver. 27, "Peace *I leave* (Present) with you, My peace *I give*," etc.

19. Οὐκ ἔτι, *no longer*) Acts x. 41, "God showed Him openly (after the Resurrection), *not to all the people*, but unto witnesses chosen before of God."—θεωρεῖτέ με) *ye see Me*, and shall see Me, namely, alive. For even the force of the antithesis in οὐκ ἔτι, *no longer*, carries with it the need of supplying the Future [Whereas the world both *seeth* and shall see *Me no more*, ye both *see* and shall see Me].—ὅτι, *because*) The cause why they shall see Him.—ζῶ, *I live*) Not only *I shall live*, but *I live:* Rev. i. 18, "I am He that *liveth*, and was dead; and, behold, *I am alive* for evermore."—ζήσεσθε, *ye shall live*) The future: for the life of believers follows the life of Jesus; and it is not of themselves, but by (of) Him that they live. Comp. ch. vi. 57, "As the living Father hath sent Me, and *I live* by the Father, so he that eateth Me, even *he shall live by Me*."

20. Ἐκείνῃ, *in that*) after that "little while" (ἔτι μικρόν).—ἡμέρᾳ, *day*) the day of the Resurrection.—γνώσεσθε, *ye shall know*) better than ye do now.—ὑμεῖς) *ye*, concerning whom see the following verses.—ἐν τῷ) *in My Father*, viz. *the living Father*, ch. vi. 57. Understand, *and the Father in Me;* and infer, *the Father in you, and you in the Father.*

21. Ἐγὼ, *I*) likewise as My Father.—ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτὸν) Ex. xxxiii. 13, εἰ οὖν εὕρηκα χάριν ἐναντίον σου, ἐμφάνισόν μοι σεαυτὸν, *If therefore I have found grace in Thy sight, manifest Thyself to me.*

22. Οὐκ ὁ Ἰσκαριώτης, *not Iscariot*) He distinguishes the godly Judas, not by his own surname, but by setting aside (by the negation of) the surname of the other Judas; marking at the same time the traitor as present again after his negotiation with the Lord's adversaries, but as alien to such a question.—τί γέγονεν, *what hath happened that?* ["How is it that?"]) The godly Judas seems to have supposed that something has happened, because of which the world would be deprived of that revelation of Jesus: but through modesty he had no remembrance of his own peculiar privilege above the world.—ἡμῖν, *unto us*) who love Thee.—οὐχὶ τῷ κόσμῳ, *not to the world*) ver.

17, 19. So the opinion of a *worldly* kingdom, generally entertained by the disciples, is cut off.

23. Τὸν λόγον μου, *My word*) [Not as Engl. Vers., *words*]. The word is represented as one (Singular) in this verse, in reference to believers, who keep it whole: in ver. 24 (τοὺς λόγους μου) more *words* than one (Plural) are mentioned, in reference to unbelievers, who rend them in sunder: "*keepeth not* My words." Comp. ch. xv. 12, note ["This is My *commandment* (ἡ ἐντολή), That ye love one another." He had previously used the Plural, *commandments*. All of them are comprised in the one, *love*]; and 1 John ii. 4, 5, "He that keepeth not His *commandments* (Plur.), etc.; but whoso keepeth His *word*" (Sing.), etc.—τηρήσει, he *will keep*) *Keeping His commandments* is put before love in ver. 21, "He that hath My *commandments*, and *keepeth* them, he it is that *loveth* Me:" now love is put before *keeping His word*. *Love*, in a certain respect, and that a primary one, goes before *keeping of the commandments;* see ver. 15, "If ye *love* Me, *keep* My *commandments*;" but in a certain respect it also follows, since by keeping of the commandments love the more in proportion increases, and acquires new vigour. Therefore *to keep His word* is a middle term between the love towards Jesus Christ, and the love of the Father towards him who loves Jesus Christ.—ἐλευσόμεθα, *We will come*) I and the Father. The Singular number ἐμφανίσω, *I will manifest*, advances onward to the Plural, *we will come*.—μονὴν, *abode*) See the correlative to this in ver. 2, μοναὶ, *mansions*.[1] Comp. Rev. iii. 20, at the end, "*I* will come *into him*, and sup *with him*, and *he with Me*."—μονὴν ποιήσομεν, *We will make our lasting abode* [mansion]) Either the architect or the inhabitant is said *to make an abode* (mansion): but in this place it is restricted to the *inhabitants* (*the indwelling* Father and Son). This is a very sublime view. It is therefore cut short at ver. 25.

24. Ὁ μὴ ἀγαπῶν με, *he that loveth Me not*) as is the case with *the world*. See ver. 22.—τοὺς λόγους μου, *My words*) The godly man is said to keep both the *word* and *words*, and the *commandments*, of Christ and of God; the hypocrite is said not to keep them: it is only the *word*, or *words* [not also *the commandments*], that the man who is professedly alien to Christ is said not to keep. To observe His word is the whole; to observe the commandments is the part.—οὐ τηρεῖ, *keepeth not*) and therefore is not loved [of the Father and Son,

[1] He now makes His *mansion* (lasting abode) with believers: and they hereafter shall have their *mansions* with Him: ver. 2, 23.—E. and T.

ver. 21], nor seeth the 'abiding' of the Father and Son in him.—*καὶ ὁ λόγος, and the word*) This clause has reference not only to the former words of this verse, but also to ver. 23; nay, even more to the latter, as is evident from the singular number being used here, as in ver. 23.—*ὃν ἀκούετε, which ye hear*) now also, whilst I am speaking these things with you.—*ἀλλὰ, but*) Hence is evident the reason why he who keepeth, or else keepeth not, the word of Jesus, hath the Father also (abiding with him), or else hath Him not accordingly.

25. *Ταῦτα, these things*) not any more.—*λελάληκα, I have spoken*) Therefore the Word of Jesus Christ is the word of faith: it is for this reason that He so often saith, *λελάληκα, εἴρηκα, εἶπον, I have said* [it (or these things), as a thing established once for all, *the word of faith*]. He said to the disciples, at the time of His staying with them, different things from what He said at the time of His departure; ch. xvi. 4, "These things I said not unto you at the beginning, because I was with you."

26. *Ἐκεῖνος*, [*That* Person], *He*) So ch. xv. 26 [*ἐκεῖνος*], "*He* shall testify of Me;" xvi. 8, "And when He is come, *He* (*ἐκεῖνος*) will reprove the world of sin," etc.; 13, 14, "When *He* (*ἐκεῖνος*), the Spirit of truth, is come, He will guide you, etc.: *He* (*ἐκεῖνος*) shall glorify Me."—*διδάξει πάντα, He shall teach you all things*) There is not added here the clause, *which I said unto you*. For that Paraclete taught other things also: ch. xvi. 12, 13, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth." Nor, however, even subsequently, were the whole of the dogmas of Christian truth infused into the apostles in one condensed mass; but as often as they needed them, and as the occasion suggested, the Paraclete instructed them in all the parts of the Apostolic office.—*ὑπομνήσει, shall bring to your remembrance*) This very discourse (homily) furnishes an instance, as having been a long time afterwards so accurately written out by John. Add Acts xi. 16, [Peter says] "Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

27. *Εἰρήνην*) שלום, *peace* in general (the genus); the peace of reconciliation. [Such as ye might have enjoyed as Israelites (as distinguished from "*My* peace").—V. g.]—*ἀφίημι*) *I leave*, at My departure. The same verb occurs in ver. 18, Matt. xxii. 25 [*ἀφῆκε τὴν γυναῖκα*, said of the man dying without issue, and *leaving* his wife

to his brother].—εἰρήνην τὴν ἐμὴν) *My peace*, in particular (the species): the peace of sons. So τὴν χαρὰν τὴν ἐμὴν, *My joy*, ch. xvii. 13. All things in Christ are new; even the commandment of 'love,' ch. xiii. 34, and in some measure faith itself. See note, ver. 1 [The old faith *in God* receives as it were a new colour from the Gospel, which orders faith *in Christ*].—δίδωμι, *I give*) even now. See ch. xvi. 33, "These things have I spoken unto you, that in Me ye might have *peace*." To the gradation in the nouns, *peace*, *My peace*, there corresponds the gradation in the verbs, *I leave*, *I give*. —ὁ κόσμος, *the world*) in its empty salutations [which in Hebrew were generally wishes for 'peace' to the person saluted], or in merely external benefits, which do not reach the heart, and which, simultaneously with the presence, cease from the sight and life of mortal men. The world so gives, as that it presently after snatches away; it does not *leave*.—μὴ ταρασσέσθω, *let not—be troubled*) by fears from within.—μηδὲ δειλιάτω, *nor let it be afraid*) by terrors from without.

28. Ἠκούσατε, *ye have heard*) On other occasions His wont is to say, εἶπον, *I have said;* but this which He has *said*, concerning His departure, His disciples eagerly had attended to, and that, too, with sorrow.—ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς, *I go away, and come unto you*) In relation to the world He saith, *I came and depart* ["I leave the world"], ch. xvi. 28: Καὶ, *and* forthwith.—ἐχάρητε ἄν) *ye would rejoice*, or rather, *ye would have rejoiced*. As to the Pluperfect, we have slightly touched upon the subject in ver. 2.[1] *Ye would have rejoiced* for My sake, as I am setting out upon a wished-for journey of departure, and for your own sakes, as love makes you capable of perceiving that My departure is advantageous even to yourselves. Love begets joy, both of itself, and also because it keeps the word of Christ, which opens out all the most joyful prospects to us.—μείζων μου, *greater than I*) Many and various were the former disputations and treatises on this passage, which Dion. Petavius has collected, Tom. ii. Theol. Dogm. l. 2, de Trin. cap. 2; G. Bullus Def. Fid. Nicæn. Sect. iv.; Jo. Casp. Suicer. Thes. Part ii. coll. 1368, Reinecc. ad N. T., fol. 387. Not a few of the Greeks and Latins have answered the Arians, and laid it down, That the *Father*, not as God, but as the ἀγέννητος Father (*not-begotten*), is said to be *greater* than the Son, not regarded in His character as God, but as

[1] See note ch. iv. 10. If John had meant *ye would rejoice*, he would have written the Imperfect, ἐχαίρετε ἄν, rather than the Aorist.—E. and T.

the Son, begotten of the Father; and that this fact does not do away with His *unity of essence* (τὸ ὁμοούσιον) or *consubstantiality* with the Father. To these is to be added G. Arnold. *Evang. Bottschafft*, p. 697. Others affirm, that Christ is inferior to the Father in respect of His human nature;[1] which phrase of comparison has in it nothing inept; comp. 1 John iii. 20, "God is greater than our heart." Jesus both had in His most holy soul, at one time, a greater feeling of His glory, at another time of His humility, and expressed that feeling accordingly in His words. Comp. note on Mark xiii. 32, "Of that hour knoweth no man, no, not the angels, etc., neither the Son, but the Father" [spoken in relation to His human nature, and His humiliation]. In this passage He speaks under the feeling of His ταπεινότης, *lowliness:* language such as was best adapted both to the capacity of understanding which the disciples had at the time, and to the present (existing) time and circumstances, when He was treating of His departure to the Father. Before His actual departure, He had been lower even than the angels, Heb. ii. 9; after His departure, He became greater than His own self [*i.e.* the Worker, through His disciples, of greater miracles than even He Himself had performed in the days of His flesh. "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father"], ver 12, and equal to the Father, ch. xvii. 5, "O Father, glorify Thou Me *with Thine own self*, with the glory *which I had with Thee* before the world was." Nor yet does He speak of His Humiliation alone, but speaks as *the Son of God in the flesh*, directing His aspirations (longing to go) to the Father. *Greater than I;* that is to say, *more blessed.* Comp. this term as it occurs in ch. iv. 12, "Art Thou *greater* than our father Jacob?" viii. 53, "Art Thou *greater* than our father Abraham?" 1 Cor. xiii. 13, "The *greater* of these is charity;" xiv. 5, "*Greater* (more useful) is he that prophesieth than he that speaketh with tongues;" and as to the thing itself, comp. Mark x. 18.[2] This consideration especially made

[1] So the Nicene Creed, "Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood."—E. and T.

[2] "Why callest thou me good? There is none good but one, that is, God." He rested not in Himself, but referred Himself wholly to God, acting the part of a traveller and pilgrim on earth, "not knowing Himself after the flesh" (Augustine), but aiming towards the eternal good. At the same time His answer to the youth does not ignore His Godhead, but is adapted to his comprehension. He refuses the title of *goodness* when unaccompanied with the ascription of *Godhead*.—E. and T.

the departure of Jesus out of the world to the Father a thing to be desired.

29. Εἴρηκα, *I have told* you) as to My departure and return. The word is the seed: faith [with peace and joy.—V. g.] is the fruit.—ἵνα, *that*) The scope of this discourse. So ch. xv. 11, 17, xvi. 1, 4, 33.

30. Οὐκ ἔτι, *no longer henceforth*) For which reason ye ought the more diligently to hold fast these things which I speak.—ἔρχεται, *cometh*) is already now coming: having been "cast out," ch. xii. 31, he rushes upon Me. So afterwards he assailed the women spoken of in Rev. xii. 9, 13.—γὰρ, *for*) The enemy, as being already in the act of making his assault, either on account of the shortness of the time did not suffer Him to speak more, or he ought not to hear the Lord's words; or, had more been said to the disciples, he might have snatched it from them.—κόσμου, *of the world*) Even then the prince of the world agitated (influenced) the world, when the world, in compliance with its prince, crucified Christ.—καὶ, *and*) and cannot prevent Me from going from the world straightway to the Father.—ἐν ἐμοὶ, *in Me*) although Jesus was now approaching death, of which the devil in other respects had the power.—οὐδὲν, *nothing*) no share of claim (right) or power over Me. The righteousness of Christ was perfect: a becoming protestation. Here Jesus gets rid of (removes out of the way) the prince of the world; in the second and closing part of this discourse, He gets rid of the world; ch. xvi. 33, "In the world ye shall have tribulation; but be of good cheer, *I have overcome the world*."

31. Ἀλλ' ἵνα, *but that*) This indicates that in the preceding verse καὶ signifies *and indeed* [to which ἀλλ' ἵνα here answers].—γνῷ ὁ κόσμος, *that the world may know*) *The world*, which is held fast by its prince; by divesting itself of its character, however, that the world may cease to be the world, and may recognise to its salvation that the good pleasure of the Father is in Me.—οὕτως ποιῶ, *that so I do*) from love; ch. xv. 10, "Even as I have kept My Father's *commandments*, and abide in His *love*." The full stop is rightly fixed here: nor is the ἀλλ' ἵνα which precedes an objection to this (Let the ἀλλ' ἵνα be well considered in ch. i. 8, "He was not that light, *but that* he should bear witness of that light;" ix. 3, xiii. 18, xv. 25; 1 John ii. 19; Mark xiv. 49, "I was daily with you—and ye took Me not; *but that* the Scriptures might be fulfilled" [ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί]): in this sense, *but*, viz. I await the onset of the prince of the world, [that the world may know, etc.] The stopping

by a colon is not ancient. See Luther's Kirchenpostill for the feast of Pentecost. If ἐγείρεσθε, *arise*, were the Apodosis, such a connection would be a remote one, involving many enunciations or sentiments.[1] Between this *going* and the *world's coming to know* Jesus, how many things intervened!—ἐγείρεσθε, *arise*) A word expressing alacrity. He Himself strenuously proceeds to the business in hand, rising now already before His disciples.—ἄγωμεν ἐντεῦθεν, *let us go hence*) into the city, to the Passover. Comp. ch. xiii. 1, "*Before* the feast of the Passover;" xviii. 1. The things which heretofore elapsed from ch. xiii. 31 [The departure of Judas after receiving the sop], were done and spoken on Thursday outside the city. But the things which follow in chapters xv. and xvi. and xvii., were spoken in the city on the very evening of the Passover, accompanied with the wonted hymn; namely, immediately before His going forth beyond the brook Cedron (ch. xviii. 1). There are then two discourses, which are divided by this abrupt breaking off here (xiv. 31). [To the common scope of which, however, as well as to the sense and argument, the intervening Passover-supper most sweetly corresponds.—*Harm.*, p. 507.]

CHAPTER XV.

1. Ἐγω, *I*) Jesus Christ.—ἡ ἄμπελος, *vine*) The explanation of this parabolic illustration (parœmiæ) is given in ver. 5.

2. Κλῆμα, *branch*) A most delightful simile, Rom. vi. 5, xi. 17, 18; 1 Cor. iii. 6, 7.—αἴρει· καθαίρει) A sweet rhythm (similarity of sounds), even though καθαίρω does not come, as if it were καταίρω, from αἴρω. Καθαίρω is an expression θεία καὶ σεμνή, *of a divine and solemn character*, among the ancients, as Eustathius observes. Our heavenly Father requires that all things should be 'clean' (καθαρὰ) and 'fruit-bearing.' Cleanness and fruitfulness mutually assist one another.—τὸ) Emphatic. The other clause, viz. μὴ φέρον, has no article, as this has, πᾶν τὸ καρπὸν φέρον.[2]—πλείονα, *more abundant*)

[1] 'Noemata.' Beng. seems to mean, ἐγείρεσθε is too far removed from ἀλλά, and there are too many intervening enunciations which would be made to be involved in and depend on it, for it to be the Apodosis to ἀλλά.—E. and. T.

[2] "Every *non-fruit-bearing* branch; every branch *which beareth* fruit—every *such branch as that which* beareth fruit."—E. and T.

Those excrescences which are redundant are taken away by internal and external affliction: by those very means the fruit is increased. [But if thou shouldest be unwilling that the things which are bad should be taken away from thee, it will become necessary that thou thyself shouldest be taken away.—V. g.]

3. Καθαροί) This word is taken from καθαίρω, in ver. 2.—λόγον) *the word*, which is most 'clean' (pure, καθαρός). The Word is in itself *altogether clean* or *pure:* owing to this it imparts *cleanness* (purity), or holiness, to the disciples. Comp. the use of διὰ (σπλάγχνα ἐλέους Θεοῦ ἡμῶν, 'through,' i.e. "*owing to* the tender mercy of our God"), Luke i. 78.

4. Κἀγὼ, *and I*) The first person here is to be supplied from the imperative, μείνατε, *abide*, by the following periphrasis (circumlocution or paraphrase): *See that ye abide in Me, and that I abide in you.* —καθὼς, *even as*) This passage admirably sets forth the distinction there is between nature and grace.—ἀφ' ἑαυτοῦ, *of itself*) This is explained in the following clause, ἐὰν μὴ μείνῃ, κ.τ.λ., "*except it abide in the vine;* so χωρὶς ἐμοῦ, "*without Me* ye can do nothing," ver. 5.

5. Οὗτος) *he*, and he only ["the same"].—ποιεῖ, *do*) This verb is taken in the strict sense. Elsewhere we have the expression καρπὸν ποιεῖν, *to make* or *produce fruit:* but here καρπὸν φέρειν, *to bear fruit.*

6. Ἐν ἐμοὶ, *in Me*) as in the vine.—ἐβλήθη) By that very fact he is (he renders himself) deserving of being cast out: and accordingly *he shall* surely *be cast out.* The first Aorist. The expression ἐὰν μὴ μείνῃ, *if a man shall not abide in Me*, is in the Future: and so in the Apodosis the ἐβλήθη ["He is at once cast out"] denotes that which forthwith ensues. A similar Aorist, ἐκέρδησας, "If he *shall hear* thee, thou *hast* (by the very fact) *gained* thy brother," occurs in Matt. xviii. 15.—ἔξω, *out*) from the vineyard.—ἐξηράνθη, *he is withered*) as a branch cast into the highway. See Matt. xiii. 12.—συνάγουσιν, *gather together*) Matt. xiii. 40, 41.—αὐτὰ, *them*) viz. all the rejected (worthless) branches.—καίεται, *they are burned*) The simple verb is here employed with great force and striking majesty.

7. Τὰ ῥήματά μου) *My words*, which impart cleanness; "*and if I Myself* abide in you" [comp. ver. 4]. The correlatives are, the words of Jesus which are obeyed, and the prayers of the believing which are hearkened to.—αἰτήσεσθε) *ye shall ask:* ye shall be able and also shall have the will to ask. Prayer itself is a fruit, and increases our fruit.

8. Ἐδοξάσθη, *has been* (is) *glorified*) and *hath appointed that He should be glorified.*—ἵνα, *that*) This depends on τούτῳ, in *this.*—

πολὺν, *much*) The multitude of the grapes reflects honour on the vine-dresser.—γενήσεσθε) Others have written it γενήσησθε or γένησθε, on account of the ἵνα. The Vulgate has *efficiamini*. What the Latin translator (Jerome) read in the Greek, is not quite clear. The same decision may be come to as regards the other versions.[1] The construction would not be amiss, ἵνα φέρητε καὶ γενήσεσθε: comp. the note on Mark iii. 27.[2] But we rather thus explain the construction, *In this* (namely, *that ye bear much fruit*), both *My* FATHER *is glorified*, and I *shall have disciples* who reflect honour *on Me*.—ἐμοὶ) *to* or *for Me* (comp. Matt. xxvii. 57, *Joseph, who also himself* ἐμαθήτευσεν τῷ Ἰησοῦ, *was a disciple for Jesus*, not merely *of Jesus*, but one who was both a disciple himself, and strove to win others also to Him), or else *of Me, My*.—μαθηταί) This is to be taken in a pregnant sense, "ye shall be *disciples*, i.e. worthy of Me:" ch. xiii. 35, "By this shall all men know that ye are My disciples, if ye have love one to another." The foundation of Christianity in a man is for him to become a disciple of Christ: its complete superstructure is to be a disciple of Christ.

9. Κἀγὼ) *I also*.—τῇ ἐμῇ, in *My* love) viz. towards you.

10. Τετήρηκα, *I have kept*) even up to the moment of My departure from the world: 1 John iv. 17, "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world." As He was when He went out of the world, so He is always.

11. Ἡ χαρὰ ἡ ἐμὴ, *My joy*) the joy which I feel at My departure to the Father, a joy which flows from love.—ᾖ, *may be*[3]) ch. xvii. 26, "I have declared unto them Thy name, etc., that the love wherewith Thou hast loved Me may be in them and I in them."—ὑμῶν, *your*) your joy being kindled by Mine.—πληρωθῇ, *may be fulfilled* ["might be full"]) This is said of the joy of the disciples. For the joy of Jesus needs not at any particular time, or by any particular to be *made full* [It *always* is full].

[1] BDLX read γένησθε, and so Lachm. AΔ and Rec. Text have γενήσεσθε. *bc* and Vulg. 'efficiamini;' *a* 'sitis.' Three MSS. γενήσησθε.—E. and T.

[2] ἐὰν μὴ δήσῃ, καὶ τότε διαρπάσει, the Indic. future coming after ἐὰν μή with the Subjunctive, the idea of *contingency* being more prominent in the former than in the latter clause, which indeed is a kind of *positive* Apodosis to the former. So LXX. Deut. xx. 5.—E. and T.

[3] This reading indeed had been set down, in the margin of the larger Ed., among those not to be approved of; but the decision as to it being changed in the 2d Edition, it was received into the Germ. Version.—E. B. ABD*abc* Vulg. read ᾖ: Rec. Text, μείνῃ, without old authority.—E. and T.

12. Ἡ ἐντολή, *commandment*) Previously, in this and the preceding chapter, He said in the Plural *commandments*. They all are comprised in the one, 'love.'—ἵνα—καθὼς) *even as I have loved you:* this clause is handled, ver. 13–16. The inference of the former clause from this, viz. *that ye love one another*, is deduced in ver. 17.

13. Ἀγαπὴν, *love*) towards friends. He does not in this place speak of His love to enemies.—ἵνα, *that*) This again depends on ταύτης, *this*.

14. Ὅσα, *whatsoever* things) not merely some things.

15. Δούλους, *servants*) So for instance He had called them, ch. xiii. 16, 13, "The *servant* is not greater than His Lord:" "Ye call Me *Master* and *Lord;* and ye say well, for so I am." And the former sentiment is repeated in this chapter, at ver. 20, but in a milder tone.—ὅτι, *because*) This particle being employed twice in this verse, renders the antithesis very beautifully striking.—οὐκ οἶδε, *knows not*) The servant is treated as a mere *instrument*, ὄργανον.—τί) *What* kind of thing, and for what cause.—εἴρηκα, *I have called* you) just now, by a new appellation, ver. 13, and that appellation used in a more choice sense than in Luke xii. 4, "I say unto you, *my friends*, Be not afraid of them," etc.; where there is no contrast intended, as here, of this appellation with the nomenclature of a servant.—ὅτι, *because*) Comp. Gen. xviii. 17, where God says, "Shall I hide from Abraham [called peculiarly "the *Friend* of God," James ii. 23] that thing which I do?" Ps. xxv. 14, "The secret of the Lord is with them that fear Him."—ἃ ἤκουσα) *which I have heard*, as things *to be done* by Me [Supply the latter clause from the previous, "What His Lord *doeth*"].

16. Ἔθηκα, *I have appointed* [Engl. Vers. *ordained*]) Castellio elegantly renders it: *destinavi, I have marked out*, or *assigned you your place*, expressing (keeping up) the allegory concerning trees [placed down in their appointed spot].—ὑπάγητε, *ye may go your way*) So הלך, 2 Sam. iii. 1, said of progress, not in reference to place, but to time and degree.—ὑμῶν, *your*,—ὑμῖν, *to you*) It is *for you* that the seed is sown, *for you* that the harvest is reaped.

18. Μισεῖ, *hates*) So far from *loving* you. [In this there is described, 1) the unreasonable hatred of the world in general, ver. 18–25: 2) the confirmation of the truth which stands in contrast to the same, ver. 26, 27: 3) the hatred accompanied with more violent paroxysms, ch. xvi. 1–4: 4) the greater force of the confirmation, ver. 5–11.—V. g.]—γινώσκετε, *know ye*) [But Engl. Vers. *ye know*]. They did know it: ch. xi. 8, "The disciples say, Master, the Jews

of late sought to stone Thee:" and yet they are *ordered* now more to reflect on this very fact: ver. 20, *Remember*, etc., ch. xvi. 4.—πρῶτον) *prior to* its hating you.

19. Ἐκ τοῦ κόσμου) *of the world* and on its side, of its party.—τὸ ἴδιον, *its own*) It would love you for its own sake, not for yours. *Its own* is said instead of *you*, and so the fact of it being *the interest* of the world to do so is marked.—ἐξελεξάμην ὑμᾶς, *I have chosen you*) as ἰδίους, *My own*, ch. xiii. 1, "Jesus having loved *His own* which were in the world, He loved them unto the end." Believers are no better than the world, as considered in themselves, but are so only by election. This it is which makes the great distinction.

20. Εἶπον, *I said*) ch. xiii. 16; Matt. x. 24.—εἰ—ἐδίωξαν· εἰ—ἐτήρησαν, *if they have persecuted: if they have watched*) The *if* is not a mere condition, but has the force of affirming [*As surely as they have*]: and τηρεῖν in this passage is *to watch in a hostile manner*, as in Matt. xxvii. 36, "Sitting down, they watched Him there" (ἐτήρουν, at the crucifixion); Gen. iii. 15, "The seed of the woman shall *watch* with hostile intent thy head, and thou shalt *watch* His heel:" αὐτός σου τηρήσει κεφάλην, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν.[1] *They persecuted* Him when 'doing' good, ver. 24; they *watched* Him whilst He was 'speaking,' ver. 22.—καὶ, *also*) Matt. x. 25. Both are contained in the πάντα, *all* these things, ver. 21.

21. Τὸ ὄνομά μου) *My name*, which, to wit, they knew not. Understand, *and the name of Him who sent Me.*—τὸν πέμψαντά με, *Him who sent Me*) Supply, *and* [*because they knew not*] *Me:* ch. xvi. 3.

22. Ἁμαρτίαν) this *sin*, viz. the sin of unbelief, conjoined with hatred of Me.—οὐκ, *not*) Now they have *sin*, whilst they have no *excuse* (πρόφασιν) for it. It would have been better for them, if they had not 'seen' at all (ver. 24).

23. Μισῶν, he *that hateth*) Love accompanies faith; hatred, unbelief: ch. iii. 18, 19.—καὶ, *also*) Implying the enormity of that sin of theirs.

24. Ἑωράκασι, *they have seen*) *the works.*

25. Ἀλλ' ἵνα, *but that*) *But*, viz. this cometh to pass.—λόγος, *the word*) the word of prophecy, the true word.—ἐν τῷ νόμῳ αὐτῶν, *in their law*) which they read over and over again, and make their

[1] I confess I prefer the Engl. Vers. *If they have kept, i.e.* as surely as they have *not* kept, etc. For τηρέω is used in this very ch. ver. 10 in this sense, and is never found in any other sense in connection with λόγον, ἐντολάς, etc. Παρατηρέω is the word used when a hostile intention is designed, Luke vi. 7, xiv. 1, etc.—E. and T.

boast of. The Psalms constitute a portion of the law in the wide sense of that term. Comp. Matt. v. 18, 17, "One tittle shall in nowise pass from *the law*" (including the *prophets*, etc., as appears from ver. 17), etc., "Think not that I am come to destroy *the law or the prophets*." We say *the Bible*.

26. Δὲ, *but*) The testimony of the Paraclete (Comforter) and of the disciples is put in contrast with the ignorance and hatred of the world.—παρὰ τοῦ Πατρὸς, *from the Father*) The Spirit of God is the same as the Spirit of Christ: Rom. viii. 9; Gal. iv. 6. Both are here implied; for as the Son is said to "send the Paraclete" (Comforter), not to the exclusion of the Father: so "the Spirit of Truth" is said to 'proceed' from the Father (not to the exclusion of the Son).—ἐκπορεύεται, *proceedeth*) Rev. xxii. 1. Separation from the person or thing from which the procession takes place is not always denoted by this verb. LXX., Exod. xxv. 35, "According to the six branches that *proceed out* of the candlestick" (τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας).

26. 27. Ἐκεῖνος· καὶ ὑμεῖς, *He; ye also*) Acts v. 32, "*We are His witnesses* of these things, and so also is *the Holy Ghost*, whom God hath given to them that obey Him."

27. Δὲ, *but, moreover*) The Antithesis is between the future μαρτυρήσει, *He shall testify*, ver. 26, and the Present, μαρτυρεῖτε, *ye bear witness*.[1])—μαρτυρεῖτε, *ye bear witness*) viz., of Me.—ἀπ' ἀρχῆς, from the beginning) ch. xvi. 4, "These things I said not unto you *at the beginning* (ἐξ ἀρχῆς), because I was with you." *Ye are* (ἐστε) *from the beginning*, i.e., Ye have been *from the beginning*, and still *are with Me*. A similar phrase occurs, 1 John iii. 8, where see the note, "The devil *sinneth from the beginning*," an abbreviated expression for [He hath sinned *from the beginning* and still *sinneth*.]

CHAPTER XVI.

1. Ἵνα μὴ σκανδαλισθῆτε, *that ye be not offended*) owing to the hatred of the world.

2. Ἀλλ') *Nay*—ἵνα) *that*) whosoever killeth you, will think that

[1] But Engl. Vers. makes it future, "Ye also *shall bear witness*." So *b* and some MSS. of Vulg. "testimonium perhibebitis." But the best MSS. of the Vulg., viz. Fuldensis and Amiatinus, have the present *perhibetis*.—E. and T.

he thus doeth God service. So ver. 32, ἔρχεται ὥρα ἵνα, κ.τ.λ.—δόξῃ [*will think*] *will appear*) to himself and to those who are like him.—λατρείαν προσφέρειν) *that he offers a gift* or *service*. In the present day still the Jews, as Hensius observes, call the killing of a Christian קרבן, *a gift*, or *service*, in the case of which there is need of no expiation being made.

4. Μνημονεύητε) *ye may remember*, with faith: ch. xiii. 19, "Now I tell you before it come, that when it is come to pass ye may believe that I am He."—οὐκ εἶπον) *I said not*, although knowing it. A most wise method of Christ was this. He had told them, even a little before, of the hatred of the world, but less openly, and more sparingly. [Now that they were fortified by the promise of the Holy Spirit against that hatred He speaks more openly concerning that subject.—V. g.] Matt. x. 17, 21, 25, xxiv. 9.

5. [Νῦν δὲ, *but now*) Now at the proper season, saith He, the fact is declared to you.—V. g.]—οὐδείς) *None* of you now proceeds to ask Me, whereas ye ought to do so especially. They had often asked questions on many subjects: and on this very subject in ch. xiii. 36. But their question had more reference in their thoughts to His departure, than to the place, whither the Lord was going. Afterwards they ceased to ask the question. Therefore the Lord here teaches them even to ask, which if they had done of their own accord, it would have very much pleased Him.

6. Ἡ λύπη) that *sorrow*, which already was felt by them, became increased and prevented their asking the question.—καρδίαν, *heart*) ver. 22, "Ye now therefore have *sorrow*, but I will see you again, and *your heart* shall rejoice."

7. Ἐγὼ, *I*) who am not asked by you, and who know not to lie (who am incapable of deceiving you).—ἀλήθειαν, *the truth*) although ye do not comprehend the truth of this thing, which I tell you. All truth [though it seem painful] is good to the saints.—συμφέρει) *It is expedient* for you, in respect of the Paraclete (Comforter), ver. 7, 8, "If I depart, *I will send Him* unto you;" and in respect of Myself, ver. 16, 17, "*Ye shall see Me*, because I go to the Father;" and in respect of the Father, ver. 23, 24, "In that day, *whatsoever ye shall ask the Father* in My name, He will give it you."—γὰρ, *for*) The office of the Paraclete is twofold, viz., towards the world in this place, and towards believers in ver. 12, 13, "He will guide you into all truth."—ἀπέλθω, πορευθῶ, if I *depart* not; if I *go*) These verbs differ: the former has more reference to the *terminus a quo* (the place *from* which the *departure* takes place); the latter, to the

terminus ad quem (the place *to* which one *goes* his way).—οὐκ, *not*) It was not suitable that Jesus should be present in weakness, and the Holy Spirit present in power at the same time; ch. vii. 39, "The Holy Ghost was not yet given, because Jesus was not yet glorified;" Acts ii. 33, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this;" and it was the province of Jesus to *send* Him, not to call Him to Himself (whilst still on earth).—πρὸς ὑμᾶς) *unto you*, not unto the world, although the world shall feel His 'reproof,' ver. 8.

8. Ἐκεῖνος ἐλέγξει, *He will reprove* or *convict*) through your preaching, and through works of conversions and healings: which reproof the world will partly submit itself to, partly resist, but its resistance will be but "a kicking against the pricks." Appropriately after the verb μαρτυρήσει, *He shall testify*, ch. xv. 26, is put the verb ἐλέγξει, *He shall reprove*, here. Ammonius says, μάρτυς is taken in a good sense, ἔλεγχος in a bad sense. Christ is *good*, the world is *bad*.—τὸν κόσμον, *the world*) which is hostile to you, the whole of it universally, including those who are accounted the most holy and most powerful in the world, and who do not believe in Me: the Jews and the perverse Gentiles.—περὶ, *concerning*) Three remarkable heads are mentioned, *concerning sin*, *concerning righteousness*, *concerning judgment*. *Righteousness* is opposed to *sin*: *righteousness* belongs to Christ: Satan is condemned in *judgment*. He who is "convicted concerning *sin*," subsequently either passes over to *the righteousness* of Christ, or has his share in *judgment* (condemnation) with Satan. The fulfilment of this passage is to be found in the Acts of the Apostles. See there an example of the Holy Spirit's 'reproving,' concerning *the sin of unbelief*, ch. iii. 13, 14, Peter in Solomon's porch, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you:" concerning *righteousness*, ch. xiii. 39, Paul at Antioch, "By Him all that believe are justified from all things, from which ye could not be justified by the law," which comp. with what goes before; concerning *judgment*, ch. xxvi. 18, "To open their eyes, to turn them from *darkness* to light, and from *the power of Satan* unto God," etc.

9. Περὶ ἁμαρτίας, *concerning sin*) He is speaking not of sin generally, but concerning the sin of *unbelief*, ch. xv. 22, "If I had not come and spoken unto them, they had not had sin," etc., which sin is an aberration from the primitive truth; ch. viii. 46, "Which of you convinceth me of *sin*?" [*i.e.* that I am in error, and have

wandered from the *truth:* He appeals to their conscience]. And again, *unbelief* is the confluence of all sins, and the worst of them all, Matt. x. 15, note, "It shall be more tolerable for the land of Sodom and Gomorrha than," etc. Therefore *not to believe the Gospel*, is worse than to imitate the men of Sodom. Through it a man departs from (falls short of) all the will of God. Heb. iii. 12, "Take heed lest there be in any of you an evil heart of *unbelief* in *departing from the living God.*"—ὅτι) [*because*, Engl. Vers.], namely *that;* and so in the following verses, as is evident from the conjugates (κρίσεως—κέκριται)[1], in ver 11.

10. Δικαιοσύνης, *of righteousness*) The world had accounted Jesus as most guilty [Comp. ver. 2, 3].—ὅτι—ὑπάγω ['because'], *that—I go*) as "the Righteous," 1 John ii. 1, "If any man sin, we have an advocate with the Father, Jesus Christ *the Righteous*," thereby obtaining access for believers. The departure of Christ to the Father was confirmed by the advent of the Paraclete.—καὶ οὐκ ἔτι θεωρεῖτέ με, *and ye see Me no more*) that is to say, and I come into that state, wherein *ye no longer see Me.* There is a change of person; *i.e.* I no more am seen: and yet it is not without reason that the language is framed in the second person; for if it were the privilege of any one to see Jesus, it would be that of the apostles; and yet it was the part even of these themselves (not to *see*, but) to believe, and to invite all to believe. Acts x. 41; Luke xxiv. 52; Rom. iv. 18, 19, "Abraham—against hope *believed in hope*," etc. Heb. xi. 1, "Faith is the evidence of *things not seen;*" ver. 27, "Moses endured as seeing Him, who is invisible;" ch. vi. 19; 1 Pet. i. 8, "Whom *not having seen* ye love, in whom, though now ye see Him not, yet *believing*, ye rejoice with joy unspeakable," etc., 21: 2 Cor. v. 16, "Though we have known Christ *after the flesh*, yet *now henceforth know we Him no more;*" 21, "He hath made Him sin for us who knew no sin, that we might be made the *righteousness* of God *in Him*," wherein we ought to weigh well the *righteousness* spoken of. On the other hand, so long as Christ could be beheld among men, righteousness was not yet obtained. Heb. ix. 26, 28, "Now once—hath He appeared to put away sin by the sacrifice of Himself;—to them that look for Him shall He appear the second time *without sin* unto salvation." 1 Tim. iii. 16, note, "Manifest in the flesh, *justified* in

[1] Κρίσεως—ὅτι, κέκριται, *of judgment*, namely, *that* the Prince of the world is *judged*," which show that the sentence in each case following ὅτι is not assigning the reason *because* of which, but is setting forth the subject, concerning which the reproof is given, more in detail.—E. and T.

the Spirit." [So long as He was manifest in the flesh among sinners, He was regarded as like themselves, and in fact did bear their *sins;* but afterwards by His death He abolished sin which was laid on Him, and claimed for Himself and for His people eternal *righteousness*, with the full approbation of the Father]—[Righteousness and glory are things conjoined. Rom. viii. 30, "Whom He *justified*, them He also *glorified*."—V. g.] Previously to His death, He had been exposed to the eyes of mortals; not so also after His resurrection, except in so far as it was necessary that the witnesses of the resurrection should be confirmed; and even to these very persons He was not visible during the whole of that period, but only appeared at occasional times, much less was He visible to the world. And the sight of His glory, which accompanied His righteousness ("His justification in the Spirit"), would be intolerable to those living in the flesh.

11. Ὁ ἄρχων τοῦ κόσμου τούτου, *the prince of this world*) Satan has been (is) judged upon the ground (principle) that he is prince of the world.—κέκριται, *has been* (is) *judged*) all the power under which the human race has been subjected having been taken from him; and a return under the sceptre of Christ's righteousness having been thrown open to men, even to the Gentiles who were most alien to God and absorbed in idolatry: whilst those who refuse to avail themselves of the opportunity of a return, are doomed to have at last the same portion assigned them as the prince of the world. It was a most momentous judicial Process which was to be followed by the execution of it.

12. Πολλά, *many things*) concerning the Passion, Death, and Resurrection of the Lord, and concerning those things which are touched upon in ver. 8, *et seq.*, and are presently after brought to an abrupt close. These *many things* are not to be sought for in the traditions of Rome, which are more than elementary, and now even in a less degree *can be borne* by those who have the Paraclete (Comforter). But they are to be sought for in the Acts and Epistles of the Apostles, and in the Apocalypse, all which are to be on this very account highly estimated. They are also indicated in the close of the following verse, "He will show you *things to come*." Comp. note, ch. xiv. 16.—οὐ δύνασθε, *ye cannot*) either on account of the very *multitude* of the *many* things, or on account of their momentous character.—βαστάζειν) *bear* the things which I have to say. The Paraclete shall speak (of them, ver. 13).

13. Ὁδηγήσει, *He shall guide*) gradually, as you shall have need.—

πᾶσαν) *all*, not merely that, which I tell you now as suited to your present capacity, ver. 7; or that truth concerning which the Paraclete shall reprove the world, ver. 8, 9; 1 John ii. 20, "Ye have an unction from the Holy One, and ye know *all* things;" 1 Cor. v. 5, "In *every* thing ye are enriched by Him in all utterance and in all knowledge:" ii. 9, *et seq.*, "Eye hath not seen, etc.; but God hath revealed them unto us by His Spirit: for the Spirit searcheth *all* things, yea the deep things of God."—τὴν) The demonstrative article; all *that* truth which I was now "having to say to you." The same phrase occurs in Mark v. 33, πᾶσαν τὴν ἀλήθειαν, *all the truth*.—ἀλήθειαν, *truth*) The Scripture is not wont to say in the Plural, ἀλήθειαι, *truths*. 'Truth' is one, and a whole. The things *whatsoever He shall hear*, and *the things to come*, are no doubt true things (but are not called *truths* in the Plural).—οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, *for He shall not speak of Himself*) So also the Son speaks concerning Himself in ch. xii. 49, "I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak." Concerning *hearing*, comp. ch. viii. 40, "A man that hath told you the truth, *which I have heard of God*."—τὰ ἐρχόμενα, *the things to come*) These also are *true;* otherwise they would not come. There were then coming the Saviour's cross, death, life, and glory. The present, *things coming*, is used as of things about which the prophets had foretold: Acts iii. 21, "The times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." The marvellous works of the Holy Spirit were already then close at hand. The Apostles foretold many things even in their Epistles, but the Apocalypse written by John is what this especially refers to.—ἀναγγελεῖ, *He will announce*) This is the cause why Jesus, before His passion, predicted almost nothing of the things about to be, except the first and last of them, the overthrow of Jerusalem and the last judgment. The fountain of prophetical Theology is the revelation of the Holy Spirit. Ἀναγγελεῖ, *He will announce*, is thrice repeated, ver. 13, 14, 15.

14. Ἐκεῖνος ἐμὲ δοξάσει, *He shall glorify me*) This is the economy of the Three Witnesses: the Son glorifies the Father; the Holy Spirit glorifies the Son. See ch. xiv. 13, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son;" xvii. 4, "I have glorified Thee on the earth."—ἐκ τοῦ ἐμοῦ, *of Mine*) Hence it was the Holy Spirit who taught the apostles to say and do all things in the name of Jesus Christ.

15. Λήψεται) A considerable number of manuscripts read λαμβάνει.[1] The ἔχει and ἐστι, ver. 15, accords with λαμβάνει, giving a magnificent signification in the use of the present tense: and the *receiving* certainly precedes the *announcing*, ἀναγγελεῖ.

16. Μικρὸν—καὶ πάλιν μικρὸν, *a little while—and again a little while*) viz. *it is*. In all, four days. Comp. the expression *hour*, ver. 21: and *now*, ver. 22. He speaks most gently (mildly) of His Passion.—οὐ θεωρεῖτε—ὄψεσθε, *ye do not contemplate* or *behold—ye shall see* [have Me before your eyes]) The Present and Future. Θεωρεῖν, and ὄπτεσθαι differ. For the latter is more associated with feeling and affection: ver. 22, "I will see (ὄψομαι) you again, and your heart shall rejoice," etc.[2]—ὅτι, *because*) This is the cause both of their not beholding (θεωρεῖτε), and after a little while again seeing (*i.e.* by *faith* and through the Spirit sent down on them: ὄψεσθε; not literal seeing.) Comp. ver. 10.

17. Ἐκ) Understand τινές.—καὶ ὅτι, *and because*) The disciples disjoin two sentences that were conjoined, and which they did not understand.

18. Ἔλεγον, *they were saying*) Severally and individually. Inas-

[1] A reading to which greater value is attached by the margin of the 2d Ed. than by the larger Ed. But the Germ. Vers. adhered to the reading ληψεται. —E. B. Λήμψεται, an Alexandrine form for λήψεται, is the reading of AD. These less polished forms are retained in our LXX. Rec. Text, because it was taken from the very ancient Vatican MS. Whereas in our New Testament Rec. Text we have substituted the smoother forms, because our Rec. Text is formed according to the mass of modern MSS. instead of the few more authoritative old MSS. which have the rougher forms. Orig. 471*e*, 346*d*, however, supports the Rec. reading λήψεται. Λαμβάνει is probably a reading drawn from the genuine original λήμψεται.—E. and T.

[2] Tittman says that ὄπτομαι differs from βλέπειν and ὁρᾶν, which denote the *action* of seeing, and from ἰδεῖν, which refers only to the *subject*, and expresses the *state* or *affection of the mind* to which the object is presented. It refers at once to the *object* presented to the eye, and to the *subject* which perceives. Hence it is only used in the Passive or Middle, and in the past or future, not in the present tense. As it does not denote the *act* of seeing, but the *state* of him *to whose eye or mind the object is presented*, the active would not express this, but the Middle does. The thing is supposed to *have been done*, or to be *about to be done* by which we *arrive at cognizance*, therefore it is put, not in the present, but in the past or future. Matt. v. 8, ὄψονται, *they shall comprehend and know* God: for actual *seeing* God is not possible (?). Θεωρεῖν implies *desire* of seeing, the *intention* of mind with which one *contemplates* an object. John xiv. 17, οὐ θεωρεῖ—γινώσκει, "the world does not *attentively consider*, or *regard* (not simply, *seeth*) Him, and therefore does not understand or know Him." Θεωρεῖν is not the mere *act of an instant*, but to *contemplate with desire and regard for a long time*.—E. and T.

much as they were perplexed when *speaking among themselves*, ver. 17, they were doubtful when thinking on it separately and apart.—τοῦτο, *this*) The pronoun in this passage is strongly demonstrative, as if they were to say, *this in particular:* there is nothing that we have less understood this long time, than this. We truly after the event readily understand: but not so they at that time.—οὐκ οἴδαμεν, *we know not*) They lay aside all hope and the attempt to interpret His words.

19. Ὅτι ἤθελον, *that they were wishing*) with a praiseworthy *wish*. The good Saviour anticipated their questioning Him.—μικρὸν, *a little while*) Not without reason this is so often repeated.

20. Εἰς, *into*) Sorrow not merely shall beget joy, but shall itself be turned into joy, as the water into the wine. This very thing, which now seems sorrowful to you, shall be perceived to be matter for joy.

21. Ὅταν τίκτῃ, *when she is about to bring forth*) Here there is not yet added, *offspring*, because the woman is then rather held fast in the throes of actual labour.—ἄνθρωπος, *a human being*) whether a son or a daughter.—εἰς τὸν κόσμον, *into the world*) How much greater will be your joy, to see Jesus, restored alive *to you*, ver. 22.

22. Ὄψομαι, *I will see*) ver. 16, *ye shall see* Me. The two are correlative.—χαρήσεται ὑμῶν ἡ καρδιά) Isa. lxvi. 14, καὶ ὄψεσθε καὶ χαρήσεται ἡ καρδιά ὑμῶν.—οὐδεὶς αἴρει, *no man taketh away*) The Present, by which it is signified that the joy is sure, a joy which can be thwarted by no enemy, whatever may be now for the present impending: ver. 32.

23. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day*) This expression is also applied to prayer in ver. 26, which is the subject presently after treated of in this verse.—οὐκ ἐρωτήσετε) *ye shall not ask questions*, viz. ye shall not ask them under the influence of sorrow, as in ver. 6, but from joy.[1] A foretaste of this αὐταρκεία, and satisfied acquiescence [mental tranquility, as having within all needful knowledge] follows presently in ver. 30. Ye will not have occasion to ask or solicit

[1] The Engl. Vers. confounds the sense and the distinction between ἐρωτάω and αἰτέω in this verse. There is no contrast drawn between asking the Son which shall cease, and asking the Father which shall begin; but the first half of the ver. promises one blessing—viz. that they shall have no longer need to *question* Him (ἐρωτᾶν); ver. 19, for by the Spirit they shall know all these things. The second half of the ver. promises a distinct blessing—viz. the granting of all that they ask (αἰτεῖν) the Father in the Son's name. Note, that πυνθάνομαι cannot be exchanged with ἐρωτάω. Πυνθάνομαι has a reflexive sense, and therefore is in the Middle; *to have inquiry made, to inquire for one's information; percontari.* Ἐρωτᾶν, *interrogare, to ask questions.* See Trench and Tittm. Syn. N. T.—E. and T.

Me for answers: ye shall clearly perceive all things. Comp. ver. 19, 25; ch. xxi. 12, "None of the disciples durst *ask* Him, Who art Thou? *knowing* that it was the Lord." The reality itself will be ready to your hand. Ye will apply to the Father Himself.—οὐδὲν, *nothing*) as to these subjects. They questioned Him about "the time of the restoration of the kingdom to Israel" in Acts i. 6. —ἀμὴν, ἀμὴν, *verily, verily*) Once and again He had somewhat touched upon the subject of prayer, declaring that they who would pray in the name of Jesus, should experimentally know the unity of the Father and the Son, ch. xiv. 13, "Whatsoever ye shall ask in *My* name, that will *I* do, that the Father may be glorified in the Son;" and that whoever would "abide in Christ and bear fruit," "whatsoever they would ask," they should receive, ch. xv. 7, 16. Now He treats of prayer in pursuance, of His design (in a more formal and systematic way than before).—ὅσα ἂν, *whatsoever things*) We have afforded to us a *carte blanche*, as Spener expresses it.—αἰτήσητε, *ye shall have asked* [prayed for]) even as regards those things, about which ye now desire, ἐρωτᾷν, *to ask* Me *questions*. Praying is a something more evident, and as it were more palpable than faith; therefore Jesus in instructing His disciples in regard to prayer, leads them on thereby to faith.—τὸν Πατέρα, *the Father*) This answers to ἐμὲ, *Me*, in the beginning of this verse. Jesus instructs His disciples, that having laid aside their yearnings for the visible presence of Jesus, they should approach the Father (avail themselves of their access to the Father).—δώσει, *He will give it*) *I will do* it, He had said in ch. xiv. 13, 14, where He was speaking of their recognising the Father as being in the Son: now when speaking of the love of the Father, viz. towards believers, He saith, *He will give* it.

24. Ἕως ἄρτι, *hitherto*) As often soever as they prayed, *Our Father*, so ought they hereafter to say in the name of Jesus Christ. —αἰτεῖτε, *ask*) in My name.—ἵνα, *that*) This assigns the cause, why He desires them to *ask*.

25. Ἐν παροιμίαις, *in more covert words, in somewhat dark sayings*) In antithesis to παῤῥησίᾳ, *openly, plainly*, without a veil: πάροιμος, is one who is *somewhere about the way* (οἴμη), but not *in the way*, whence παροιμία (ch. x. 6) is a mode of speaking whereby is meant not the literal thing, which the words express to the ear, but yet something not unlike it (from which notion also the term παραβολὴ, משל, is formed). Such was that expression, μικρὸν, *a little while;* ver. 16, whereupon the disciples said, *What is this?* ver. 18.—περὶ,

concerning) The same particle occurs in the following verse. *I shall show you concerning the Father*, and in ver. 26, *I will pray* (request) *the Father concerning* (for) *you*, are sweetly correlative.

26. Ὀνόματι, *in* My *name*) knowledge of God [which they were to have in that coming day] produces prayer.—οὐ λέγω, *I do not say* [*I say not*]) comp. οὐ λέγω, 1 John v. 16, where, *I do not say*, is similarly used for, *I say that He is not* to, etc.; a courteous (*i.e* expressive of affection) and Attic mode of expression. Jesus declares that the love of the Father needs not then, as if for the first time, be conciliated for them by His request, so as that they should be heard. It is rather owing to the very fact that they belonged to the Father, that now He makes request for them: ch. xvii. 9, "I pray for them, whom Thou hast given Me, for *they are Thine*."[1]

27. Αὐτὸς, *Himself*) of His own accord.—φιλεῖ ὑμᾶς, *loveth you*) and therefore hearkens to you.—ὅτι, *because*) This gives the reason why the Father loves and hears them.—πεφιλήκατε, καὶ πεπιστεύκατε) *ye have taken hold of* (embraced) Me *with love and faith*. Love is both posterior and prior to faith. For they mutually sustain each other. Nay, faith itself imbibes love and the embracing of the heavenly gift. In this passage love is put first, in order that these words may the better answer to one another, viz. *loveth*, ye *have loved*. *Ye believe that I came out from God*. These words the Lord puts into the mouth of the disciples, in order that there may be echoed back by them the words, *We believe that Thou camest forth from God*, in ver. 30.

28. Ἐξῆλθον, *I came forth*) This verse contains the most important recapitulation. The Socinians wrongly understand these words as spoken in the way of a παροιμία (ver. 25) or *parabolic and dark saying*.

29. Νῦν, *now*) They have not to wait for another *hour*: ver. 25, "The *hour* (ὥρα) cometh when I shall no more speak unto you in proverbs." They see that Jesus fulfilled His promise more speedily than He would have been thought likely to have made the promise.

[1] In this verse we have αἰτήσεσθε used of the disciples' *prayer*, ἐρωτήσω, of Jesus' *request*. Ἐρωτάω, *rogo*, *interrogo* (see note, ver. 23) implies a certain equality in the asker, as of king with king (Luke xiv. 32), or at least familiarity. Jesus never in the New Testament uses αἰτεῖν of Himself, which would mean the *petition* of a creature, but ἐρωτῶ, which implies the *request* of an equal—of the Son to the Father. Ἐρωτῶ is therefore never used in the New Testament of the prayer of man to God. See Trench Syn. N. T.—E. and T.

30. Πάντα, *all things*) even the state of men's hearts. Even though thou art asked no question by any man, yet thy words are adapted to all.—καὶ οὐ, *and* thou needest *not*) There is one Teacher alone, who, without being asked, satisfies the wants of His disciples. Many in our days learn but little, because they are not wont to ask any questions of their teachers, who certainly are not omniscient [so as to know their wants without being told them].—πιστεύομεν, ὅτι ἀπὸ Θεοῦ ἐξῆλθες, *we believe that Thou camest forth from God*) *i.e.* we "believe in God, and believe also in Thee." And so Jesus has convinced them. Comp. ch. xiv. 1, *Believe* (*Imperative*, not Indic. as Engl. Vers. See Beng., note).

31. Ἄρτι πιστεύετε, *ye now believe*)[1] An Epiphonema [Exclamation subjoined after the demonstration of some weighty truth.—Append.] in reference to the whole doctrine of Christ [given utterance to with great gratification of mind.—V. g.] Your faith is ἄρτιος, *perfected*, suitable or apt. Now I have what I wished (when I said, *Believe ye*, in ch. xiv. 1), and still wish, *ye believe*, ver. 30, 27; ch. xvii. 7, "*Now* (νῦν) they have known that all things whatsoever Thou hast given Me are of Thee;" ch. xx. 29, "Blessed are they that have not seen, and yet have believed." I now proceed forwards. [The Imperative is the prevalent form, wherewith He urges them, from ch. xiv. 1, until in this passage there results the altogether absolute Indicative.—*Not. Crit.* As often as aught of the Divine power puts itself forth in a soul, there may be frequently observed *a turning point* of this kind.—V. g.]

32. Ἰδοὺ, *behold*) The Saviour fortifies the faith of the disciples against the impending storm.—εἰς τὰ ἴδια, *to His own*) which previously ye have left for My sake. The treachery of Judas, who had carried the *purse*, was added to the other greater causes of their being *scattered*.

33. Ἵνα, *that*) expressing the scope of 'these' words which Jesus had 'spoken.'—εἰρήνην, *peace*) which belongs to the 'heart' that is "not troubled:" ch. xiv. 1.—νενίκηκα) *I have overcome*, even for you [τὸν κόσμον, *the world*) and so have overcome your 'tribulations' (straits), along with overcoming the world.—V. g.]

[1] So Lachm. also stops both in the Greek and the Vulgate Latin. The Engl. Vers. and Tisch. less appropriately put an interrogation at πιστεύετε; *Do ye now believe?*—E. and T.

CHAPTER XVII

1. Ταῦτα, *these things*) He prays respecting Himself, ver. 1, 2; respecting the apostles, ver. 6, 7; and again, ver. 24, 25; respecting those about to believe, ver. 20–23; and in this prayer comprises all things which He spake from ch. xiii. 31, and sets His seal on all that He has heretofore done, having in His view the past, present, and future. The new Pentecost, now close at hand, is tacitly meant. Who is there that would not rejoice, that these words which Jesus spake to the Father, are extant in writing? This chapter, of all the chapters in Scripture, is the easiest in regard to the words, the most profound in regard to the ideas meant.—καὶ ἐπῆρε, *and lifted up*) forthwith [in continuation].—εἰς τὸν οὐρανὸν, *to heaven*) Thither He was now directing all His thoughts.—εἶπε, *spake*) He prays the Father, and at the same time teaches His disciples.—Πάτερ) So Jesus addresses Him by the appellation, *Father*, absolutely, four times in this sweet and lengthened prayer; and twice, accompanied with an epithet; in all only six times, and that generally when a new part of the discourse is being begun: ver. 1, 5, 11, 21, 24, 25. The names of God ought not to be accumulated together in prayer, but are to be addressed to Him sparingly and with religious reverence: as Hottinger shows that the Hebrews also inculcate, where he is treating of the names of God among the people of the East. Such simplicity in His mode of address was above all becoming in the Son of God: and accordingly as each believer has his soul in the best state of readiness for confidence in prayer, so he can most fully follow in the steps of His Master's simplicity,—ἡ ὥρα) the *hour* of glorification.—δόξασον, *glorify*) This verb and the noun δόξα, *glory*, throughout the whole of this prayer, have the same force, and that the highest degree of force. Both before His glorification, and after it, the Son glorified the Father. Hence arises the various alternations in the mutual glorification [the Son glorifying the Father, and then as the consequence, the Father glorifying the Son, and *vice versâ*]: ver. 4, 5, v. 1.—σοῦ τὸν υἱὸν, *Thy Son*) By this appellation it is expressed that Jesus is to be glorified, as it is becoming that the Son should be; and for this very reason, because He is the Son. Here, in treating with (where He is having to do with) the Father, He does not call Himself *the Son of Man*.

2. Καθὼς, *even as*) This clause answers to the former member, *glorify*, etc.—ἐξουσίαν, *power*) against the enemy, who had brought into subjection *all flesh*. Col. i. 13, "Who hath delivered us from *the power of darkness* and hath translated us into the kingdom of His dear Son."—ἵνα πᾶν, *that all*, etc.) This clause answers to the former member, ἵνα, *that Thy Son also may glorify Thee*.—πᾶν—αὐτοῖς, *all—to them*) See note on ch. vi. 37, πᾶν ὃ δίδωσίν μοι ὁ Πατὴρ, *all that the Father giveth Me shall come to Me* [In the discourses of Jesus, what the Father gave to Him is called in the singular number and neuter gender πᾶν, *all, everything:* those who come to *the Son* Himself are described in the masculine or even in the plural, πᾶς, *every one*, or *they*. The Father gave *the whole mass*, as it were, in order that they all whom He gave should be *one*, ἕν, one whole: this whole the Son evolves in detail, and *singly* (*one* by *one*) in the execution. What some would call a solecism of construction in the Greek here, really contains beneath it a divine elegance of style, which would never seem harsh to Hebrews]. The collective singular πᾶν, *all, everything*, and the ἕν, *one, one thing*, ver. 11 (That they may be one) accord one with another.—δώσῃ) The Future Subjunctive, as θεωρήσωσι, ch. vii. 3, "Go into Judea that Thy disciples also may see." For if it were not the Future, the Evangelist would probably have written θεωρῶσι, after the Present ὑπαγε. So we have θήσω, ἔσῃ, καυθήσωμαι, κερδηθήσωμαι used as Future Subjunctives. Comp. ἵνα ἔσται, *in order that there may be* to them. Others read δώσει.[1]

3. Ἐστιν) *is;* not merely *brings with it*.—γινώσκωσι, *that they may know*) Knowledge in the matter of our salvation is of the greatest moment: ver. 26, "The world hath not known Thee, but I have known Thee, and these have known," etc.—μόνον, *the only, the alone*) The Son and Holy Spirit are not excluded by this word. Comp. μόνος, ch. viii. 9, "Jesus was left alone, and the woman." But those meant to be excluded are the false gods, with the idolatrous worship of which the world was crowded. And Jesus in this place speaks of Himself, as the *Apostle* of the Father [ἀπέστειλας: Heb. iii. 1].—ὃν ἀπέστειλας, *whom Thou hast sent*) The aspect (relation) under which (the ground upon which) Jesus Christ is to be acknowledged. His being 'sent,' presupposes the Son to be one with the Father.—

[1] So Δ. D reads ἔχῃ for δώσῃ αὐτοῖς, evidently to avoid the more difficult construction, Πᾶν—δώσῃ αὐτοῖς. But Bengel's canon holds good, "Præstat ardua lectio procliviori," as being the least likely to be due to interpolation. AB*abc* Vulg. Hil. read δώσῃ.—E. and T.

Χριστὸν, *Christ*) A most open (plain) appellation, which subsequently became altogether prevalent.

4. Ἐπὶ τῆς γῆς, *upon earth*) In antithesis to παρὰ σεαυτῷ, *with Thine own self*, viz., in heaven, ver. 5. The *earth* had revolted from God.—ἐτελείωσα, *I have consummated* [finished]) Hereby is explained the expression, *I have glorified Thee.*

5. Εἶχον, *I had*) Here He does not say, *I received.* He always *was having* it, *was in possession of* it; He never *began* to have it.—πρὸ τοῦ τὸν κόσμον εἶναι, *before that the world was*) In the appellation, "the world," in this place angels also are included. Even before that the world *was made*, the Son was having that glory; ver. 24, "Thou lovedst Me before the foundation of the world;" but when the world *was made*, that glory began to put itself forth. Herein is implied the eternity of the Son of God. The beginning of the world and of time were coincident. Whatever is before the world is before time. Whatever is before time is eternal.—παρὰ σόι, *with Thee*) because there was then nothing external to God. Construe the words with εἶχον, "*I was having* with Thee."

6. Ἐφανέρωσα, *I have manifested*) in a new and unprecedented manner; ch. i. 18, "*No man hath seen God* at any time, the only-begotten Son who is in the bosom of the Father, *He hath declared Him.*"—ὄνομα) Thy *name*, viz., that of Father: ver. 11, "Holy *Father*, keep through *Thine own name* those," etc.—οὕς, *whom*) The apostles are meant, as in ver. 12 [Before choosing whom, Jesus had made preparation with especial prayer, Luke vi. 12, "He went out into a mountain to pray, and continued all night in prayer to God." After those prayers of His were finished, the Father gave them to Him. And these very persons constitute as it were *the basis* of the whole multitude of believers, even to the end of the world.—V. g.]—σοὶ) *Thine*, as in ver. 9, 10, "all Mine are Thine." They were *Thine* by the faith of the Old Testament.—ἐμοὶ) Thou hast given them *to Me*, that they may be New Testament believers.—τετηρήκασι, *they have kept*) This is an honourable testimony to them [To this word refer τήρησον, τηρήσῃς, *keep, that Thou shouldest keep*, ver. 11, 15.—V. g.]

7. Πάντα, *all things*) This is taken up in the following verse, "*the words*, which Thou gavest Me."—παρὰ σοῦ, *of* or *from Thee*) and therefore true and solid.

8. Ἔλαβον, *they have received*) by faith.—ἐπίστευσαν, *they have believed*) Thrice in this prayer *faith* is mentioned; that of the apostles in this place; that of those who are about to believe through their word, in ver. 20; that of the world, ver. 21.

9. Περὶ αὐτῶν, *for* [concerning] *them*) Jesus prays for believers: He Himself and believers pray for the world.—οὐ περὶ τοῦ κόσμου, *not for the world*) This ought not to be taken absolutely: Comp. v. 21, 23, "That *the world* may believe—know—that Thou hast sent Me."[1] But what is meant is that Jesus does not pray for the world at this time, and in this place, and with these words, which were applicable to believers alone, ver. 11, 15, 17. Christ says the same things in Ps. xvi. 3, 4, "The saints that are in the earth, and the excellent in whom is *all* My delight;" and of the ungodly, "I will *not take up their names into My lips*." He does not, however, exclude the world [from His prayers], when He commends the disciples chosen out of the world.

10. Τὰ ἐμὰ, all *things that are Mine*) and all *persons that are Mine*. —σά ἐστι, *are Thine*) are "from Thee" (ver. 7), and are referred back by Me to Thee.—ἐμὰ, *Mine*) because Thou hast given them to Me.—δεδόξασμαι, *I am glorified*) They have shown themselves of such a character as that I should be glorified in them; they have recognised My glory: *i.e.* they believe that all things which are Mine are Thine, and Thine Mine.—ἐν αὐτοῖς, *in them*) in their case. So ἐν αὐτοῖς, in *their case*, ch. xv. 24.

11. Εἰσί, *are*) and that too, attended with danger. Therefore there follows τήρησον, *keep*.—πρός σε ἔρχομαι, *I come to Thee*) with the access that belongs to "the great High Priest," ver. 19, "I sanctify (consecrate) Myself" [Heb. iv. 14].—Πάτερ ἅγιε, *Holy Father*) A most apposite appellation, Jude ver. 1, note.[2] God's sanctity as the Father, and His holy Paternity, made the approach to Him both delightful to Christ and sure to believers, ver. 17, 19, and closed against the world, whilst it remains in its evil state. He addresses the Father by the title, *Righteous Father*, ver. 25.—ἐν τῷ ὀνόματί σου, *through* or *in Thine own name*) that they may still continue Thine, and still answer to the name of those given by Thee to Me.—οὕς, *whom*) The Cantabr. MS. with others reads ὅ.[3] Ὁ yields a most

[1] Also His prayer for His murderers on the cross, Luke xxiii. 34.—E. and T.

[2] Beng. here seems to refer to a note which is not to be found in the Gnomon, on Jude 1, but which he had *intended* to write on the reading of the Rec. Text there, "to them that are *sanctified* by God the Father." But in the note on Jude 1, he reads with AB Vulg. Syr. Memph. Theb. ἠγαπημένοις, instead of the received ἡγιασμένοις, which has no very old authority for it.—E. and T.

[3] ABCLΔ read ᾧ, referring to ὀνόματι as its antecedent. D corrected and X have ὅ: so also *d* and Cod. Fuld. of Vulg. But the other MSS., including the oldest, Amiatinus have *quos*, thus supporting the οὕς of the Rec. Text, which is not favoured by any other of the oldest authorities.—E. and T.

admirable sense: καθὼς ἡμεῖς is said in the same way as πᾶν—αἰῶνας, ver. 2, where see the note, and the ἕν, "one body." or "thing, a unity, presently after accords with this. Owing to their not understanding this phrase, some have changed ἕν into εἷς, the sense not being much different: others have changed it into ἓν, as if ἕν or ἓν were to be referred to ἀγάπην as the antecedent. In like manner in ver. 24, ἕ, not εἷς, is found in the Cantabr. MS. (D) and the Copt. (Memph'). and Goth. Versions: and in ver. 12, ἓν, not εἷς, is the reading of some, unless it too crept in instead of ἕ.[1]—ἓν.) Jesus does not ask, that He Himself may be 'one' with the Father; what He asks is that believers may be 'one.' The former unity is so by nature: the latter by grace: Therefore the latter is like the former, not equal to it. Comp. the καθὼς, *even as*, ver. 16 and 18, and with respect to the same thing, ver. 21 [in all which passages the *even as* expresses similarity, not identity or equality].—ἡμεῖς, *we*) So also He speaks in ver. 21, 22. The Son is ὁμοούσιος, of the same essence with the Father. Moses could not have said, in speaking of God and of himself either to God or to the people, *we*. Yet it does not appear that on account of this very ὁμοουσία, *consubstantiality*, it is fitting, that believers should say, in praying to the Father and the Son, *We*: a mode of expression however, which some practical theologians use.

12. Ἐγὼ ἐτήρουν ἐφύλαξα, *I kept* them *all the time: I guarded* them) Jesus settles accounts (as it were) with the Father: ἐτήρουν has respect to τήρησον, ver. 11, "*Keep* through Thine own name." What I have heretofore done, saith He, do thou hereafter: ἐτήρουν, *I was keeping, I kept the whole time*, viz. by My power: ἐφύλαξα, *I guarded*, viz. by My watchfulness [The Engl. Vers. loses the distinction by translating both verbs, *kept*]. The same verbs occur in 1 John v. 18, 21. "He who is begotten of God *keepeth* (τηρεῖ) himself:" "Little children, *guard* (φυλάξατε) yourselves from (be on your guard against) idols."—εἰ μὴ, *none*) This too has reference to the future: ch. xviii. 9, [Jesus to those apprehending Him saith, "I am He, if therefore ye seek Me, let these go their way. That the saying might be fulfilled, 'Of them which Thou gavest Me,

[1] In ver. 24, εἷς is the reading of A*abc*. Cypr. 235. 321, Hilar. 164, 1017, 1033, and several MSS. of Vulg.: and so Rec. Text and Lachm. But ἕ in BD*d* Memph. and some MSS. of Vulg: so Tisch. In ver. 12, εἷς is the reading of AD*abcd*, Hil. 1062, Vulg.: and so Lachm. and Rec. Text. But ἓν in BC corrected, L. Memph.; and so Tisch. Lachm. quotes C as reading ἕ.—E. and T.

have I lost none.'"]—*εἰ μή, except)* A sad exception. —*ὁ υἱὸς τῆς ἀπωλείας)* The article is strongly demonstrative, "*that* son of perdition;" he of whom the prediction has been given; who has destroyed himself, Acts i. 25, "Judas by transgression *fell*, that he might *go* to his own place;" for whom it would have been good *that he had not been born*. He does not name Judas. Comp. Ps. xvi. 4, "I will not take up their *names* into my lips." We indeed shall have to render an account of the individuals whom we have suffered to be lost by our neglect.—[*ἡ γραφή, the Scripture)* Of such moment is the Scripture, that Christ Himself, even in His address to the Father, appeals to it.—V. g.]

13. Δέ, *but)* In antithesis to, *I was with them*. He now saith, *I come to Thee*.—*λαλῶ, I speak)* Without doubt the disciples were hearing Him whilst He was speaking.—*ἐν τῷ κόσμῳ, in the world)* already now, before My departure.—*ἔχωσι*, that *they may have)* whilst I teach them and pray for them.—*τὴν χαρὰν τὴν ἐμήν, My joy)* ch. xv. 11, note ["the joy which I have at My departure to the Father, a joy flowing from love"].

14. Καί, *and)* The things connected are, to receive the word of God, and, to be hated by the world.

15. Ἄρῃς, that Thou shouldest *take* them *out)* now; for hereafter, *I will* or *wish* it, ver. 24.—*ἐκ τοῦ πονηροῦ, from the evil)* This means *the Wicked one*, *ὁ πονηρός*, under (in) whom *the world* lieth; who "is in the world," 1 John iv. 4. The world is estranged from the truth: ver. 17.

16. Ἐκ, *of)* This sentiment is expressed also in ver. 14, but in a different order of the words (in ver. 14, *ἐκ τοῦ κόσμου* comes *after* *οὐκ εἰσὶν*, in ver. 16, *before*); which order (viz. that in ver. 14) simply shows the cause of the world's hatred, and accords with the following verse, 15. But here in ver. 16, the *ἐκ τοῦ κόσμου, of the world*, being put twice in the first place, bears the emphasis of the sentence, in antithesis to *ἁγίασον, sanctify*, ver. 17. From ver. 16, ver. 17 is deduced; and from ver. 18, ver. 19.

17. Ἁγίασον, *sanctify)* claim wholly to Thyself.

18. Ἀπέστειλας, *Thou hast sent)* The foundation of the sending is the 'sanctification:' ch. x. 36, "Him whom the Father hath *sanctified*, and *sent* into the world."—*ἀπέστειλα, I have sent)* I have commenced to send, I have bestowed the apostleship [ch. xx. 21, "As the Father hath sent Me, even so send I you;" Matth. xxviii. 19, "Go ye, and teach all nations," etc.; Mark xvi. 15].

19. Ἐγὼ ἁγιάζω ἐμαυτὸν, *I sanctify Myself)* I dedicate and con-

secrate Myself wholly to Thee. They are going out into the world for My sake; I, moreover, am going to Thee, also for their good. An Euphemism, appropriate to the love of Christ: I sanctify Myself, in enduring death, and that the death of the cross.—ἡγιασμένοι, *sanctified*) It is of such as these, and of them only, that the *Canonisation* is truly being made by the Lord Himself: 1 Pet. iii. 18, "Christ hath once suffered for sins, the Just for the unjust, to bring us to God;" 2 Cor. v. 15, "He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again."—ἐν ἀληθείᾳ, *in* [through] *the truth*) even though it may not appear externally. This is contrasted with ceremonial sanctimony.

20. Ἀλλὰ καὶ, *but also*) Christ, the Wisdom, is קהלת, *the Preacher in the congregations* (Ecclesiastes; Ps. xl. 9, xxii. 25).—[περὶ τῶν πιστευσόντων, *for them who shall believe*) Those about to believe, in this passage, come under the name of *believers*. In a similar manner, it is said in ver. 22, *I have given* them glory; with which comp. ch. xi. 52, "Not for that nation only, but that He should gather in one the children of God that were scattered abroad."—V. g.]

21. Ἵνα πάντες, *that they all*) So, ἵνα ὦσιν, *that they may be*, in ver. 22, 23.—πάντες, *all*) who believe through the word of the apostles. [Those being included in the meaning, who were led to the faith not by the ministry of those Twelve; for instance, Paul, and the multitude won over by him.—V. g.] The same blessedness is obtained for all believers as was for the apostles.—ἵνα καὶ, *that also*) ἵνα, *that*, is here repeated, as if after a parenthesis, from the beginning of the verse.—ἐν ἡμῖν ἕν, *one in us*) The words ἐν ἡμῖν, *in us*, add emphasis to that ἕν, *one*, repeated: and those words, ἐν ἡμῖν, *in us*, are deduced from καθὼς, *even as*, etc.—ὁ κόσμος) the whole *world* at last.—πιστεύσῃ, *may believe*) when it shall see believers full of us [filled with the abiding Spirit of the Father and the Son]. There follows by gradation, γινώσκῃ, *may know*, in ver. 23. Comp. ver. 8, "They have *known* surely that I came out from Thee, and they have *believed*." With the *world*, the first stamina (groundwork) of *faith* precede the further and fuller *knowledge*, which follow. With actual *believers*, full *faith* follows close upon solid *knowledge*.

22. Δόξαν, the *glory*) The glory of the *Only-begotten* shines forth through the believing *sons* of God.—δέδωκα, *I have given*) Oh! how great is the majesty of Christians! *I have given*, already, although secretly.

23. Ἐγὼ, *I*) viz. *am.*—τετελειωμένοι εἰς ἕν, *consummated* ["made perfect"] *in one*) being brought on to perfect unity.

24. Οὓς, *whom*) He returns to the apostles: in ver. 25, *these.*—θέλω, *I will*) He had said in ver. 9, 15, 20, ἐρωτῶ, *I ask;* now His language assumes an increase in force. It is to be interpreted, *I will;* for, *I would desire*, is too weak a rendering. Jesus asks with the right of a claim, and demands with confidence, as the Son, not a servant. Comp. Ps. ii. 8, "*Ask* of Me, and I shall give Thee," etc.; Mark x. 35, James and John say, "Master, we would (θέλομεν) that Thou shouldest do for us whatsoever we shall desire;" vi. 25, the daughter of Herodias to Herod, "*I will* (θέλω) that thou give me forthwith." [In a different tone from what He used in behalf of Himself at the Mount of Olives, Matt. xxvi. 39, "Let this cup pass from Me: nevertheless *not as I will*, but *as Thou wilt.*"]—θεωρῶσι) that *they may behold*, viz. in enjoying it.—πρὸ, *before*) Construe with, *Thou lovedst* Me. The economy of salvation flows from eternity to eternity. Between eternity and the *foundation* of the world no intervening period is admissible (is given). For *in the beginning* God created, etc. [ver. 5].

25. Πάτερ δίκαιε, *Righteous Father*) It is from His *righteousness* that the admission of believers, as contrasted with the world, to God through Christ flows: καὶ, καὶ, *both, and.*

26. Γνωρίσω, *I will make known* ['declare']) He did so, for instance, ch. xx. 17, "I ascend unto My Father and *your Father;*" with which comp. Heb. ii. 12, "I will declare Thy name unto My brethren; in the midst of the Church will I sing praise unto Thee."—τὸ ὄνομά σου, *Thy name*) *as Father*, a most loving name.—ἡ ἀγάπη—κἀγὼ, *the love—and I*) *i.e.* Thou and *Thy love; and I* and My love.—ἐν αὐτοῖς ᾖ, *may be in them*) that Thou mayest love them in themselves with the same love wherewith Thou lovest Me: that their heart may be the theatre and scene wherein is to be exercised this love.

CHAPTER XVIII.

1. Ἐξῆλθε, *He went forth*) straightway. Therefore He had spoken in the city the words which have been written in the preceding chapters.—τῶν Κέδρων) It is called by the Hebrews קדרון. The Latin Vulgate has *Cedron*, not *Cedrorum.* Therefore we regard the τῶν as

inserted by transcribers.[1] The Greeks inflected several Hebrew nouns so as to accord with the sounds of their own language, as Hiller shows in the Onom., p. 715: therefore in this way τὸν Κέδρων might have place. But the LXX. never have it so, save at 1 Kings xv. 13, where however the Tigurine Edition,[2] and moreover the Cod. Alex., have ἐπὶ τὸ χειμάῤῥιον τοῦ Κέδρων. In other cases the LXX. are wont to say, without an article, ἐπὶ τὰ χειμάῤῥια Χαλλάϊ, εἰς τὰ χειμάῤῥια Κεδρών, κ.τ.λ. Also, during the times of the LXX. translators and of John, the phrase, τὸν Κέδρων, does not seem to have been in use.

2. Τὸ χωρίον) *the place*, and the plan of the whole place. [It is truly the worst of all sins, when one perverts to a bad use the knowledge of a good cause, which he had formerly possessed.—V. g.]—ἐκεῖ, *there*) in the scene of His approaching agony.

3. Τὴν σπεῖραν) *the band* (cohort) *of Roman* soldiers with *the Captain*: in contradistinction to which, the ministers or officers of *the Jews* are mentioned in ver. 12.—μετὰ φανῶν) *cums, a lantern*. See Hesychius.

4. Ἐξελθών, *having gone forth*) Therefore He might even still have departed.—εἶπεν, *said*) in order that He might turn aside the violence of the cohort (band) from the disciples: ver. 8.

6. Ἔπεσαν, *fell*) They ought not after that to have continued to kick against the pricks, especially Judas.

[7. Οἱ δὲ εἶπαν, *and* [*but*] *they said*) The violence of their mad attack upon the Saviour robbed them of all consideration, or regard to so striking an omen.—V. g.]

8. Ἀπεκρίθην, *answered*) Twice He says, *I am* [He]: if He had said it the third time, they would not have taken Him. He shall say it the third time hereafter.—τούτους, *these*) viz. the disciples: whom they were blindly attacking.

9. Πληρωθῇ, *might be fulfilled*) Jesus therefore was a Prophet: so in ver. 32.—τῶν δεδωκάς μοι, *I have not lost*) not even in this their greatest occasion of danger.

10. Σίμων, *Simon*) John alone records that it was Simon who did

[1] BCLX Orig. read τὸν Κέδρων, and so Tisch.; but AΔ, τοῦ Κέδρου, and so Lachm. Dabd Memph. Theb. read τοῦ Κέδρου. Τοῦ Κέδρων, being the most difficult reading, is least likely to be the work of transcribers. D, not understanding how τοῦ could be joined with what seemed to it a Greek Plural (but which is really a Hebrew Singular form), changed it into τοῦ Κέδρου: BC, etc., into τῶν Κέδρων.—E. and T.

[2] So also Grabe in his Edition. This confirms the reading of τοῦ here.—E. and T.

this: the other evangelists keep back the name of Peter. [No doubt because these latter wrote at a time when Peter might readily have run risk with the world (had his name been mentioned): John, writing last of all, filled up the omission of the name when all risk was over.—*Harm.*, p. 531. Comp. ch. xxi. 19, *note marg.*][1]—ἔχων, *having*) Even *to have* a sword was attended with danger.—ἀπέκοψεν, *cut off*) with a dangerous stroke.—Μάλχος, *Malchus*) It is probable that, for a long time after, this man continued to be well known among Jews and Christians. The name of the servant is given in the sacred narrative, as that of the maid (Rhoda), Acts xii. 13.

11. Τὸ ποτήριον, *the cup*) Jesus refers to those things which He had said in Matt. xx. 22, xxvi. 39.[2] Therefore John presupposes those particulars which Matthew wrote in the passages just quoted. —οὐ μὴ πίω; *shall I not drink* it?) It was at this (that He should not drink the cup) that the fighting of Peter was aiming.

13. Πρῶτον, *first*) merely by way of honour. Comp. Acts iv. 6 [where 'Annas' is mentioned as *High Priest;* the same words however being understood after 'Caiaphas,' who comes next]. That the Saviour was presently after led thence to Caiaphas, John intimates by the fact, that he says that Caiaphas was the High Priest, and that Peter went in with Jesus into the palace of Caiaphas: ver. 15, at the end.

14. Ὁ συμβουλεύσας, *who had given the counsel*) and was on that account eager for the destruction of Jesus.

15. Ἄλλος) without the article, *another*, indefinitely, as being here first mentioned.[3] For presently after ὁ has a relative force. See E. Schmid. on this passage.—τῷ ἀρχιερεῖ, *to the High Priest*) and on that ground they were admitted in.

16. Ἔξω, *without*) The disciple, although known as such (John has not added in this place κεκρυμμένον, *secretly*, as in ch. xix. 38),[4]

[1] John wished also, now that danger from the disclosure was past, to honour the zeal and courage of Peter in behalf of His Lord, as a set-off against his subsequent thrice repeated denial.—E. and T.

[2] An *undesigned coincidence* between the two Evangelists; for John had not mentioned previously Jesus' prayer as to "the cup" passing from Him. But he now records the answer to that prayer in the Lord's present full willingness to *drink the cup*.—E. and T.

[3] But B confirms the ὁ before ἄλλος, as read in Rec. Text; and so Tisch. Besides, it is John's way to speak of himself in the third person; ch. xxi. 20, 24; and in xx. 2 expressly using the words, τὸν ἄλλον μαθητήν. A reads ἄλλος, which would refer to some other disciple, not John: so Lachm.—E. and T.

[4] Perhaps if ἄλλος is to be read without the article in ver. 15. Joseph, who is

walking in openly, is safer than Peter, who was not known as such, and who acts timidly. General hatred of religion admits of an exception in the case of personal friends, so as to connive at them.—εἶπε, *spake*) asking her to allow him to bring in Peter.

17. Καὶ σὺ,) *thou also*, as many others, and as thy companion.[1] If the maid had been ignorant of the fact that that other disciple was *a disciple*, there is no doubt but that she would have questioned him also. Therefore the maid had not asked the question for the sake of injuring him, but lest she herself should come into danger. [She had previously permitted the unnamed disciple to introduce Peter; then at last, fearing that she had admitted in a strange man at an unseasonable time, she went near the light, and having found Peter, who after a brief sitting or lying down ('accubitum') had presently after risen up again, she accosted him, thereby causing further questions to be put to him by the other servants also. Peter replied to the maid and the servants *in the negative*. This was the first denial. The same damsel made the beginning of that inquiry also, which impelled Peter to a second denial, after that he had been in the meantime occupied with warming himself in the palace, and had afterwards gone forth into the hall ('atrium'). Some of the servants, as naturally happens, were sitting, some were standing; Peter did both by turns. His first denial was whilst sitting; the second, whilst standing. Whilst these things were being done, which are recorded, ch. xviii. 19–23, he stood near the fire; for which reason John twice introduces mention of his standing: ver. 18, 25.—*Harm.*, p. 535.] Nor was Peter in greater peril than the other disciple.

18. Πέτρος, *Peter*) He had become cold on the Mount of Olives.

19. Διδαχῆς, *doctrine*) The High Priest asks the question, just as if the doctrine of Jesus had crept in (spread gradually) in secret. So

called μαθητής in ch. xix. 38, and who, from his wealth and position, is not unlikely to have known Caiaphas; or rather Nicodemus, who must have known him, as being one of the Sanhedrim, ch. iii. 1, who also would be conscious as such of their plot against Jesus, and so would take care to be present at the trial, and who is mentioned ch. xix. 39, was the ἄλλος μαθητής here meant. The *openness* of Nicodemus' avowal, already contrasted with his timidity at first, which led them to ask, ch. vii. 52, Art thou also of Galilee? makes *him* the probable person: comp. ver. 50.—E. and T.

[1] The ἄλλος μαθητής. An objection to ὁ ἄλλος—John being meant, as proposed in a former note—is Matt. xxvi. 56, "*All* the disciples forsook Him, and fled." John, however, may have returned, as Peter did. Nicodemus, if he be meant, would be likely to know Peter as a fellow-disciple.—E. and T.

the world often wishes to make out of the truth a thing done in a corner. Jesus answers as to His doctrine: there was no need of His answering as to His disciples.

20. Τῷ κόσμῳ, *to the world*) Language (*i.e.* His *speaking*) very comprehensive. Παῤῥησίᾳ, *openly*, signifies the manner; πάντοτε, *ever*, or *always*, the time; *in synagogue and in the temple*, the place. —ἐν συναγωγῇ) Editions have ἐν τῇ συναγωγῇ: as presently after we have the expression, ἐν τῷ ἱερῷ. But it is not without good reason that the Evangelist has omitted the article τῇ. Joh. Harduin lays it down that there were only two synagogues at Jerusalem, the one for native Jews, the other for the 'Libertines,' Acts vi. 9; and attempts to infer from this passage of John, that there was but one synagogue of native-born Jews.—Op. Sel. p. 904.[1] But the Lord is speaking of the synagogues of the whole country, not merely of the city; and so, therefore, from this passage the oneness of the synagogue in the city neither is refuted, nor is to be inferred. The noun in the Singular number, ἐν συναγωγῇ, acquires a distributive force [*in synagogue*, wherever it might happen to be, in every one]: and thence the article τῷ, added to "the temple," forms an Epitasis [an emphatic addition, in repeating the previous ἐν].—ἐν κρυπτῷ) *in secret*, nothing, as far as concerns My doctrine (teaching) before the people. For He also apart taught His disciples many things; the main substance of which, however, He now confessed, even in presence of the Council (Sanhedrim). Matt. xxvi. 64, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

21. Τί με) *Why* ask *Me*, whom thou dost not believe? [It was suitable neither to the time nor to the place, for Him to set forth the particular dogmas of faith.—V. g.]—τί) This second τί depends on ἐρώτησον, *ask*.—οὗτοι, *these*) He points to the multitude then present, *even these* (here) *know*.

22. Ῥάπισμα, *a stroke*) with a rod or stick [Engl. Vers. "with the palm of his hand"]. Comp. ch. xix. 3, note; [not as Engl. Vers. "They smote Him with their *hands*," but with *a reed*, as appears from Mark xv. 19; or else with *rods*, as appears from] Matt. xxvi. 67, where ἐκολάφισαν is the word used to express blows with the

[1] Rabbinical authorities, as *Megill.* lxxiii. 4, represent the number of synagogues in Jerusalem, 480: T. Hieros. *Ctuboth.* xxxv. 3, makes it 460. Acts vi. 9 *may* imply that each separate tribe and colony had a synagogue in Jerusalem. A omits the τῇ before συναγωγῇ. B, according to Lachm., supports it; but Tisch. questions it, B (?).—E. and T.

hand; ἐῤῥάπισαν, blows with rods, which the servant had, note, Mark xiv. 65.—οὕτως, *so*) *in such a manner.* He was not able to impugn *the truth itself;* he wishes to indicate that Jesus erred *in the manner*, as each most innocent person is often accused by the unjust. But Jesus defends even His *manner*, declaring that He has spoken, not *ill*, but *well.*

23. Αὐτῷ) *Hirs. Goth.* Lat. in MS. Bodl. vet. and Luther, omit this word.—μαρτύρησον, *bear witness*) *If I have spoken evil, then, and not till then, ceteris paribus* (presuming that there are no other objections to that course of proceeding), *bear witness, etc.* The minister or officer had attempted to bear witness by means of the stroke itself, but wrongly.—εἰ δὲ, *but if*) This has the force of affirming [But since I have spoken well].

24. Ἀπέστειλεν, *sent*) One or two editions supply οὖν, or δὲ, or τέ. There is no need of doing so.[1] That Jesus had been led by Annas to Caiaphas, had been indicated by John, in ver. 15, by the verb συνεισῆλθε, and by the very appellation *High Priest* being so often repeated. But now he takes up again this very circumstance, and records it more expressly in conjunction with the mention of His being *bound*, in which state the Saviour [both ingenuously confessed the truth (Harm., p. 536), and] received a most undeserved blow. Sometimes in a narrative there is put something out of the regular order of time, which is connected with those circumstances that receive light from it: ch. v. 9, ix. 14, xi. 30; Acts iv. 22; Jer. xxix. 29, compared with what goes before and what follows. It was in one and the same palace of the High Priest, although in different parts of it, that Peter thrice denied Jesus [This explains the connection with ver. 25].—δεδεμένον, *bound*) ver. 12.

25. Καὶ σὺ) *thou also*, who art here present, a stranger to us.

26. Οὗ ἀπέκοψε, *whose* ear Peter *cut off*) Peter struck the man: accordingly it is by the man's relative that Peter is attacked. A sad retaliation.

27. Ἐφώνησεν, *crew*) Concerning the repentance of Peter, John takes for granted those particulars which the other evangelists record. Add ch. xx. 2, 3 [which presupposes his repentance].

28. Αὐτοί) *they themselves.*—ἵνα μὴ μιανθῶσιν, *lest they should be defiled*) as Pilate's house was not cleared out of *leaven:* Deut. xvi. 4, "There shall be no leavened bread seen with thee in all thy coasts

[1] BLXΔ, C corrected, *ab*, read the οὖν; and so Lachm.: *c* and Vulg. "*et* misit." But A omits it: and so Tisch.—E. and T.

seven days."—φάγωσι τὸ πάσχα, *that they might eat the Passover*) So 2 Chron. xxx. 22, ויאכלו המועד, "*They ate the feast* seven days."[1] [This observation of John is not opposed to that view whereby we have shown that the Jews ate the Passover on the evening which formed the commencement of the Friday; *i.e.* at the close or evening of Thursday. (See note of the Gnom. on Matt. xxvi. 17.) In fact, the word Πάσχα, in the strict sense, means only the *Passover lamb*, not a bull, etc.[2] But when the Passover in general is mentioned, by the Passover lamb, as being the principal part (Deut. xvi. 1, "*Keep* the Passover," with which comp. ver. 2, "*sacrifice the Passover* of the flock and the herd"), *the whole feast* is meant by Synecdoche (a part for the whole); namely, on the same principle as Σάββατον, *the Sabbath*, means both the seventh day of the week in the strict sense, and by consequence the whole week. To these considerations Lightfoot (Hor. on this passage) adds, that the defilement by entering the Pretorium or judgment-hall would last only up to evening, and that therefore would not prevent them, after being cleansed, from eating the Paschal lamb. Since, then, in this passage, the Evangelist is speaking of such an eating of the Passover as the Jews would have been excluded from *before* the evening by any defilement, no doubt a different part of the feast from the actual feast of the Passover lamb is indicated.—*Harm.*, p. 544, *et seqq.*] Τὸ πάσχα cannot be the Accusative of time, *during the Feast*. For though defiled, they might eat common food. [Therefore it could not be ordinary *eating*, but *eating the Passover*, which this passage implies that defilement would have excluded them from.]

30. Εἰ μὴ, *if not*) It is a monstrous calumny to treat the cause of an innocent person as if it were a case of notorious criminality. They wish to relieve Pilate of the labour of investigation, so as that he should not trouble himself about their law, but only inflict the punishment.—οὗτος, *this man*) Answering to, *against this man*, in ver. 29.

31. Ὑμῶν, *your*) Pilate seems to have said this not without contempt: comp. ver. 35, "Am I a Jew?" and not to have considered the charge brought against Jesus a capital offence, as the Jews were accounting it.—οὐκ ἔξεστιν, *it is not lawful*) It is not very easy

[1] But Engl. Vers. "They did eat *throughout the feast*.—E. and T.

[2] No other animal but a lamb would be expressed by Πάσχα, even though two young *bullocks* were sacrificed on the first day: Num. xxviii. 19.—E. and T.

to interpret the feeling of a tumultuous crowd. Pilate speaks of himself (by virtue of his own authority), with whom the power rests: ver. 39. Certainly, when he granted the permission, they had it in their power to kill Jesus: but they are unwilling to avail themselves of that concession, and therefore appeal to the fact of the power of life and death having been taken from them. And Jewish history accordingly tells us that on that very year, the fortieth before the overthrow of the city, the power was taken from them. See also ch. xix. 31, [The Jews beg leave from Pilate that the bodies be taken down, thus acknowledging his authority; so also they ask leave to watch and seal the tomb,] Matt. xxvii. 62.

32. Εἶπε, *He spake*) ch. xii. 32, 33, "I, if I be lifted up from the earth, will draw all men unto Me. This He said signifying what death He should die."—ποίῳ, *by what kind of*) viz. such a death as the Romans were wont to inflict. The Jews would have stoned Him [that being the punishment of blasphemy among them].

33. Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; *art Thou the King of the Jews?*) John brings before us Pilate, with changeable mind, always pressing upon this point.

34. Ἄλλοι, *others*) This was calculated to rouse the conscience of Pilate, so as that he should not simply [without corroborative proof] believe the Jews. It was altogether the statement of 'others,' namely, the Jews,—those outside namely, when Jesus had been already by this time introduced into the Pretorium or judgment-hall. Jesus was wishing Pilate to observe this part of His question: Pilate lays hold (fastens) on the former part of it, not without anger.

35. Μή τι, *I am not* a Jew, *am I?*) That is to say, certainly it is not *of myself* that I say this: the Jews have told it to me.—τὸ σὸν, *Thy own* nation) of which Thou art called the King.—ἀρχιερεῖς, *the high priests*) The chief ministers themselves.—τί ἐποίησας, *what hast Thou done?*) Pilate glances at the question concerning Jesus being King.

36. Βασιλεία, *kingdom*) Thrice Jesus names His *kingdom*.—οὐκ, *not*) Jesus merely says from whence His kingdom is not, namely, not of this world; but does not express whence it is, namely, from heaven. However He intimates it, when He says, that "He came into the world," ver. 37.—ἐκ) The particle *of* or *from* is to be marked. See note on Rev. xi. 15, "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ,

and He shall reign for ever and ever." For ἐν and ἐκ differ: above, ch. xvii, 11, 14, "I am no longer *in* (ἐν) the world;" "I am not *of* (ἐκ) the world." Ἐκ denotes precisely the origin, as presently after ἐντεῦθεν, *from hence*. [Comp. Erklär. Offenb. p. 553.—V. g.]—κόσμου τούτου, of *this world*) On this account Christ did not stay long in this life.—εἰ ἐκ, *if of*) *Of this world* is emphatically put in the beginning of the clause [not ἡ βασιλεία ἡ ἐμὴ ἦν ἐκ τοῦ κόσμου, but ἐκ τ. κοσμ. is put first]. The *world* defends its kingdoms by force of arms.—ὑπηρέται, *My servants, ministers*) who are not from or of this world.—ἠγωνίζοντο, *would fight*) Each kind of agent acts in its own sphere.—παραδοθῶ, that *I should* not *be delivered*) Pilate was already contemplating this, ver. 31.—νῦν, *now, as it is*) The particle is adversative, not a particle of time.

37. Ἐγώ. ἐγὼ, *I. I*) A powerful Anadiplosis [The repetition of the same word in the end of the preceding and beginning of the following member of a sentence. Append.]—εἰς τοῦτο, *for this*) So twice. The first εἰς τοῦτο may be referred to the preceding clause, concerning His being "a King," in order to intimate that He was *born a King:* Matt. ii. 2, "Where is He that is born King of the Jews?" The second may be referred to what follows as to "bearing witness unto the truth." Comp. οὗτοι, καὶ οὗτοι in Deut. xxvii. 12, 13, "*These* shall stand upon Mount Gerizim to bless—*and these* upon —Ebal to curse."—γεγέννημαι, *I was born*) Herein His human nativity is signified. Pilate was not capable of comprehending His divine Sonship. Yet it is declared here, notwithstanding, that not the whole origin of Jesus is contained in His human nativity, when there is subjoined, *I came into the world.*—τῇ ἀληθείᾳ, *unto the truth*) The truth, which previously had been told to the people (Jewish), in His passion is preached to princes also, and to the Gentiles. This then is the crowning point of His preaching. All heard and saw the Christ: the truth was offered even to Pilate. The kingdom of the truth is opposed to the kingdom of this world.—πᾶς, *every one*) Jesus appeals from the blindness of Pilate to the capability of comprehension existing on the part of believers.—ὁ ὢν ἐκ τῆς ἀληθείας, *he who is of the truth*) *To be of the truth* precedes: *to hear* follows.—ἀκούει, *heareth*) with pleasure and intelligence. And these are the citizens of the kingdom of Christ.—τῆς φωνῆς, My *voice*) which is true, in its assertion of My kingdom.

38. Τί ἐστιν ἀλήθεια; *what is truth?*) Pilate thinks that the mention of truth does not square with what He said concerning His kingdom. He knows only to connect the idea of a kingdom with

power, not with truth. But the kingdom of truth is a kingdom of freedom: for the truth makes free (ch. viii. 32, 36). Here Pilate ought to have questioned Him, as an earnest inquirer: but he so questions Him, as to confess that he is not of the truth. The words of Jesus were an enigma to Pilate; and Pilate confesses this. It is at the end of his conversation with Jesus, and not till then, that he asks τί ἐστιν, *what is* truth? Sir. (Ecclesiasticus) xxii. 8, "He that telleth a tale to a fool, speaketh to one in a slumber; when he hath told his tale, he will say, What is the matter?"

39. Ἐν τῷ πάσχα, *at the Passover*) Therefore the Passover was on that day. And on that day the people, who were assembled together, begged the favour of Pilate.

CHAPTER XIX.

1. Τότε—ἐμαστίγωσε, *Then* Pilate—*scourged*) The origin of the opinion concerning *the scourging having been repeated*, Korte, in his Itinerary, thinks is to be derived from the *two columns* (pillars), one of which is usually shown at Jerusalem, the other at Rome.—When the Jews were urgent for the crucifixion, which, according to custom, was preceded by scourging, Pilate conceived the plan of scourging Jesus, and, according as circumstances would suggest, either letting Him go (Luke xxiii. 22, "I will therefore chastise Him and let Him go"), or sentencing Him to be crucified. The latter course, by reason of the very violent solicitations of the people, prevailed (was adopted by Pilate), not indeed once for all, or at one and the same time, but by degrees. Owing to this, Luke, xxiii. 24, does not say ἐκρινε, but ἐπέκρινε, *passed sentence according to* (ratified) *the judgment* of the priests and wishes of the people. Pilate yielded to the Jews, and unwillingly delivered up to their will one whom he himself would rather have let go; however, it was after this delivering up of Jesus that the scourging followed, and not till then, along with the mocking that attended it. Then Pilate afresh, moved with a renewed feeling of pity, tried to let Jesus go; and when, for the last time, he had sat on the tribunal (Matt. xxvii. 19, "When *he was set down on the judgment-seat*, his wife sent unto him, saying, Have thou nothing to do with that just man," etc.), again his attempt

proving abortive, he at last delivered up Jesus by a full and final sentence.—*Harm.*, p. 554, etc.]

2. Οἱ στρατιῶται, *the soldiers*] The delivering up of Jesus by Pilate, was a thing done in successive steps [not all at once]. See Harm.

3. Ῥαπίσματα, *strokes*) with a reed [not "with their hands," as Engl.: see note, ch. xviii. 22]; Mark xv. 19.

4. Ἴδε ἄγω, *Behold, I bring Him forth*) as though he were not about again to bring Him before them. Pilate wishes to appear to act deliberately.

5. Φορῶν, *wearing*) Pilate did not check the wanton insolence of the soldiers. There was here a rare mixture of jestings and of serious acts.—λέγει, *saith*) viz. Pilate. For it is to Pilate that they answer in the sixth verse.—Ἴδε ὁ ἄνθρωπος, *Behold the man*) So in ver. 14, Behold your King: A gradation, or ascending climax. A similar nominative (exclamatory) occurs in ver. 26, 27, "Woman, behold thy son (ὁ υἱός σου)—Behold thy mother" (ἡ μήτηρ σου).

6. Ὅτε, *when*) Pilate had wished to move their compassion, but he only augments (exasperates) their cruelty.—λέγοντες, σταύρωσον, *saying, Crucify* Him) Matt. xxvii. 22. For they rejected one appeal of Pilate to them after another, with this cry (common party-cry or watch-word), "*Crucify* Him." [From the scourging that had taken place, according to the received custom (which made scourging to precede crucifixion), they draw the conclusion of crucifixion.—V. g.]

7. Νόμον, *a law*) A part of which was the commandment concerning the putting to death of blasphemers.—ὀφείλει, *He ought*) They hereby denote His guilt. Nay, but another *ought* (of which they were unconscious) was lurking beneath their words. Heb. ii. 17, "In all things it *behoved* Him (ὤφειλεν) to be made like unto His brethren," etc.: [and therefore He *ought* to "destroy, through death, him that had the power of death," for the sake of His 'brethren,' ver. 14.]—Θεοῦ Υἱὸν, *God's Son*[1]) Pilate had called Him "the man," ver. 5. The Jews seem to have fastened on this now.

8. Μᾶλλον, *the more, rather*) He did not assent to the Jews as

[1] The margin of both Editions favours this order of the words; but the Germ. Version has "Zu einem Sohn Gottes." However this very change in the order is subservient to the expressing of emphasis, which, according to the original order of the words in the text, falls on the word Θεοῦ, rather than on Υἱόν.—E. B. Only inferior authorities have the order Θεοῦ Υἱόν. ABa*bc* Vulg. Origen and Cypr. have Υἱὸν Θεοῦ.—E. and T.

to putting Jesus to death, but *rather* feared lest he should sin against the Son of God.

9. Πόθεν, *whence*) Dost thou ask, Pilate? He was of God and from above, as He Himself implies in ver. 11, whilst seeming to give no answer to this question. Comp. ch. xviii. 36, 37, [where He *states* only from whence His kingdom is not, viz. "not of this world;" but not from whence it is, viz. from heaven; but He *implies* this in saying, "I *came into* the world."]

10. Ἐμοὶ, *unto me*) This was said with severity.

11. Οὐδεμίαν, *no* power *at all*) either to crucify or to let go, or any other power.—δεδομένον, *given*) It had been *given* to Pilate *to have power*.—διὰ τοῦτο, *therefore*) Because thou hast not known (dost not know) Me at all.—ὁ παραδιδούς μέ σοι, *he who hath delivered Me to thee*) This was Caiaphas. Pilate, when he heard mention, however, made of the Son of God, was afraid: Caiaphas, when he had heard from the Lord Himself that He was the Son of God, called Him a blasphemer, and judicially pronounced Him "guilty of death" [Matt. xxvi. 65, 66].

12. [Ἔκραζον, *continued crying out*) They called loud enough to reach the ears of Pilate within, they being in the open air, and he in the judgment-hall; ver. 9, 13.—V. g.]—πᾶς, *every one*) By not adding *for*, they add or impart ἀποτομίαν, *abrupt sternness* and force to their language.—[ἀντιλέγει, *speaketh against*) The world frequently attempts to harass the kingdom of Christ under a political pretext. —V. g.]

13. Ἐπὶ τοῦ βήματος, *on the judgment-seat*) The judgment-seat was outside the judgment-hall or pretorium, in the place called Gabbatha.—λεγόμενον, *called*) There is not added, "*in Greek*," for John wrote in Greek; comp. ver. 17.—Λιθόστρωτον) A tesselated *stone pavement*, formed of various kinds of stones, and so, as it were, made into a painting. [Mosaic-work, inlaid with stones.] See concerning such pavements, Amœn. lit. T. vii., p. 19, *et seqq.*—Γαββαθὰ, *Gabbatha*) A place elevated and conspicuous.

14. Ἦν δὲ, *now it was*) This assigns the reason why both the Jews and Pilate were anxious that the proceeding should be brought to an issue. The Preparation was close at hand. So ἦν, "*it was* a feast," in ch. v. 1. Every Friday or sixth day of the week is called "the Preparation" [Mark xv. 42; Luke xxiii. 54: whence *with the Rabbins*, the whole day which is succeeded by the Sabbath is called *the evening* (of the Sabbath): *Harm.*, p. 557]; and as often soever as the Passover fell on the seventh day, it was "the Prepara-

tion of the Passover." [But in this passage, when the *Passover* fell on the *Friday* (*sixth day*) itself, the παρασκευή, or *Preparation*, was not a preparation *for the Passover*, or *before the Passover*, but rather *on the Passover*, a preparation *for the Sabbath* (as Luther rightly renders it). Mark and Luke, in the passages quoted above, carefully guard against our understanding it of *the Preparation for the Passover;* and even John himself, expressly mentions the παρασκευή, *Preparation for the Sabbath*, ver. 41, 42 (with which comp. ver. 31). The Passover fell at one time on this, at another time on that day of the week; but then, just as in the exodus from Egypt, according to the testimony of the most ancient of the Hebrews, the Passover fell upon the beginning of the Friday (the sixth day, which began on Thursday evening), so, as often soever as the Passover claimed to itself this day of the week (the sixth day), the fact was considered worthy of note. *Christ* is our Passover: the first Passover *in Egypt*, and the *Passover of the Passion* of Christ, have such a correspondence with one another (in falling on the same day of the week, the sixth), as was worthy to be marked by John by means of this very phrase. Comp. Ord. Temp., p. 266 (ed. ii., p. 230).—*Harm.*, p. 557, *et seqq.*]—τρίτη, *third*) Most copies read ἕκτη, *the sixth*, which is unquestionably an error; that it is an error, is acknowledged by that most learned person, Charl. Gottlob Hofmann in his "Introductio Pritiana N. T.," pp. 370, 377. The Evangelists everywhere mention hours of the same kind, and so also John; and in this passage especially, where he is treating of the παρασκευή, the Jewish kind of hour must be meant. Now the Jews did not use or apply the name to any other hours than those of which the first was in the early morning, the twelfth in the evening; so John xi. 9, "Are there not twelve hours in the day?" whence the *sixth*, *seventh*, and *tenth* occur, John iv. 6, 52, i. 39. The *third* hour was decidedly the hour in which our Lord was crucified; and afterwards, from the sixth to the ninth hour, darkness prevailed; Mark xv. 25, 33.[1] We ac-

[1] LX and second-rate authorities alone support τρίτη. The Chron. Alex. alleges that "the accurate copies contain it, as also the autograph of the Evangelist himself preserved at Ephesus." Nonnus (fifth cent.), Severus of Antioch (sixth cent.), Ammonius of Alexandria (third cent.), and Theophylact (eleventh cent.), support τρίτη; the last three say that transcribers confounded the numeral ϛ (or ἕκτη) with γ (or τρίτη). But AB Vulg. and all the Versions have ἕκτη, which sets aside the notion of ἕκτη coming from transcribers. Besides, the very *difficulty* of the reading, according to Bengel's own canon, proves it is not an interpolation. The *sixth* hour in John is no doubt *six o'clock* in the

knowledge with pious and grateful feelings, O Lord Jesu, the lengthened continuance of the time that Thou didst drink the cup of suffering to the dregs, hanging on the cross!—καὶ λέγει, *and he saith*) Pilate did not say this in derision, and yet at the same time he did not believe; but in every way tried to move the Jews to pity.

15. Ἀπεκρίθησαν, *answered*) And yet they would have gladly set aside Cæsar, if they could. They deny Jesus to such a degree as to deny the Christ altogether: Acts xvii. 7, The Jews in Thessalonica say against Jason, etc., "These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus."

19. Ἔγραψε, *wrote*) not caring what would be likely to please the Jews.—Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων, *Jesus of Nazareth the King of the Jews*) Mark expressed the predicate alone, *the King of the Jews;* Luke also the same, prefixing, *This is* [See my note, Luke xxiii. 38]; Matthew, *This is Jesus the King of the Jews.* John expresses the actual words of Pilate, which without doubt were the same in the three tongues.

20. Πολλοὶ, *many*) for a testimony to them. [It is not recorded when the inscription was put up, just as in the case of the cross itself, we are not told when it was raised up.—V. g.]—ὅτι, *because*) For not many comparatively would have gone far to see it.—τῆς) Construe this with ἐγγὺς.—ὅπου) Refer this to τόπος.

21. Οἱ ἀρχιερεῖς) So the Syr., Arab., and Anglosax. Versions have it, without adding τῶν Ἰουδαίων, which is read in other copies. Very often οἱ ἀρχιερεῖς are mentioned, and never are they called οἱ ἀρχιερεῖς τῶν Ἰουδαίων: and in this passage transcribers most easily laid hold of τῶν Ἰουδαίων from the subsequent words. If, however, John wrote it so, he has intended thereby to mark the hatred wherewith the chief Priests *of the Jews* abhorred the King *of the Jews.*[1]—ἐκεῖνος, *that* man) They now by this time use an appellation of Him, as of one whom they have removed far from them. In ch. xviii. 30 they had said οὗτος, *this* man.

morning. St John begins the day as the Romans did, at midnight; but counted the hours, as the Asiatics about Ephesus, where he was Bishop, did, after the Macedonian method, which came into use there through Alexander's conquests. See Townson's Harm., viii. § 1, 2, 3, where he shows the probability that the hours are so to be understood in ch. i. 39, iv. 6, 7, iv. 52, 53, in opposition to Bengel.—E. and T.

[1] Syr. alone of the oldest authorities omits τῶν Ἰουδαίων. Tisch. quotes also Vulg. Amiat. for the omission. But Lachm. gives the Vulg. 'Judæorum.' AB and all the oldest authorities have τῶν Ἰουδαίων.—E. and T.

22. Ὃ γέγραφα, *what I have written*) Pilate's thought was to consult for the honour of his own authority: he really hereby subserved the Divine authority. [In the person of the Procurator (Governor) himself something of a prophetical character was in this instance vouchsafed, as in the case of the High Priest, ch. xi. 51, Caiaphas: "One man should die for the people. This spake he not of himself; but being High Priest that year, he prophesied," etc.—V. g.]—γέγραφα, *I have written*) Ploce [The same word repeated: first used simply, then to express some attribute.—Append.] The second, *I have written*, is meant to express, I will not write otherwise.

23. Στρατιῶται, the *soldiers*) viz. four.—καὶ τὸν χιτῶνα, *and the tunic*) [the inner vest] they took.—ἄραφος, *without seam, not sewed together*) appropriate to the holy body of the Saviour. Weigh well what Fabricius, in the Centifolium, p. 407, has collected concerning the mode of living of the Saviour. Nor did He ever rend His garments in sunder.

24. [Λάχωμεν, *cast lots* for it) A rare event, and yet not unforetold. —V. g.]—ταῦτα, *these things*) which they had spoken of among themselves.

25. Εἱστήκεισαν, *there were standing*) John from modesty does not mention his own mother Salome, who also stood by [Mark xv. 40]. —ἡ ἀδελφὴ, *the sister*) No *brother* of Mary is mentioned. She herself was heir of her father, and was therefore transmitting to Jesus the right to the kingdom of David.

26. Τὸν μαθητὴν, *the disciple*) It is probable that Thomas also stood at a distance, ch. xx. 25,[1] and the others.—λέγει, *He saith*) He does not employ a long valediction, being about presently after to see them again.—ὁ υἱός σου, *thy son*) Thus Jesus honoured John by imparting to him as it were His own name; *Thy son*, saith He, *to whom thou mayest commit thyself*. Jesus even afforded an example of love towards surviving relatives and friends: but when He had discharged (performed) that office of love, He removed from His thoughts His mother, and had to do with His Father alone at the last.

27. Ἡ μήτηρ σου) *thy mother*, both by natural and spiritual grade of relationship and of age; the care of whom do thou take in charge in My stead. This consequence the love of the disciple easily deduced from the brief sentence spoken by Jesus. The sword had already enough "pierced into the soul" of Mary: now a precaution

[1] "Except I shall see in His hands the print of the nails," etc.: implying, by the graphic mode of expression, that he had *seen* Him when the nails were in His body.—E. and T.

is taken that she may not see and hear the most severe trials of all—the darkness, the dereliction of the Son by the Father, the death.—ἔλαβεν, *took*) Perhaps he had not ventured to do so until he was desired.—εἰς τὰ ἴδια, *to his own*) viz. *home*. Great was the faith of Mary to stand by the cross of her Son; great her obedience, to depart before His death. [At least the disciple immediately gave proofs (indications) that he would comply with the wish of Jesus, and subsequently (then next) he took His mother to his own home: *whether* he did so in that very hour, before the death of the Lord and the piercing of His side (in which case John must have returned to the cross, ver. 35, "He that *saw* it [the piercing of the side] bare record"); *or* whether his doing so took place not until afterwards. Therefore the dwelling of John was at Jerusalem, and in that dwelling the mother of Jesus stayed during subsequent times.—V. g.]

28. Μετὰ τοῦτο, *after this*) *after this* one event which immediately preceded. [After the *parting of the garments*, whereby the Scripture which was immediately before quoted by John obtained its fulfilment.—V. g.] [The conjecture is somewhat different, which is exhibited almost in these words in the *Harm.*, p. 569: "The phrase μετὰ τοῦτο seems rather to refer to the whole *act of the crucifixion*, than the *address* to His mother and the disciple mentioned in ver. 26, 27, as *immediately preceding*. For John, having brought Mary to his dwelling, returned to the cross, ver. 35; from which we may gather the inference, that not only was she brought into the house out of the open air *before the darkness*, but even that immediately *after the first* word spoken by Jesus on the cross, which was directed to *the Father*, *the second* word had regard to His mother, whom He observed beneath His cross." Let the impartial Reader weigh well in what way best the statements which the Gnomon has, as to the order of these events, can be made to harmonise with those which we have now brought forward, as well from the *Harm. Ev.* as also from the Germ Vers.—E. B.] Τοῦτο differs from ταῦτα, ch. xi. 11. The former is never taken adverbially.—εἰδὼς, *knowing*) Believers also, in the agony of the last conflict, may perceive that the issue (end) is near.—πάντα, *all things*) for instance, those things which are recorded in ver. 24, even concerning minor matters.—τετέλεσται, ἵνα τελειωθῇ) The verb τελέω applies to events; τελειόω, to Holy Scripture. The verb διψῶ, *I thirst*, and the verb τετέλεσται, it is finished ('consummated'), are closely connected. The thirst had been, in the case of the body of Jesus, what the dereliction by the Father

had been in His soul. In His journey on foot He had felt weariness (ch. iv. 6); in His voyage, He had been overpowered by sleep (Mark iv. 38); in the desert previously, He had felt hunger (Matt. iv. 2); and now, in fine, on the cross, the most extreme and burning thirst, after His sweat, His goings back and forward [between Caiaphas, Herod, Pilate, and the people], His speaking, His scourging, and the nails. Amidst all these He had not said, *He is in pain;* for the fact spoke for itself as to His pains, which were foretold in Scripture; but He does speak of His *thirst,* in which all the rest have their confluence and termination, and thereby He asks for a drink. For the Scripture had foretold both the thirst and the drink. Thirst is wont both to be felt most, and to be quenched, only then when one's toil has been completely ended: ἵνα, *that,* may be joined with λέγει, *He saith.*

29. Ὑσσώπῳ) The *hyssop* in those regions being larger than that of our country, suitably held with its small branches a sponge full of vinegar.—περιθέντες, *putting upon* the hyssop) viz. the sponge.

30. Τετέλεσται, *it is consummated* [finished]) This word was in the heart of Jesus in ver. 28: it is now put forth by word of mouth; [—and it is put forth too *before His death,* which, however, itself was truly the principal head of those things which were *to be consummated.* What is meant is, His toil was accomplished; the prophecies were completed, not even excluding that as to the drink; and so now all things were tending to the one point, that He should deliver up His spirit by death into the hands of the Father. Most truly, therefore, He comprised in one joyous word the things past with those most surely and immediately about to be.—*Harm.,* p. 574.]—κλίνας, *having bowed*) with His mind still present.[1]—παρέδωκε, *He gave* or *delivered up*) That which is *delivered up,* is permanent [still continues].

31. Ἐν τῷ Σαββάτῳ, *on the Sabbath*) This special reason includes that general reason, of which Deut. xxi. 23 speaks: The criminal's "body shall not remain all night upon the tree, but thou shalt in any wise bury him on that day (for he that is hanged is accursed of God), that thy land be not defiled."—γὰρ, *for*) This assigns the reason why the Preparation (παρασκευή) urged them to make haste. —μεγάλη, *a great*) inasmuch as the Sabbath and the Feast met together on the same day: add, that the Rest of the Lord in the se-

[1] Retaining His senses to the last, so that His bowing the head was not involuntary, but His deliberate act.—E. and T.

pulchre was an accessory circumstance of its greatness [though this was not perceived by the Jews].—ἐκείνου) This is a more appropriate reading than ἐκείνῃ ;[1] for the word σαββάτῳ precedes, and ἐκείνου is to be referred to it.—κατεαγῶσιν, *might be broken*) Thomas Magister denies that the augment has place here, and reads κατεάγωσιν, like τετύφωσιν [the Middle Perf. Subjunctive], from κατέαγα, viz. in the verb καταγῆναι. But even ἀνεψυχθῆναι is used in Luke iii. 21, the ε remaining beyond the Indicative even in the case of the Aorist.[2] The breaking of the legs was formerly effected by means of a club, as in our days by the wheel.—ἀρθῶσιν, *might be taken away*) viz. *the bodies*.

32. Τοῦ πρώτου, καὶ τοῦ ἄλλου, *the first, and the other*) Pains often remain even to the converted [as here in the case of the penitent robber] ; and an equal amount of outward bodily suffering with the ungodly. Ἄλλος, *the other* (a *different* one), is the expression used, not, *the second;* from which it may be inferred, as it seems, that by *the first* is meant the converted robber, who was more speedily released from his pains than the other.

33. Τὸν Ἰησοῦν, *Jesus*) the breaking of whose legs, which they had intended, they had put off for the sake of giving Him more protracted pain.—ὡς εἶδον, *when they saw*) what they had not anticipated. Therefore these soldiers, whilst they were occupied with their own concerns, had not observed the death of Jesus.

34. Λόγχῃ, *with a lance* or *spear*) which would not [*i.e.* in such a way as that he did not] touch Jesus' bones. Yet the wound was a

[1] Nevertheless the margin of *Ed.* 2 prefers ἐκείνῃ ; whilst the *Germ. Version* follows the decision of the Gnomon.—Again, the *Harm. Ev.*, pp. 579, 580, gives the preference to ἐκείνῃ, subjoining moreover this, "John has throughout such readers in his mind as are not Jews, but need instruction on Jewish subjects: ch. ii. 13, iv. 9, v. 1, vi. 4, vii. 2, xi. 55, xix. 40, 42. It is for this reason that he generally marks the 'greatness' of the *Sabbath* as surpassing all other festivals whatever (Deut. xxiii. 3) [This, though given both in Ern. Bengel's Ed. of the Gnomon, and in the Germ. Harmony, seems to me a mistake for Lev. xxiii. 3.—E. and T.]: although *that day* of the Sabbath had in it something peculiar, because it both entered among the days of unleavened bread, and was the first of the seven Sabbaths which divided the Passover from Pentecost, and, on account of the 'handful' or 'sheaf of the first fruits' to be waved before the Lord on the following day (Lev. xxiii. 10), was observed with more than common reverence."—E. B.

Ἐκείνῃ is the reading of Vulg. *c* and the Elzevir Rec. Text. But the weight of authorities is for ἐκείνου, ABL*ab*.—E. and T.

[2] So κατεαγῶσιν here is the 2d Aor. Subjunctive, not the Perfect Subj.—E. and T.

large open one, wide enough to hold in it not merely a finger, but the whole hand: ch. xx. 27, Jesus said to Thomas, "Thrust thy *hand* into My side:" and an altogether deadly wound, if it were inflicted on any living person.—πλευρὰν, *side*) the left side perhaps. Comp. Ps. xci. 7.—εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ, *forthwith there came out blood and water*) That blood came out was strange; that water also came out was still more so; that both came forthwith, at the one time, and yet distinct from one another, was most marvellous of all. From what quarter of the body the blood and water came, from the chest, or from the heart, or from some other part, who will define? The water was pure and real, just as the blood was pure and real: and the water is said to have flowed after the blood, that it might be perceived that the Saviour had wholly poured Himself out. Ps. xxii. 15 (14), "I am poured out like water." The verb ἐξῆλθεν may be either translated by the Singular [agreeing with each subject, αἷμα and ὕδωρ, separately] or by the Plural [the two neuter nouns being taken as a collective Plural, agreeing with the verb Singular]. The asseveration of the Evangelist, who was at the same time a Spectator and a Witness, shows both the truth and the greatness of the miracle and of the mystery. Comp. 1 John v. 6, 8, note, ["This is He that came by water and blood—not by water only, but by water and blood—There are three that bear witness on earth, the Spirit, and the water, and the blood." Not merely did He undertake the office of fulfilling all righteousness, by submitting to *baptism*, Matt. iii. 15, but *consummated* what He undertook by having shed His *blood*, John xix. 30, 34.]

35. Ὁ ἑωρακὼς, *he that saw it*) viz. John, in his character as an apostle.[1]—μεμαρτύρηκε, *hath testified it*) viz. John, in his character as an evangelist. *He saw* it, whilst it was being done: therefore, after that he had quickly taken and received the mother of Jesus into his own house, John had returned to the cross, thereby obtaining the benefit of this remarkable spectacle.—καὶ, *and*) and so, and therefore.—ἀληθινὴ, *true*) irrefragable among all men.—κἀκεῖνος, *and he*) He who saw it, knows that he is speaking the truth.—οἶδεν, *knows*) being sure, even in the Spirit too, not merely in sense.[2]—λέγει) *he saith*, by word of mouth, and in writing. Comp. ch. xxi. 24, "This is the disciple which testifieth of these things, and *wrote* these

[1] Whose peculiar office was to be witness of the death and resurrection of Jesus: Acts i. 21, 22.—E. and T.

[2] By the teaching of the infallible Spirit, as well as by the evidence of sense. —E. and T.

things."—ἵνα, *that*) This sets forth the end for which the strong affirmation is made: ἵνα, *that*, depends on μεμαρτύρηκε, *hath testified.*—ὑμεῖς) *ye*, to whom this book is read: ch. xx. 31, "These are *written*, that *ye* might believe that Jesus is the Christ," etc.—πιστεύσητε, *ye might believe*) not merely, that these things are true; but that Jesus is the Christ. The correlatives are, *testified* and *true: knows* and *believe. He knows that he saith true*, and declares that he saith truth, that *ye also may believe.*

36. Ὀστοῦν οὐ συντριβήσεται αὐτοῦ, *not a bone of Him shall be broken*) Instead of αὐτοῦ, some Greek MSS. have ἀπ' αὐτοῦ from the LXX. I know not whether also any versions have this reading. Αὐτοῦ is more in accordance with the subject itself in John; nay more, it accords also with the Hebrew בו in Moses: the LXX. in Exod. xii. 46, have καὶ ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ; in Num. ix. 12, καὶ ὀστοῦν οὐ συντρίψουσιν (Alex. οὐ συντρίψεται) ἀπ' αὐτοῦ. But also in Ps. xxxiv. (xxxiii.) 20, ἐν ἑξ αὐτῶν (τῶν ὀστέων) οὐ συντριβήσεται, John accords with Moses, in that he employs the singular number ὀστοῦν; he accords with the Psalm, in that he passes over (omits) the particle καὶ, which he would not omit if he were referring to the Mosaic ועצם: Comp. ch. vi. 45, καὶ ἔσονται πάντες διδακτοὶ Θεοῦ, where the καὶ is retained in the quotation from the original, Isa. liv. 13; and in that he says οὐ συντριβήσεται. Therefore the Psalm refers back to Moses, John to the Psalm, as also to Moses. The Passover was a type, 1 Cor. v. 7, "Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover is sacrificed for us;" and that type is fulfilled in the passion of Christ. The bones of Jesus Christ did not undergo breaking or injury; nor did His flesh undergo corruption. The cross was the direst of capital punishments; and yet any other would have been less suitable for the raising again of the body [in its unbroken integrity] presently after.

37. Ὄψονται, εἰς ὃν ἐξεκέντησαν, *they shall look on Him, whom they pierced*) εἰς is construed with ὄψονται. Zech. xii. 10, LXX., καὶ ἐπιβλέψονται πρός με, ἀνθ' ὧν κατωρχήσαντο. They (the LXX.) read רקד (they *danced on, insulted*) for דקר (*they pierced*), although Lampius denies it. The *piercing* took place on the cross: the *seeing* or *looking on* Him, accompanied either with penitential grief or with terror, shall come to pass in other times. Therefore John quotes this passage for the sake of its allusion to the *piercing* [not for that to the *looking*].

38. Μετὰ δὲ ταῦτα, *moreover* [*but*] *after these things*) Nothing was

done in tumultuous haste.—κεκρυμμένος, *hidden* ['secretly'.]) So the LXX. Ezek. xii. 6, 7, 12, κεκρυμμένος (ἐξελεύσῃ). Neither Joseph, nor Nicodemus, remained *a hidden* disciple: ver. 39.

[39. Καὶ Νικόδημος, *and Nicodemus*) Whose faith had already put itself forth into exercise by a kind of confession (ch. vii. 50) six months before this time; but now it is manifested by an altogether distinguished work of love.—*Harm.*, p. 581.]

41. Ἐν τῷ τόπῳ, *in the place*) The cross itself was not in the garden.

CHAPTER XX.

1. Εἰς τὸ μνημεῖον) *unto the sepulchre.*—τὸν λίθον, *the stone*) which had been rolled to the mouth of it, according to custom: ch. xi. 38 [Lazarus' tomb, which was "a cave"].

2. Καὶ πρὸς, *and to*) From the preposition being repeated before both, it may be inferred that both disciples were not together. Yet they went forth together, after that one had sought out the other. It is not said that Mary Magdalene brought the tidings also to the mother of Jesus. The latter confined herself to the house.—ἐφίλει, *esteemed* ['diligebat']) In other passages the word used is ἠγάπα, *loved.*[1] Comp. note on ch. xxi. 15.—τὸν Κύριον, *the Lord*) She retains her exalted estimation of Jesus: ver. 15, "My Lord."—οὐκ οἴδαμεν, *we know not*) She speaks in the name of the other women also, or in that of the disciples, whom she knew to be distressed on the same account. [She perhaps was conjecturing that Joseph had laid the body of Jesus only for a time in his own sepulchre, until he should find another place for it.—V. g.]

3. Ἐξῆλθεν, *went forth*) from the city.

4. Προέδραμε, *did run before*) Here there may be sweetly observed the distinguishing characteristics of the two disciples: faith in Peter, and love in John.—τάχιον, *more quickly*) Greater speed was appropriate in John, the younger of the two; greater gravity (sedateness) was appropriate in Peter, the elder. Neither, in his movements, has

[1] 'Amabat.' But Trench reverses the words, making φιλεῖν answer to 'amare;' and ἀγαπᾶν to 'diligere.' The Vulgate mostly supports Trench's view, giving also at times 'osculari' for φιλεῖν. Here, however, some MSS. of Vulg. have 'amabat,' others 'diligebat,' as Bengel gives it.—E. and T.

regard to the other; the regard of both is directed to the thing itself.

5. Οὐ μέντοι εἰσῆλθεν, *he did not however go in*) and on this account did not see the *napkin* (sudarium), etc. He seems to have been kept back through fear.

6. Τὰ ὀθόνια κείμενα, *the linen clothes lying*) Κείμενα, *lying*, is put before τὰ ὀθόνια in ver. 5; but τὰ ὀθόνια, *the linen clothes*, is put first in this passage, in antithesis to *the napkin*. The same participle, employed thrice, signifies, that these were not in a confused and hasty manner cast away. The angels without doubt ministered to Him at His resurrection; and one of them laid in order *the linen clothes*, the other the *napkin*. Comp. ver. 12, "One angel at the *head* (where the *sudarium* had been), the other at *the feet*." For it is probable that the angels had already been there, although Peter and John had not seen them. Comp. Matt. xxviii. 2, "The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" [which must have been before any disciple came to the tomb].

8. Εἶδε, καὶ ἐπίστευσεν, *saw, and believed*) *He saw* that the body of Jesus was not there, and *he believed* that it had been removed elsewhere, as Mary Magdalene had said, ver. 2, [not, *he believed in the resurrection of Jesus*]: comp. the following verse, "For *as yet they knew not* the Scripture, that He must rise again."

10. Ἀπῆλθον) *went away;* as if nothing more remained now to be done in this business.—πάλιν, *again*) as before. Comp. ch. xvi. 32, "Ye shall be scattered every man to his own;" Matt. xxvi. 56. —πρὸς ἑαυτούς, *to their own homes*) ver. 2, "She cometh to Simon Peter," *i.e. to his house*. Comp. "*Wolfii* Curae" on this passage.—οἱ μαθηταί, *the disciples*) viz. Peter and John, being about to bring the tidings to the rest.

11. Εἱστήκει, *had stood*) with greater perseverance.—πρὸς τῷ) The Dative: ver. 12, "*At the* (πρὸς τῇ) head—*at the* (πρὸς τοῖς) feet."—ἔξω, *without*) This denotes her deep feeling of affectionate piety; for usually persons weeping avail themselves of solitude, when they can.

12. Καθεζομένους, *sitting*) as if after having performed some service, and waiting for some one whom they might instruct.

13. Γύναι, *woman*) They address her respectfully, as if she were unknown to them. So ver. 15, γύναι, *woman;* a title of respect, answering to the Κύριε, *Sir* or *Lord*, in her reply. Comp. with this ver. 16, Μαρία, *Mary!*—τί κλαίεις; *why weepest thou?*) She ought rather to have wept, if she had found His dead body. [Her not

finding it was really cause for joy, as implying that He had risen again.]

14. Εἰποῦσα ἐστράφη, *having said thus, she turned*) She does not attend to what one might speak, or who might speak it, in the sepulchre. It is Jesus that she is seeking.

15. Ὁ κηπουρὸς) The article indicates that the garden was a large one, such a one as could not be kept without *a gardener*.—Κυριε, *Sir, Lord*) Since she addresses with this title a gardener) dresser of herbs), she herself seems to have been in an humble position of life.—αὐτὸν, *Him*) She supposes that it must be evident at once to the gardener, who it is that she wants.—ἀρῶ, *I will take* Him *away*) out of the garden. She was ready to seek for a new sepulchre.

16. Λέγει, *saith*) with His wonted expression of countenance and accent. [A voice which, as we may suppose, poured such a flood of sweetness on her pious soul!—V. g.]—ἐκείνη, *she*) believing at once.

17. Μή μου ἅπτου, *touch Me not*) She was wishing to do so in the way of adoration; but Jesus forbids it: For, 1) there was no need to touch Him, since she already believed: 2) there was close at hand, simultaneously with His ascension, the approaching state of a more elevated kind of faith, which required no touching to assure it: 3) the tidings were to be given without delay to the disciples; comp. Luke x. 4, "Salute no man by the way" [the charge to the Seventy to avoid delay, as their business was urgent and Oriental salutations tedious].—οὔπω, *not yet*) By this particle the Lord indicates, that the Ascension was immediately at hand, and that the disciples ought to make haste; for that it is for their sake that He delays, when He might immediately ascend.—γὰρ, *for*) The Ætiology [Assigning of a reason.—See Append.]: do not touch Me: *for* thou oughtest to go away quickly to announce the tidings: afterwards thou, and those to whom thou shalt have announced them, shall be able both to see and to touch Me.—δὲ, *but*) The antithesis is between, *I have not yet ascended*, and, *I ascend*.—ἀδελφούς μου, *My brethren*) See on Matt. xxv. 40. [At first He called them *disciples;* then *friends*, John xv. 15; and once, speaking of the cross, *little sons* (τεκνία): after the resurrection, παιδία, *little children*, ch. xxi. 5, and *brethren*.] [The words in Matt. xii. 50 rest on another and different principle, "Whosoever shall do the will of My Father in heaven, the same is *My brother*."—V. g.] He calls them *brethren:* for *His* Father is also at the same time *their* Father; and

by the appellation of *Brethren*, He intimates His favourable (propitious) feeling towards them, though by their flight and denial of Him they had become unworthy of all their former position and grade, and He offers to them all the fruit of His resurrection: being presently after about also to renew their *commission* (the *sending* of them forth), nay, more, about to enlarge it: ver. 21.—*ἀναβαίνω, I ascend*) This goes still further. He does not say, *I have risen again;* nor, *I will ascend;* but, *I ascend.* This time of the ascension is already regarded as *present.* Luke ix. 51, note "The time that He should be received up." [Jesus all along from the first looked on to the goal, His assumption into heaven, and regarded the forty days after His resurrection, nay, even the events preceding, as only a kind of *παρασκευή* or Preparation for the one great day of His Ascension]. So the mention of His glorious coming is immediately connected with His ascension. See Acts i. 11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Wherein once it is said, He *shall come;* afterwards it is always, *He cometh,* in the present. Hence the disciples of themselves were about to infer, that they must make haste, in order that they might see Jesus. He had often spoken of this ascension as close at hand, by employing the word *ὑπάγω, I go away.*—*πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν, to My Father and your Father, and My God and your God*) Christ called God *His God* thrice; on the cross, Matt. xxvii. 46, "*My God, My God,*" etc.; after His resurrection, in this passage, and in the Apocalypse, ch. ii. 7, note.[1] Ordinarily and elsewhere, He is wont to call God by the title of *His Father.* He joins together both appellations, *for the first time,* in this place: He calls Him *Father,* since He derives His Origination from Him; He calls Him *God* (never, *His Lord*), since He has Him for His End; and thus shows that He has every kind of tie binding Him to the God. Moreover, He freely bestows on His brethren a similar tie of relationship with the Father and God. He does not, however, say *Our,* but "*My Father* and *your* Father," etc. We have our relationship to God through Him: He has His in a manner altogether peculiar to Himself and primarily. Here, too, the saying holds good: God is the God (and Father), not of the dead, but

[1] There seems some mistake here. The passage in which Jesus calls the Father *My God,* is ch. iii. 12; not ch. ii. 7, "I will write upon Him the name of *My God,* and the name of the city of *My God,* new Jerusalem, which cometh down out of heaven from *My God.*—E. and T.

of the living; comp. ch. xiv. 19, "Because I live, ye shall live also."

19. [Τῇ μιᾷ τῶν σαββάτων, *on the first day of the week*) It was not the Sabbath, but the day of the Resurrection, Sunday.—V. g.]—διὰ, *on account of*) This assigns the reason why the disciples were met together, and why the doors were shut.—ἦλθεν, *came*) when the disciples were not thinking of Him, much less opening the doors.—Εἰρήνη ὑμῖν, *peace be unto you*) A most appropriate and seasonable salutation, whereby their fear of the guilt which they had incurred by their flight, was removed; and the offence [their stumbling at Him because of the cross] was healed. A usual formula, of extraordinary power. [Thrice the same formula is repeated, ver. 19, 21, 26. The choice and peculiar gifts of the true Passover were, Peace, the mission, the Holy Spirit, remission of sins.—When about to go away, He had left and had given *peace* to them, ch. xiv. 27, "Peace I leave unto you; My peace I give unto you;" ch. xvi. 33, "That in Me ye might have peace." He now imparts *peace* to them.—V. g.]

20. Ἔδειξεν, *He showed*) forthwith.—ἐχάρησαν, *they were glad*) The style of John has a delicate refinement in it. For their joy was great.—ἰδόντες, *at having seen*) ver. 18.—τὸν Κύριον, *the Lord*) and that too, restored to life.

21. Πάλιν, *again*) They had not yet altogether comprehended the force of His former salutation: therefore it is repeated, and so is enlarged by additional words.—εἰρήνη, *peace*) This constitutes the foundation of the mission of the ministers of the Gospel: 2 Cor. iv. 1, "Seeing we have *this ministry*, as we have received *mercy*, we faint not."—καθὼς, *even as*) Christ is "the Apostle" of the Father, Heb. iii. 1: Peter and the others were apostles of Christ. He does not discuss at large the subject of His resurrection, but takes for granted the evidence for it, and gives further instructions.—ἀπέσταλκε· πέμπω) These two verbs differ: in ἀποστέλλω the will of the Sender, and of Him who is sent, is had respect to; in πέμπω, the will of the Sender, as distinguished from the will of the person sent.—πέμπω, *I send*) Both this, and what goes before and what follows, are parallel to Isa. lxi. 1, "The *Spirit* of the Lord God is upon Me, because the Lord hath *anointed* Me to preach good tidings—He hath *sent* Me," etc.

22. Καὶ) *and* forthwith.—ἐνεφύσησε, *He breathed upon* them) infusing into them a new vigour of life. This was more removed from them, than had he kissed them, and yet it was altogether efficacious. After His resurrection He did not touch mortals, although

He allowed His disciples to handle His person. So Ezek. xxxvii. 9, ἐλθὲ τὸ πνεῦμα, καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους, καὶ ζησάτωσαν, "Come thou breath, and breathe upon these dead, and let them live.—καὶ λέγει, *and He saith*) Even as ye receive the breath (afflatus) from My mouth, saith He, so from My fulness, receive ye the Holy Spirit. [Which no doubt they had had previously: but which they received afterwards in larger measure. The breathing upon them in this place stands *midway* between both bestowals of the Spirit.—V. g.]—πνεῦμα ἅγιον, *the Holy Spirit*) under Whose guidance ye may discharge the duties of your mission: Acts xiii. 9, "Saul (who also is Paul) filled with the Holy Ghost." This was an earnest of Pentecost.

23. Ἄν τινων) *if of certain persons* ["Whosesoever"].—ἀφῆτε· κρατῆτε, *ye remit—ye retain*) See note on Matt. xvi. 19, "The *binding and loosing*," and "the *keys*," are given to *Peter alone*. [Comp. Matt. xviii. 18, 'Loose,' and 'bind,' where *subsequently*, after the transfiguration, (1) the *binding* and (2) *loosing* are given also to *the disciples in common;* the loosing to be exercised chiefly by prayer in the name of Christ (John xx). Now, after the resurrection, the order is reversed since the gate of salvation is opened, and the power is given (1) to remit, (2) to retain. See Hos. xiii. 12].—ἀφίενται—κεκράτηνται, *are remitted—have been retained*) The former is present: the latter, preterite [a distinction lost in the Engl. Vers.] The world is under sin; comp. ch. iii. 18, 36, "He that believeth not *is condemned already*:" "The wrath of God *abideth* on him;" xv. 6, "If a man abide not in Me, he is cast forth—and withered [viz. *already*, ἐβλήθη, ἐξηράνθη; not merely, *he shall be*]. No prophet of the Old Testament ever received so comprehensive a power as the apostles received in this place. [These latter, on account of their profound power of searching into minds, and on account of the extraordinary measure of that power imparted to them,—there being added besides manifest miracles, and these such miracles as strike the senses,—were able in a manner altogether peculiar to themselves either to *remit* or to *retain*. Nor, however, is power of this kind not applicable to (nor does it not belong to) *all*, who *are endued with the Holy Spirit*, whether they discharge the public duty of the ministry of the word, or do not. Nay, but *the word of the Gospel* can be available for the remission of sins to those who yield themselves up to the influence of the Holy Spirit, even though it be not applied by the mediation of *ministers:* Mark xvi. 16, "He that *believeth and is baptized*, shall be saved, but he that *believeth not*, shall be damned;"

and Luke xxiv. 47, "That *repentance and remission of sins* should be *preached* in His name," are parallel to this passage.[1]—V. g.]

24. Ὁ λεγόμενος, *who is called*) A formula of explaining or translating, similar to that in ver. 16, *which is to say*. Among the Greeks Thomas was better known by his Greek name [Δίδυμος, *a twin*, answering to the Heb. *Thomas*].—οὐκ ἦν μετ' αὐτῶν, *had not been with them*) because perhaps he had his dwelling at a greater distance, and had been late in hearing of the resurrection. Afterwards however he became partaker of the gift which is mentioned, ver. 21–23. For neither time, nor place, excludes the Spirit's operation. Num. xi. 29 [Eldad and Medad in the camp, "the Spirit rested upon them, but they went not out unto the tabernacle," where the rest of the seventy elders received the Spirit.]

25. Ἔλεγον, the other disciples *said*) He seems to have come a little while after.—ἑωράκαμεν, *we have seen*) Without doubt they spake to him also concerning the marks in the Lord's hands and side.—ἐάν μή, *unless*) Professed and avowed unbelief. He demands that he should both see and touch; that he must have the evidence of the two distinct senses; [He refuses to be inferior at least to the other disciples (*i.e* he requires to have at least as much evidence given him as was given to them) ver. 20, "He showed unto them *His hands* and *His side*."—V. g.]; and he does not say, If I shall see, I will believe, but only, "Unless I shall see, I will not believe." Nor does he think that he shall see, even though the others say that they have seen. Without doubt he seemed to himself to be entertaining and expressing sentiments altogether judicious: but unbelief, whilst it attributes defect in judgment to others, often itself cherishes and betrays hardness of heart, and in that hardness slowness of belief. Mark xvi. 14, "He upbraided them with their *unbelief* and *hardness of heart*, because they believed not them that had seen Him after He was risen;" Luke xxiv. 25, "O *fools* and *slow of heart* to believe all that the prophets have spoken."—ἐν ταῖς χερσὶν αὐτοῦ, *in His hands*) He uses the words of the disciples. Comp. ver. 20.

26. Μετὰ ἡμέρας ὀκτώ, *after eight days*) the first day of the week again (Sunday). There had been therefore no appearance vouchsafed during the intervening days. [But for how many periods of

[1] Which therefore is not to be interpreted of sacerdotal absolution and penance.—E. and T.

eight days, not to say periods of eight years, hast thou cherished unbelief?—V. g.]—τῶν θυρῶν κεκλεισμένων, *the doors having been shut*) Not yet had they altogether ceased to fear.—εἰρήνη, *peace*) a third time: ver. 19, 21.

27. Τῷ Θωμᾷ, *to Thomas*) He had previously believed: on this account he is not even now cast away.—φέρε, *reach*) apply to.—τὸν δάκτυλόν σου, *thy finger*) Thomas' own words are retorted upon him: how must he have been astonished, we may suppose, at the omniscience and goodness of the Saviour! If a Pharisee had spoken thus, *unless I shall see*, etc., he would have obtained nothing; but to a disciple that has been formerly approved of, there is nothing that is not given.—ὧδε, *hither*) The Demonstrative.—ἴδε) touch and *see*. Thomas had said, ἐὰν μὴ ἴδω, *unless I shall see*.—πιστὸς, *believing*) He had said, *I will not believe*.

28. Αὐτῷ, *unto Him*) Therefore it was Jesus whom he called *Lord and God*, and that too, *his* Lord and *his* God: which is in consonance with the language which is recorded in ver. 17: nor do these words form a mere exclamation. The disciples had said, τὸν Κύριον, *the Lord*, ver. 25: now Thomas, being recalled to faith, not merely acknowledges Jesus to be Lord, as previously he had himself acknowledged, and that He was risen again, as his fellow-disciples were affirming; but even confesses His Godhead in a higher sense than any one had yet confessed. Moreover, the language is abrupt through the suddenness of the feeling excited in him, in this sense, "My Lord and my God," I believe and acknowledge that Thou art my Lord and my God: and the absolute appellation has the force of an enunciation. A similar Vocative occurs twice in ver. 16, also in Hosea ii. 23, "I will say, thou, my people, and they shall say, Thou, my God." Artemonius in Part i. ch. 24, with which comp. the pref. p. 20 and p. d. 2, brings forward a new explanation, whereby Thomas is made to call Jesus *Lord*, and the Father who exists in Him inseparably, *God:* but in that case Thomas would not have addressed both titles unto *Him* (αὐτῷ); but would have been addressing the one to Jesus, the other to the Father, by a sudden apostrophe, [When the language is suddenly turned to another person present or absent, differently from what was the intention of the speaker at the beginning. Append.] which by no means accords with the admiring astonishment of Thomas. If this had been the intention of Thomas, John would not have added, αὐτῷ, *unto Him*. Thomas had not before expressly rejected faith in God the Father, but he had, in the case of Christ:

therefore now it is not in the Father that he declares expressly his believing again, but in Christ. [This confession moreover is approved of in the following verse.—V. g.]

29. Ἑώρακας) *thou hast seen* and hast touched Me.—πεπίστευκας, *thou hast believed*) Thou dost exercise faith.—μακάριοι, *blessed*) The blessedness of Thomas is not denied, but the rare and richly-favoured lot of those is specially declared, who believe without seeing. For even in the case of the rest of the apostles, it was when they had seen, and not until then that they believed. [There is hardly a doubt but that the apostles accounted the general multitude of believers who had not seen Jesus, as standing higher in that respect than themselves.—V. g.]

30. Πολλὰ, *many things*) Ch. ii. 23, iii. 2, vi. 2, vii. 31, "When Christ cometh, will He do *more* miracles *than these*, which this man doeth?"—ἐποίησεν, *did*) before His passion, and after His resurrection: for there is added, *in the presence of His disciples*. The disciples saw His signs (miracles) more than others did, before His passion; [in such a way, however, as that (though not seeing *all*) any one of the disciples was spectator of *almost* all the signs, and therefore a legitimate witness.—V. g.]: they alone saw them after the resurrection: Both are treated of in this Gospel; but those last mentioned are especially referred to in this summary [Symperasma. See Append.] which appropriately, immediately after the mention of Thomas' faith, recommends faith to all, as the scope of the book.—τούτῳ, *this*) book of John. Add, in the books also of the other Evangelists.

31. Ἵνα, *that*) The scope of the Gospel. These signs, which have been written, when we join to them those also which Matthew, Mark, and Luke, have written, demonstrate, indeed abundantly, the glory of Christ. Look at the synopsis of the miracles which exhibit the omniscience and omnipotence of Jesus Christ in the *Harmony of the Gospels*, p. 381, 383 (ed. ii., p. 605, 609). [I propose to give here, as I have done heretofore, the following twofold synopsis, for the sake of some readers. I reserve the proofs of His omniscience to ch. xxi. 17. He gave proofs of His omnipotence when He converted the water into wine, John ii. 6, etc.: Purified the temple, ch. ii. 13, etc.; Mark xi. 15, etc.: Removed fever, ch. iv. 47, with which comp ver. 52; Matt. viii. 14, 15: Cleansed the leper (Matt. viii. 2, 3), nay, even ten lepers at the same time, Luke xvii. 12, etc.: Healed those sick of the palsy, Matt. viii. 5, etc., ix. 2, etc.: Restrained and cast out demons, Mark i. 23, 24;

Matt. viii. 28, 29, ix. 32, 33, xii. 22, xv. 22, etc.; Mark ix. 17, etc.; Luke xi. 14: Applied His healing power to diseases of years' continuance, xii. 18, 38; Matt. ix. 20, etc.; Luke xiii. 11, etc.; John v. 5, etc.: Bestowed sight on the blind (Matt. ix. 27, 28; Mark viii. 22, 23; Matt. xx. 30, 31), nay, even on one born blind (John ix. 1, etc.): Restored the withered hand, Matt. xii. 10, 11: Commanded the wind and sea (Matt. viii. 26; Mark vi. 51), also the fishes, Luke v. 4, 5; Matt. xvii. 27; John xxi. 6: Fed abundantly at one time five, at another time four, thousand with a few loaves, Matt. xiv. 18-21, xv. 34-38: Raised the dead, Matt. ix. 18, etc.; Luke vii. 11, etc.; John xi. 1, etc.: Gave to the disciples also power to perform miracles, Matt. x. 1, xiv. 28, 29; Luke x. 9, 17, 19; Mark xvi. 20. To these are to be added, the cursing of the fig-tree, Matt. xxi. 18: The efficacy of His word, *I am* He—*let these go their way* (His enemies *fell to the ground*, ver. 6), John xviii. 4, etc.: The healing of Malchus, Luke xxii. 51: The miraculous feast, John xxi. 9. Very often *crowds* of sick persons were healed, Matt. iv. 23; Luke v. 17; Matt. ix. 35, xii. 15; Mark vi. 5: Matt. xiv. 14; Mark vi. 54, etc.; Matt. xv. 30. xix. 2, xxi. 14: demoniacs especially, Matt. iv. 24, 25, viii. 16; Mark i. 39, Luke vii. 21, viii. 2. In general, even at once, immediately after the commencement of His ministry, *many* miracles are recorded, John ii. 23. In the person of the Saviour *Himself* altogether, remarkable ones occur: His fasting, Matt. iv. 2: His going forth out of the hands of His enemies, Luke iv. 29, 30; John viii. 59: His walking on the sea, Matt. xiv. 25: His transfiguration on the mountain, Matt. xvii. 1, etc.: His death, resurrection, appearances, ascension, Matt. xxvii.; Mark xv.; Luke xxiii.; John xix., with the following chapters. Therefore *Jesus is the Christ, the Son of God.—Harm.*, l. c.]

CHAPTER XXI.

1. Μετὰ ταῦτα, *after these things*) More than eight days, as it seems, having intervened, for they had now no longer an expectation of another manifestation: ver. 4. John proves by an example that it was in his power to have recorded more miracles than what were written: ch. xx. 30. [This chapter is a kind of appendix to

the book.—V. g.]—ἐφανέρωσεν ἑαυτὸν, *He manifested Himself*) This conveys to the reader a more striking idea than ἐφάνη, *He appeared*, would.—ἐπὶ τῆς θαλάσσης, *at the sea*) In such a way, however, as that He did not Himself enter the sea, after the resurrection: comp. Rev. xxi. 1, "A new earth,—and there was *no more sea*."

2. Ὁμοῦ, *together*) in the one place, in the house, seven in all. —Θωμᾶς, *Thomas*) who was now the less absent than formerly (ch. xx. 24), and was the more confirmed and to be confirmed.—Ναθαναήλ, *Nathanael*) ch. i. 46, note. His name here occurring in the midst of names of apostles, makes it likely he was the same as Bartholomew.—οἱ τοῦ Ζεβεδαίου, *the sons of Zebedee*) John therefore wrote this book; for had any one else written it, he would have named John with his brother, immediately after Peter. Also he takes it for granted as a thing known from the other Evangelists, who were the sons of Zebedee, as well as who was Zebedee.—ἐκ τῶν μαθητῶν, *of the disciples*) apostles or others.

3. Ὑπάγω ἁλιεύειν, *I go a fishing*) Constrained by necessity, not for the sake of gain: ver. 5, "Children, have ye any meat?" 'No.' A remarkable example of αὐτουργία, *labouring with one's own hands*, without sacrificing the apostolical dignity.—καὶ ἡμεῖς, *we also*) They were now by this time not so much afraid.—εἰς τὸ πλοῖον, *into a ship*) which is called in ver. 8 *a little ship*.

4. Πρωΐας, *the morning*) when they had been toiling for a considerable length of time.

5. Παιδία, *Children*, *Little sons*) A name of age [*i.e.* such as would be used by an aged person]. He addresses them as though He were one unknown, lovingly, from an elevation above them, as being the *eternal* Wisdom.[1]—προσφάγιον, *meat*) as for instance a fish. —οὐ, *no*) Human art is not always consistent with itself [cannot always produce the same results]: but ver. 6, the Divine blessing always is [always can].

6. Δεξιὰ, the *right* side) A most precise and unerring command. The power of the Lord collected together the fishes thither.—ἑλκύσαι) [to *draw*] The verb σύρειν, ver. 8 [to *drag*], implies the employment of greater force.

7. Λέγει, *saith*) A quiet life more quickly observes Divine things, than an active life: and yet this latter furnishes an opportunity of doing so, and does not fail to produce fruit in the case of saints.—

[1] Aeterna, referring to the previous "ætatis." He had used a name applied by *age* to youth, being indeed Himself the Wisdom, who has existed through *all ages*.—E. and T.

ἐπενδύτην) Suidas explains ἐπενδύτης as τὸ ἐσώτατον ἱμάτιον, *the inmost garment.* But the LXX. render by the word ἐπενδύτης, מעיל (the long *upper* garment worn by persons of rank).—διεζώσατο, *girt on himself*) Peter [did so, because he] reverenced the presence of the Lord, whereas he had been previously engaged with his fellow-disciples in a more familiar manner.—γυμνὸς) He had stript off (whilst fishing with his fellow-disciples) τὸν ἐπενδύτην.[1]—ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν, *he cast himself into the sea*) being likely to reach the Lord sooner by swimming than by ship. Comp. Matt. xiv. 28, "Peter said, Lord, if it be Thou, bid me come unto Thee *on the water.*"[2] The love of Jesus draws one through fires and waves.

8. Γὰρ, *for*) These latter also (as well as Peter) were able to come quickly.—τὸ δίκτυον, *the net*) which had been left by Peter.

9. Βλέπουσιν, *they see*) unexpectedly. A miracle.—ὀψάριον, *a small fish*) a single one.—ἄρτον, *a loaf*) a single one: ver. 13, "Jesus taketh *the loaf*" [Engl. vers., 'bread,' loses the force of the article]. Jesus entertained His disciples at a feast: and with food, which would have been only enough for one guest, He fed them all.

10. Ἐνέγκατε, *bring*) Thus the disciples were able to perceive, that that fish was as real as the rest of the fishes.—ἀπὸ, *of*) The remainder of the plentiful supply, they were allowed to keep.—ἐπιάσατε, *ye have caught*) It was by the Lord's gift that they had caught them: and yet He kindly says, that they had caught them.—νῦν, *now*) Demonstratively, in order that they might attend. In antithesis to, "*that night* they caught nothing," ver. 3.

11. Ἰχθύων μεγάλων, *of great fishes*) which just now the great Lord had called, *little fishes*, ver. 10. It was thus (by fishing) that they had their livelihood (whilst in Galilee) up to the time of their journey into Judea.—ἑκατὸν πεντήκοντα τριῶν, *a hundred and fifty-three*) It is wonderful that the actual number should be thus expressed in this passage, as contrasted with Luke v. 6 (the ratio of which number might have affected the disciples more then than

[1] Wahl *Clav.* New Testament makes it *the upper tunic*, somewhat approaching to the pallium or toga, and put on between the shirt and the outer garments, and therefore different from the shirt or chemise, χιτώνισκος or ὑποδύτης. Th. ἐπὶ and ἐνδύω.—E. and T.

[2] Archbishop Whately, in a MS. note kindly furnished to me, observes, that "εἰς, with the Accusative, probably means *on, upon*, not *into*. Had Peter been going to wade or swim, he would not have girt on his coat, but rather thrown it off (unless, as Beng. suggests, from reverence to the Lord). He received, probably, an intimation, that he should *now* perform the miracle in which his faith had formerly failed"—viz. *walking* ON *the water*.—E. and T.

now), although the completely round number one hundred and fifty was so near, to which ὡς might have been also added for accuracy, as in ver. 8, "*about* two hundred cubits." The number cliii., is memorable. Jerome, on Ezek. xlvii. [9, 10, "There shall be *a very great multitude* of fish—their fish shall be *according to their kinds*"], "They who have written of the natures and peculiar qualities of animals, who have learned ἁλιευτικά, as well in the Latin as in the Greek language, of whom Oppian, a Cicilian, is the most learned poet, assert that there are one hundred and fifty-three kinds of fishes, all of which were taken by the apostles, and not one remained uncaptured; whilst both the noble and base-born, the rich and poor, and every class of men, are being drawn out of the sea of the world to salvation." Comp. Matt. xiii. 47, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered *of every kind*."—οὐκ ἐσχίσθη, *was not broken*) A new miraculous circumstance.

12. Δεῦτε, *come*) The Lord receives His disciples at the banquet. In ver. 9 there is mentioned the preparation for dinner (or rather *luncheon*, or *breakfast*, ἄριστον, *the early meal*).—ἀριστήσατε, *breakfast* or *dine*) viz. *ye*. Jesus had no necessity to eat. From the mention of *breakfast* or *luncheon* (the morning meal), with which comp. ver. 4, "the morning," it is evident the *manifestation* (ver. 1) of Him lasted many hours.—οὐδείς, *none*) Implying the great solemnity of this feast.—εἰδότες, *knowing*) Syllepsis.[1]

14. Τρίτον, *the third time*) He is speaking of the more solemn appearances, viz. those here recorded, which were vouchsafed to *the disciples* conjointly. [In fact, already in ch. xx. 14, 19, 26, John had recorded *three* appearances of the Saviour, if that which was vouchsafed to *Mary Magdalene* be taken into account. But in this ch. xxi., when he thought it advisable to subjoin some particulars concerning Peter and John by way of an Appendix, he adds one appearance also, in order that of those appearances which were vouchsafed to *a number of the apostles together*, there might be *three* in all on record in this Gospel.—*Harm.*, p. 609.] Thomas also was present on two of these occasions.

15. Ὅτε, *when*) During their eating there had been more than usual silence. Silence at the beginning of a feast is not only the part of politeness, but even of modesty and self-control.—ὁ Ἰησοῦς) The *Byz.* and *Lat.* formerly omitted these words, as is evident from

[1] The *sense* being regarded in the construction more than the words. The participle plural agreeing with μαθηταὶ *understood*, taken out of οὐδεὶς μαθητῶν. —E. and T.

Augustine. Nor were they in the cod. *Reutlingensis* "manu primâ."[1] —ἀγαπᾷς με, *lovest* [amas] *thou Me?*) Thrice the Lord asks a question: *Lovest thou Me more than these? Lovest thou Me?* φιλεῖς [diligis?], *dost thou esteem Me?* Thrice Peter answers, *I do esteem Thee.* Ἀγαπᾶν, *amare*, is the part of relationship and affection: φιλεῖν, *diligere*, is the act of the judgment. Others make this distinction, that ἀγαπᾶν is simply to love; φιλεῖν, to love in such a way as that we should evince our love by kissing one: and this is the distinction which Eustathius upholds; but Peter, to the question of the Lord ἀγαπᾷς με, does not seem to have been likely to answer ἐμφατικώτερον, more emphatically, than was the expression in the question, φιλῶ. Where the difference is not expressed, the one is included in the signification of the other.[2] Jesus, now that Peter's *faith* was established, questions him about his *love:* and this is the distinguishing characteristic of the *Shepherd.* On this condition of love depend the things which are mentioned in ver. 15, etc., and ver. 18, 19.—πλεῖον τούτων) *more than these*, viz. thy fellow-disciples. So οὗτος, *this man*, occurs in ver. 21. Previously Peter had said that he would show *more* fidelity *than these* (his fellow-disciples): Matt. xxvi. 33, "Though all[3] shall be offended because of Thee, yet will I never be offended:" but now he simply says, *I love Thee:* he does not add, *more than these.* Yet he had lately shown himself most eagerly desirous of the Lord, in ver. 7 ["He cast himself into the sea," to reach Him the sooner].—σὺ οἶδας, *Thou knowest*) Peter had given a proof of the contrary by his late denial of Jesus: now, instead of argument, he makes his appeal to the knowledge and omniscience of Jesus.—βόσκε, *feed*) The words, *more than these*, serve to indicate that Peter is here restored to his place, which he had lost by his denial of Jesus; and at the same time that a something is assigned to him peculiarly, as compared with the other disciples, but nothing from which the others are to be excluded: for in truth they also loved Jesus, ch. xvi. 27. Let the Pope, in the name of truth, cease, under the pre-

[1] But ABD*abc* and best MSS. of Vulg. support the words.—E. and T.

[2] The Vulg. differs from Bengel, and rightly gives the reverse explanation to ἀγαπᾷς and φιλεῖς respectively; "diligis, diligis," twice, to represent the twice repeated ἀγαπᾷς, the love of choice and judgment, *esteem;* and "amo, amo," to represent φιλῶ, the *love* of *affection* and impulse. The word ἀγαπᾷς sounds too cold to the ear of Peter, who was now burning with love. He therefore substitutes in his answer the word of *affection*, φιλῶ. At the third time Peter has gained his point: for the Lord now, instead of ἀγαπᾷς, gratifies Peter by using φιλεῖς. See Trench, Syn. New Testament.—E. and T.

[3] Viz. of the disciples: not "all *men*," as Engl. Vers.—E. and T.

text of the succession to Peter, to claim violently this privilege to himself, and himself alone, seeing that he is one who does not either love or feed the sheep, but on the contrary feeds upon them. Rome can no more claim Peter as her own, than Jerusalem or Antioch, or any other place where Peter acted as an apostle: nay, Rome, as being the capital of *the Gentiles*, can least of all claim him. For Peter was one of the apostles of the *circumcision*. There is one feature peculiar to Rome, that the blood of the apostles, including even Peter, is to be 'found' in her: Rev. xviii. 20, 24.—*τὰ ἀρνία μου*, *My lambs*) Jesus is the Lord of the sheep and of the lambs. He loves His flock, and commits it to him that loves Him.

16. Ποίμαινε, *feed*) This verb Peter has repeated in his first Epistle, ch. v. 2.—*πρόβατα*, *sheep*) The Latin Vulg. has, in the second answer, 'agnos':[1] although it comes to the same thing, as we shall presently see. By far the most frequent form in which this saying was quoted, was, *Feed My sheep*. Therefore more modern transcribers have introduced into John the formula which Ancient writers employed; and John seems to have written *ἀρνία* in this second place. [A different judgment is passed upon this reading in the margin of both Ed. and in Vers. Germ., wherein the word *ἀρνία* is approved of only in the first place, ver. 15: however, the subject itself, exhibiting as it does *three periods*, equally favours each of the two views.—E. B.]; (and the more recent Greeks seem to have laid hold of *πρόβατα*); so that thus there are three distinct sentences in ver. 15, 16, 17, *βόσκε τὰ ἀρνία μου· ποίμαινε τὰ ἀρνία μου· βόσκε τὰ πρόβατά μου*. In these three sentences the flock that is committed to Peter is distributed into three ages: and the flock of the first age comes under the appellation, *lambs;* that of the third age, under the appellation, *sheep* (which, however, are never without *lambs* growing up to maturity); therefore the flock of the second age fall under the appellation of *sheep* still somewhat tender, or of *lambs* already become somewhat hardy. The distinction between the *nouns*, which the Greek language hardly admitted of, is compensated for by the distinction of the verbs, *βόσκε* and *ποίμαινε*: *βόσκειν* is a part of *ποιμαίνειν*. And, though the Hebrew language did not admit of these distinctions in the words, it does not follow that John could not have expressed the sense of our Lord by the convenient propriety of distinctions which the Greek words afforded. It is with this meaning that the Syr.

[1] *b* has 'oviculas.' But AB*acd* support *πρόβατα*.—E. and T.

Version puts, in ver. 15, 16, 17, after the verb, *Feed*, three different nouns, to which *lambs*, *little sheep* ('oviculæ'), *sheep*, correspond. And similarly Ambrosius writes on Luke xxiv., "In fine, in the third instance *Peter* is desired to feed, not the *lambs*, as in the first instance, nor the *little sheep* (oviculas), as in the second instance, but the *sheep; i.e.* that having become more perfect himself, he should govern the more perfect." Maximus says, in his discourse concerning SS. Peter and Paul, that *the little sheep* were commended to Peter, as also the *sheep*. Neither of these writers, indeed, reads in ver. 16, προβάτια, as Bellarmine contends in his B. I. concerning the Roman Pontiff, ch. xvi., whilst seeking to find marvellous classes of sheep, subject to the Pope: but at all events those ancient writers acknowledged the gradation in the three sentences, which most delightfully accords with 1 John ii. 13, 14, "Fathers—young men—little children." Between this discourse and the death of Peter there elapsed thirty-six years: and this discourse itself divides that space of time into almost three equal periods. During the first, Peter fed the tender age of the Christian Church, or in other words *the lambs;* the appellation of which is in consonance with that appellation which is found in Acts, viz. *disciples*, to which afterwards the appellation, *brethren*, succeeded. See on Matt. x. 1, 2. [The *Apostles* were often called *disciples* before Pentecost; after it never, but *apostles*. In Acts, those who either *had learned* with, or *were learning* from the apostles, were called *disciples*. After Acts vi. 1, xxi. 16, the term *disciples* does not occur in the New Testament, but they are called *brethren*, *Christians*, *believers*, *saints*, etc.] In the second period, he brought to him, ruled, and gathered together, the sheep. In the third, he fed the Church collected out of Jews and Gentiles up to the time of his martyrdom.

17. Τὸ τρίτον, *the third time*) Comp. ch. xiii. 38. The decisive number.—ἐλυπήθη, *was grieved*) In feeling so, his distress was with good reason.—καὶ εἶπεν, *and he said* unto Him) At this point, as it were wearied out, he pours out his whole self [in a one final appeal to His omniscience].—[Κύριε, σὺ πάντα οἶδας, *Lord, Thou knowest all things*) Peter in truth had most largely had proof of the OMNISCIENCE of the Lord Jesus, along with the rest of the disciples. Let us first collect the testimonies of it which occur in the Gospel of John. Jesus knew who Simon was, ch. i. 42: The mind and action of Nathanael, ver. 47, 48: What is in every man, ch. ii. 25: The deeds of the woman of Samaria, ch. iv. 29: What He Himself was about to do, ch. vi. 6: The treachery of Judas and of

others, ch. vi. 64, 70: The death of Lazarus, ch. xi. 11: That His hour had come, ch. xiii. 1: The treachery of Judas, ver. 8: The denial of Peter, ver. 38: The disciples' desire to question Him, ch. xvi. 19: And all things, ver. 30: The several things which should come upon Him, ch. xviii. 4: And their consummation, ch. xix. 28. Furthermore He knew, according to the report of *the rest of the Evangelists*, the thoughts of men, Mark ii. 6, 8; Luke vi. 8, vii. 47 (with which comp. ver. 39); Matt. xii. 25, xvi. 8; Luke ix. 47, xi. 17. Also what was the raiment of Solomon, Matt. vi. 29: What Sodom, Tyre, and Sidon would have done had they seen the works of Christ, ch. xi. 21, 23. He predicted His Passion, Matt. xvi. 21; Mark viii. 31; Luke ix. 22, etc.: The destruction of Jerusalem, Luke xix. 43; Matt. xxiii. 35, etc., xxiv. 2, etc; Luke xxiii. 28, etc.: The circumstances which were about to accompany His entrance into the city and the Passover feast, Mark xi. 2, etc., xiv. 13, 15, 27: And very many other things of that kind.—*Harm.*, p. 609, 610.]

18. Ἀμὴν, ἀμὴν, *verily, verily*) Even after the Resurrection the Lord employed this most weighty formula.—νεώτερος, *a comparatively young man*) The comparative comprises the years of Peter, even as far as to the threshold of old age.—ἐζώννυες σεαυτὸν, *thou didst gird thyself*) as in ver. 7.—περιεπάτεις, and *didst walk about*) as in ver. 3, "*I go* a fishing."—ὅπου ἤθελες, *whither thou wouldest*) So he had done in ver. 7.—γηράσῃς, *thou shalt be old*) Hereby it is indicated, that Peter would reach old age, 1 Pet. v. 1, "I who am also an elder;" but not a great old age.—ἐκτενεῖς, *thou shalt stretch forth*) after the manner of those crucified, thine hands, so as that they may be made fast to the transverse beam of the cross.—σὲ ζώσει, *shall gird thee*) with a cord.—οἴσει, *shall carry* thee) to the stock of the cross, so as that thou mayest be fastened to it with thy whole body. They used to be bound to the cross, whilst the nails were fastened in. In antithesis to, *thou didst walk about.*—ὅπου, *whither*) namely, to the place where the cross is to be fastened into the ground. This passage must be so explained as not to apply to every kind of punishment [but to crucifixion only].—οὐ θέλεις, *thou wouldest not*) according to the prompting of nature [as contrasted with *grace*].

19. Σημαίνων, *signifying*) Such predictions are sometimes vouchsafed to those who excel in love and faithfulness.—ποίῳ, *by what kind of* death) John wrote his gospel before the death of Peter: and the event, in a few years after, corresponded to the prediction of the

Lord recorded by John. Comp. ch. xii. 33 [referring to His own death].—δοξάσει, *he was about to glorify*) It is chiefly by suffering, not merely by doing, that the saints glorify God.—λέγει, *He saith*) forthwith.—ἀκολούθει μοι, *follow Me*) apart; by thyself: so as to hear what I have to do with thee alone; as also, that thou mayest undergo the suffering of the cross, ver. 18, 22, ch. xiii. 36. [This saying of the Lord, throughout the whole career of Peter's life, secured his alacrity in following Christ.—V. g.] This *following* implied not so much the similarity of Peter's death by the cross to that of Christ, which had already been intimated, as the fact of the death of Peter being separated from that of the Lord by a not exceedingly long interval, when compared with the lengthened stay of John. For there follows, *What is that to thee?* He had first of all said to the disciples, *Follow Me* (ch. i. 43). The continuation of the beginning crowns the completion of Christianity.[1] This especially was the mind of Ignatius, *to follow so as to attain to Christ.*

20. Ἐπιστραφείς, *turning about*) He had therefore begun to *follow*. No prediction is given to James, who was about to die before Peter and John; from which very fact he might have inferred his speedy consummation.—ὃς καὶ, *who also*) As before, at the last supper, so now also he was seeking the same place, and was leaning on Jesus' breast almost with more familiarity than Peter liked.—ἀνέπεσεν ἐπὶ τὸ στῆθος, *had leaned on the breast*) An abbreviated phrase for, *He had lain* in the bosom of Jesus, and then in this position had turned *towards* His *breast*, ch. xiii. 23, 25.—ἐν τῷ δείπνῳ, *at the supper*) that memorable supper on the day before the passover supper.

21. Λέγει, *saith*) He was supposing that he alone has been ordered now to follow the Saviour.—τί, *what*) We find it easier to devote ourselves to the Divine will, than to lay aside curiosity respecting others, especially our equals, or those nearly so.

22. Λέγει, *saith*) The Divine counsels respecting believers are more concealed than respecting the ungodly. Comp. ver. 20, as to the traitor.—ἐὰν, *if*) Never did the Lord give an unmixed repulse to His friends, however unseasonable their question might be. For which reason, not even in this instance does He repress Peter with unmixed sternness, but intimates, under the exterior repulse, something of kindness: even as also the αὐτὸν, *he* or *him*, which is

[1] *i.e.* To follow Christ on to the last, as it is the first step, so it is the crowning of a disciple's Christianity.—E. and T.

relative, is more gentle than if He had used τοῦτον, *this person*, which is demonstrative, in His reply to him. Therefore there is an ambiguity both weighty, and at the same time pleasing, in effect: For the conditional *if* does not affirm, if Jesus' words are to be taken of the full completion of His second advent: His words hold good, even absolutely, if they are taken of the first beginnings of His advent. And, indeed, the brethren felt that the *if* was not altogether, in its rigid strictness, employed by the Lord: although they ought not to have set it aside wholly: ver. 23.—αὐτὸν, *that He*) So indicative of what was about to happen to Him is given to John, who was less forward to ask the question (for even on the former occasion he had not asked until he was prompted [by Peter] to do so [ch. xiii. 24], ver. 20), but who, notwithstanding, wished to ask it. More is revealed to those who are less disposed to pry curiously. —θέλω, *I will*) Implying the power of Jesus as to the life or death of His people: Rom. xiv. 9, "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.—μένειν, *remain, tarry*) 'remain' on earth. 1 Cor. xv. 6, "The greater part *remain* unto this present." On the contrary, the dead are termed ἀπελθόντες, *those who have departed.* Augustine interprets it *expectare*, "to await:" expectation or awaiting no doubt follows as the consequence of remaining: but the notion of *remaining* continues without sacrifice of truth.—ἕως ἔρχομαι, *until I come*) *i.e.* until I shall in very deed be *coming* in glory, and so John will be able to testify of Me in this Present, *Behold He cometh* [Rev. i. 7]. The time of the Lord's coming succeeds immediately after the destruction of Jerusalem: Matt. xxiii. 39, xxiv. 29, note: which advent John obtained the privilege of describing in the Apocalypse. The principal apostles of the twelve were the two, Peter and John: the former, laid the foundation; the latter, the crowning topstone: if a third is to be added, it is James, the first martyr of them, who, moreover, was present also at this feast, rather than at the conversation. The cross was promised in this place, to Peter; to John was promised in an enigmatical manner, that great Apocalypse. And as it were the middle point between this discourse of the Lord and the death of John, was the martyrdom of Peter: the years 30, 67, and 98 of the received era, claiming to themselves respectively these three important events. It is only in this point of view that the antithesis is more fully to be perceived: Peter by death *follows* Jesus in His departure out of the world: ver. 19, note: but John *remains* in the world, until He, the same,

comes. In truth, the ministry of John, in writing and sending the Apocalypse, is equal [in point of patient suffering] to the cross endured by Peter, by reason of the very severe ordeal of trials to be endured by the former in the meanwhile: Rev. i. 17, x. 9, 10. Nor was the writing of the Apocalypse less profitable to the Church, than Peter's martyrdom. John, according to the prophecy, was about to remain in life, after having outlived all dangers, until the fit time should arrive, when, almost all his colleagues being long ago dead, the Jewish state overthrown, and the Christian Church established, he was to be the minister of the Apocalypse, the beginning and ending of which is that constantly recurring and solemn expression, *He cometh, I come, Come,* ch. i. 7, xxii. 20, etc. For it was becoming that the Apocalypse should not be published sooner, and yet that it should be published by an apostle. Wherefore the promise which was formerly given to John, in conjunction with others, Matt. xvi. 28, (where see the note on the different succession steps of the *coming*), is now in this passage confined to John alone, in a remarkable, pre-eminent, and unprecedented manner. Often a thing is said then to come to pass, when it is vividly presented before us as about to be: see note on Acts xiii. 33. [God said this at the time that the Psalm was composed, speaking of it as a thing *then present*, because it was *then represented* as about to be]: for which reason the Lord is said *to come* in that most vivid, prophetical, and apocalyptical representation. And not only in vision, but in the eyes and feeling of John, and thenceforward after that most solemn denunciation, and most especially at the actual time of John's death, and subsequently, He is in actual fact rather *coming*, than *about to come*. For whilst John remained, the fulfilment began to come to pass, the trumpet having been given even to the seventh angel himself, Rev. xi. 15, note. And just as all the forty days after the Resurrection were days of Ascension (John xx. 17, note), so at a very brief interval after the Ascension is the time of the Coming to judgment, inasmuch as no other step interposed between, Acts i. 11 [wherein the second coming is joined *immediately* with the Ascension]: For the sitting at God's right hand does not differ from the Ascension, except in so far as the actual state differs from the act. Therefore Christ *expects*, and is *ready*, Heb. x. 13; 1 Pet. iv. 5. In the mention of His coming, all the events on this side of it which the Apocalypse contains, are included. There is one last hour, upon which also the coming of Antichrist falls, 1 John ii. 18. Immediately after the Apocalypse, John departed and died (Comp. Luke ii. 26, 29,

Simeon), after great afflictions, by a natural death; as Daniel did, ch. xii. 13; with whom John had much in common. In fine, that sentiment, *until John shall write the Apocalypse*, could be put forward in these words with as much truth and literal strictness as characterized John at the time when, in writing the Apocalypse, he wrote that *the Lord comes*. Thus both the forerunners and messengers of the coming of the Lord, His first and His second, were of the one name, John the Baptist and John the Apostle. The history of the Old Testament is arranged by the lives of the patriarchs and kings, and by the weeks of Daniel: whilst the Apocalypse has predicted the periods of the New Testament history, which was about to follow after. The whole of the golden chain is completed in the middle, first by the life of Jesus Christ, then next by the remaining of John, who also alone of the Evangelists has recorded all the Passovers and the years intervening between the baptism of Christ and the time of this discourse: He alone of all has acted the part of a *chronologer* of all the times of the New Testament. See how great was the dignity conferred on the beloved disciple.—τί πρός σε; *what is that to thee?*) This brings back the curiosity of Peter to order; but at the same time it much more intimates, that his course would be already ended, whilst John was still doing his work, and was subserving the advent of the Lord. The martyrdom of Peter was consummated several years before the destruction of Jerusalem: that destruction had the Lord's advent subsequent to it.—σύ, *thou*) A weighty and merciful command.—ἀκολούθει μοι, *follow Me*) The future is contained in the Imperative: Give all thy attention to that which belongs to thee: leave to him (that disciple) what belongs to him. Similarly the Lord's words concerning John, intimated not only what the Lord wishes to be done, but what is about to be.

23. Ὁ λόγος, *the saying*) See how much more trustworthy is the written letter than a saying. The *saying*, even among the brethren, was without any fraudulent intention, interpolated: the *hand* (writing) of the apostles, applies the remedy, and the benefit of it is preserved to us even to the present day. The patrons of traditions are themselves at war both with the ancient and new books of Scripture. —ἀδελφούς, *brethren*) viz. those Seven mentioned in ver. 2, and the remaining brethren of that age, or rather those who were living when John wrote. Otherwise there would have been no need to refute the error at so late a period [as when the apostle wrote this Gospel]: the error seems to be confirmed by the fact of the apostle's continu-

ing to live so long. They learned the appellation, *Brethren*, from ch. xx. 17.—ἐκεῖνος, *that* disciple) This pronoun has the effect of amplifying (giving distinction or eminence to one).—οὐκ ἀποθνήσκει, *doth not die*) They substitute this for different words, omitting ἐὰν, ἕως, *if—until*, and extending (straining) too much the antithesis between the *following* ('Follow') and the *remaining* ('tarry'). However they recognised the fact, that at the actual coming of the Lord, all mortality shall be abolished. This affords a specimen of the weakness of understanding which remained in the disciples before the coming of the Paraclete; nay more, a specimen of the universal want of dexterity, on the part of men, in understanding the words of Christ, especially those in the Apocalypse, of which there is given in this place a contraction.—καὶ οὐκ, *and not*) John carefully obviates the explanation, as foreign to the purpose and erroneous, lest an utterance should be attributed to Christ, which was not really His. For when John was *dead*, one thing might seem to have been foretold to him by the Lord, and a different thing to have come to pass. In the Divine words, all the points are to be precisely held fast; and we must especially guard against making any addition to them: Rev. xxii. 18. [For by a very slight change of the words, and such a change as may seem to be of no consequence, the genuine sense may be wrested.—V. g.] Such care did John and the other Evangelists employ in reporting the words of Christ. They have not reported all things in just so many and identically the same words; but yet altogether according to the mind (sentiment) of the Lord, so that they may be and ought to be regarded exactly the same as if they had employed just so many and identically the same words.

24. Οὗτος, *this*) Therefore at that time, as yet the disciple was *remaining*, and his remaining showed the truth of the Lord's words, after so many years had elapsed, and the power of His *will* ["If I *will*"].—ὁ μαρτυρῶν) He who was *testifying*) viz. in his words, as yet surviving. The γράψας, *he who wrote*, corresponds to this.—καὶ οἴδαμεν, *and we know*) John himself may have prescribed this clause to the Church, which accordingly would, with no unwillingness, read it in public, and acknowledge it as obligatory with believing assent. But if the Church has added this, it does not derogate from the authority of the work, any more than that little verse which Tertius interwove with the Epistle to the Romans: or, if I may add this, than the little clause added to the Commentaries of Sleidanus concerning his death, and which was perhaps begun by himself and finished by a friend.

25. Ἐστι, *there are*) The Present. They were present to the mind of John; and there is no doubt but that he was wont to narrate many such things in his conversations.—καὶ ἄλλα, *other things also*) The interests of Christianity suffer no loss in consequence, because some things which the apostles wrote are not extant in the present day: for not even is this prejudicial to it, that many of those things which Jesus did and said have not even been recorded.—καθ' ἕν, *every one, in detail, particularly*) as concerns the facts and their several attendant circumstances.—οἶμαι, *I think*) By this word the amplification [the largeness of the statement as to the world not being able to contain the books] is softened down. The Singular number shows that John wrote this verse.—τὸν κόσμον, *the world*) John had a most exalted (august and grand) opinion of the multitude of Christ's miracles.—χωρῆσαι, *contain* [comprehend]) This is not to be taken of geometrical, but of moral capability of containing. *Believers* would be capable of comprehending: for them, however, enough has been written: ch. xx. 31. The world would only perplex itself further [if more had been written]: it is therefore its interest that is consulted by the very fact of the duly regulated brevity which has been adopted. Such books as this which John has written would of themselves be equal to many libraries: (but how much less would the world be capable to comprehend books as to the other things which Jesus did when He was exalted); and very many copies of the books would have existed: and the critics and commentators would have considered that much more trouble was given to them. Already at that time, the officiousness of many in multiplying transcripts, seems to have given John occasion to add this Epiphonema [An Exclamation subjoined after a narration. See Append]: as also the pious admiration of believers, expressed in the 24th verse: so as that he should say, "Your admiration would be much 'greater,' if you knew not only these things which I have written, but also all the other things. I have not told you all."

ON THE

ACTS OF THE APOSTLES.

This book, wherein Luke records *the Acts of the Apostles*, especially of Peter and Paul, stands midway between the writers of the Gospels and the writers of the Epistles, and on that account is the *central* book. It contains not only the recapitulation of the Gospel history, but also the continuation of the history of Christ, the event and issue of His predictions, and in some measure, a supplement by means of those things which He, through the Paraclete, more largely imparted to His disciples, who were heretofore somewhat infirm. See by all means, John xvi. 12, 13. It also contains the seeds and stamina of all things which are explained and set forth in the Epistles. The Gospel books treat concerning Christ the Head: the Acts show that the same things are being carried on in His body, which is quickened and animated by His Spirit, is harassed by the world, and is defended and exalted by God. We have the summary of all this, Eph. i. 20–22, "Gave Him to be Head over all things to the Church, which is His body." Moreover, the departure of Christ, and the advent of the Paraclete, cause this book to have a greater similarity to the Epistles than to the Gospel books. Chrysostom testifies, in the beginning of his first homily on this book, that in his time, *it was altogether unknown to many*. Would that in the present day as much care was bestowed on it as ought to be bestowed. Herein is shown the Christian doctrine, and the method employed in teaching it in respect to the Jews, the Gentiles, and believers; that is, in respect to those requiring to be converted, and those already converted. Also, the obstacles to the same on the part of individual men, classes of

men, and various ranks and peoples. Also, the propagation of the Gospel, and that great revolution which took place among Jews and Gentiles. Also, the victory of the Gospel, reaching from one single room of meeting, to temples, houses, streets, market-places, plains, inns (lodging-houses), prisons, camps, palaces, chariots, ships, villages, cities, islands: to the Jews, Gentiles, prætors, generals, soldiers, eunuchs, captives, slaves, women, boys, sailors; to the Areopagus, and to Rome, in fine. Also, the vengeance inflicted on hypocrites, wicked imitators (of the miracles), enemies and adversaries. The preservation of the Apostles, and of the Church. The incomparable fruits exhibited in the life and the death. Also, very many of the strong points, and distinctive characteristics, and arguments, for the truth and efficacy of the Christian religion. Also, a specimen of its discipline and economy, and the very idea of the Christian Church, and the evangelical office.

There are seven Parts:—

I.	Pentecost, with the events preceding it,	Ch. i. ii.
II.	The acts in JERUSALEM, and in all Judea, and in Samaria, among the CIRCUMCISED, ...	iii–ix. xii.
III.	The acts in CÆSAREA, and the admission of the GENTILES, ...	x. xi.
IV.	The FIRST journey of Barnabas and Saul among the Gentiles, . . .	xiii. xiv.
V.	The deputation sent, and the council of JERUSALEM, as to the Jews and Gentiles being on the SAME footing, . .	xv.
VI.	The SECOND journey of Paul, . . .	xvi.–xix.
VII.	The THIRD journey, as far as to Rome, .	xix. 21–xxviii.

These several parts are explained more distinctly in the "Order of dates," ch. vi. How the application of all the parts to our times, ought to be made, is admirably shown by Justus Jonas, in the Dedication to his Annotations on this book, published in the year 1524: "The facts themselves," saith he, "which are *now* going forward *in our age*, render more clear to us, not only this book, but also the remainder of Scripture, inasmuch as we now see clearly, that the truly godly *suffer* this [the same as the saints are recorded in Acts to have suffered].—*Miracles* are performed daily, not inferior to what were then performed. For who is there that would not account *the sud-*

den change wrought in the world a miracle of the highest kind? Who is there that would not with good reason compare to Paul's preservation from the conspiracy of the Forty men, and the so many cunning plots of his enemies, Luther, the Gospel preacher in our age, who has been already up to this time assailed by so many of the wise and powerful of this world, and who, notwithstanding, still survives, in the teeth of the Pope's indignation, in spite of Satan, and in spite of all the gates of hell? Self-indulgent men fancy, that the apostles have so consulted for the ease of posterity, and have so endured to the utmost the chain of the Gospel, as that now the more *tranquilly*, in consequence, the monks and priests may pamper their bodies with every luxury; as if, indeed, Satan had now no more any existence, or as if the world and the flesh were now at agreement with the Gospel."

CHAPTER I.

1. Μὲν, *indeed*) The Apodosis to the μὲν, viz., as to this second *book* (treatise), is exhibited by the fact itself, which absorbs the particle δὲ, *but* [which should follow the μέν].—λόγον, *treatise*) λόγος, the Latin *liber*, usually has such a length, as that the eager reader can finish it at one reading. It is therefore of use, at times, to read through at one time one whole book; for instance, the Gospel according to Luke. The authority of either of the two treatises of Luke redounds to the other. The greatest (farthest) limit hitherto, in the economy of Christ, is this time from the resurrection as far as to the Ascension: with it the first book of Luke terminates, and the second begins, which describes, not so much the Acts of the Apostles, as the Acts of the Holy Spirit; even as the former treatise contains the Acts of Jesus Christ.—περὶ πάντων, *concerning all things*) namely, narrated in a summary manner. John xxi. 25.—ἤρξατο ποιεῖν—ἄχρι) *began to do—until;* that is, *did from the beginning:* comp. the use of ἀρξάμενος, *beginning*, in ver. 22. Luke has interwoven, in due order throughout the beginnings and endings; *i.e.* he has introduced all things with due consideration.—ποιεῖν, *to do*) by His miracles and holy actions.—διδάσκειν, *to teach*) by His discourses.

2. Ἐντειλάμενος, *having given commandment*) They who depart are wont to *give commandment* and *a commission*, as is needed, and

what is sufficient for the occasion. In ver. 3, Luke expresses generally, what the Lord spake to the apostles during those Forty days: but in ver. 2, 4, *et seq.*, he declares what He said on that remarkable day, viz., that of His Ascension: with this comp. ver. 5 at the end, and ver. 9 at the beginning [which prove that ver. 4–9 refer to the one and the same day, namely, that of the Ascension]. For it was up to that very day that Luke had carried forward his Gospel: and with it he begins the Acts of the Apostles.—τοῖς ἀποστόλοις, *unto the apostles*) An appellation appropriate to the subject of the whole book: their term of *discipleship* was now expired.—διὰ, *through*) Construe this with *having given commandment.* He Himself who gave commandment had the Holy Spirit, Luke iv. 18, "The Spirit of the Lord is upon Me:" and He bestowed that Spirit upon the apostles in giving them His instructions, John xx. 22, "Receive ye the Holy Ghost;" intending presently after to bestow it on them most abundantly. Thus before His ascension He gave them *an earnest of Pentecost.*—ἐξελέξατο) *He had chosen out:* Luke vi. 13; John vi. 70. Judas is treated of separately in ver. 16, 17. —ἀνελήφθη) *He was taken up.*

3. Παρέστησεν ἑαυτὸν, *He presented* or *showed Himself*) Noble language. A sweet return backwards [a retrogression]: *He was taken up*, He *presented Himself, alive*, His *Passion.*—παθεῖν, His *Passion*) reaching to His death.—τεκμηρίοις, *proofs*) by sight, hearing, touch, etc.; by means of which they might know clearly and for certain both that it was *He Himself*, and that He was *alive.*—δι' ἡμερῶν τεσσαράκοντα) for forty days, not continuously, but at intervals. On the other hand, only *ten*, not *forty*, days elapsed from the Ascension to Pentecost: the period of His death was *three days.*—ὀπτανόμενος, *appearing* to [*being seen* of] them) in appearances of considerable length: John xxi. 12.—περὶ τῆς βασιλείας, *concerning the kingdom*) This was the sum of the words of Christ, even before His Passion.

4. Συναλιζόμενος, *having a meeting with* them[1]) This is not said of all His appearances, ver. 3, but of the last, and that, a meeting attended by a large number, and one of the greatest moment. This reading, which has been assailed by some, and the notion of this verb, are proved by Hesychius, who explains συναλιζόμενος, συναλισθεὶς, by συναχθεὶς, συναθροισθείς.—μὴ χωρίζεσθαι, *that they should not*

[1] ABCE and Rec. Text read συναλιζόμενος; but D*d*, συναλισκόμενος; Vulg. 'convescens.' "Cum conversaretur vescens cum illis" in *e.*—E. and T

depart) They would otherwise have readily (naturally been inclined to have) left Jerusalem, where the Lord had been crucified.—τὴν ἐπαγγελίαν, *the promise*) Ammonius says that ὑπισχνεῖται is said of one who has undertaken or engaged to give to one who has asked; but ἐπαγγέλλεται of one, who of himself has undertaken or volunteered a promise to give. Which propriety of usage in the Greek verb, when the Divine promises are the subject in hand, is accurately to be observed.—ἠκούσατε, *ye have heard*) He had used the very expression in Luke xxiv. 49, "Behold, I send the *promise of My Father* upon you." And this parallelism serves to form the closest bond of connection between both books of Luke. The style passes from the narrative to the recitative, as in ch. xxiii. 22; also as coming after the verb παρήγγειλεν, He *enjoined* them.

5. Ὑμεῖς, *ye*) who are Mine. Matt. iii. 11, John the Baptist, "I indeed baptize you with water unto repentance—but—He shall baptize you with the Holy Ghost and with fire." This has a widely extended application: Acts xi. 16.—βαπτισθήσεσθε, *ye shall be baptized*) by Me. Matt. l. c.—οὐ μετὰ πολλὰς, *not many days hence*) The number of days not being defined, kept the faith of the disciples in exercise.

6. Συνελθόντες, *having come together*) They thought that they would more easily obtain a reply when asking jointly.—τούτῳ) *at this* interval (period), viz. that which was coming after not many days.—τὴν βασιλείαν, *the kingdom*) the seat of which is Jerusalem, ver. 4, but the full extent of it most comprehensive, ver. 8, and the nature and inward character of it more divine than the construction which the interrogators were at the time putting on the words of the Lord; ver. 3 at the end. Luke xxii. 16, "I will not any more eat thereof, until it be fulfilled in the *kingdom of God*."—τῷ Ἰσραὴλ, *to Israel*) The dative bears the emphasis. The apostles, taking the fact for granted, were asking concerning the *time:* and in a like manner the reply, which follows immediately after, is framed.

7. Οὐκ ὑμῶν ἐστιν, *not for you is it*) He does not say, "It is not for you;" but "not for you (not your part) is it;" in order that the emphasis may be on the ὑμῶν [Engl. Vers. loses this point]. Comp. by all means John iv. 38, οὐχ ὑμεῖς,—ἄλλοι, *not ye—others have;* and "*not unto thee* (it appertaineth), but to the priests," 2 Chron. xxvi. 18; and οὐχ ἡμῖν καὶ ὑμῖν, "*Not to us and to you* belongeth the office of building," etc., Ezra iv. 3. It is a kindly repulse, and an impressive description of the Divine *Reserve;* and yet its aim is not to censure, but to teach. He does not say, *It is not part of your right and office*

to ask; but He says, *Not yours is it to know.* The Father has not ordered that this should be in your power, but has reserved it to His own power, that He should Himself know and do. Comp. Matt. xxiv. 36, "Of that day and hour knoweth no man; no, not the angels of heaven, but My Father only." *Not yours* is it, saith He; from which it is not a legitimate inference, that it will not be the privilege even of others hereafter. The Revelation of the Divine economy has its successive steps: 1 Pet. i. 12, "Unto whom it was revealed that *not unto themselves*, but *unto us*, they did minister the things which are now reported," etc.; Matt. xi. 11; Rev. i. 1.—χρόνους ἢ καιρούς, *the intervals* (periods) *or times* ["the times or the seasons"]) The question of the disciples is corrected, and the general term, χρόνῳ, "at this *interval*" (period), is determined by another term being added, χρόνους ἢ καιρούς, *the intervals* (periods) *or times*, as we have elsewhere shown. Let it be generally observed in this place, that something longer is meant by χρόνον than by καιρόν: ch. vii. 17, 20, "As the time (ὁ χρόνος) of the promise drew nigh," "In which *season* (καιρῷ) Moses was born." Justus Jonas writes, "It is enough that you know from the Scriptures that it is about to come to pass that all things shall be restored; but when this is about to be, belongs to GOD."—οὕς, *which*) To pry into the times reserved to GOD, is the part of mere curiosity: not to concern one's self about what has been revealed, is the part of a petty or a drowsy mind: Dan. ix. 2; 1 Pet. i. 11, "*Searching* what, or what manner of *time*, the Spirit of Christ which was in them did signify;" Rev. xiii. 18. The things which did not as yet belong to the apostles to know, were afterwards signified by the Apocalypse. The more general enunciation of truths does not derogate from the special revelation which follows subsequently. Peter also has it said to him in this place, *Thine it is not*, altogether as in John xxi. 22, 23, *What is that to thee?*—ὁ Πατὴρ, *the Father*) Matt. xx. 23, "To sit on My right hand is not Mine to give, but—to them for whom it is prepared of *My Father*;" xxiv. 36.—ἔθετο, *hath put*) Therefore the *thing* itself is sure: otherwise there would be no *time* of the thing.—ἐν τῇ ἰδίᾳ ἐξουσίᾳ, *in His own power*) At the time of the farther revelation, and especially of the actual fulfilment, even those things which heretofore had rested in the Father's power, are known.

8. Ἀλλὰ, *but*) The antithesis is between that which was the part of the disciples, or was not: as also between that which was about to be at that time, and that which was reserved for farther off times.—μάρτυρες, *witnesses*) by your teaching, and by shedding your blood as

martyrs: it is not said, Ye shall be kings of the world; although the kingdom of GOD shall be propagated by that very testimony.—Ἰερουσαλὴμ—γῆς, *Jerusalem—the earth*) A gradation or ascending climax. See, for instance, the successive steps, ch. viii. 1, 4, 5, 27.—Σαμαρείᾳ, *Samaria*) They had heretofore been bound [Matt. x. 5, 6] not to enter the cities of the Samaritans. Without a doubt this now seemed strange to the apostles.

9. Νεφέλη, *a cloud*) Therefore the Lord did not disappear (vanish away) of Himself.

10. Ἄνδρες—λευκῇ, *men—white*) Comp. note on Matt. xxviii. 3 [Angels had not before the resurrection appeared in this garb]. A *man*, put for an angel: ch. x. 30, 3, 22; Luke xxiv. 4, note. But comp. also Luke ix. 30, note [Moses and Elias, who were *men*, appeared *like angels* at the transfiguration]. [Therefore they were either *angels* or *men*.—V. g.]

11. Γαλιλαῖοι, *ye men of Galilee*) In apparitions which are vouchsafed to individuals, the angels employed the proper name: instead of which in this place the name of their country is employed, under which they all are included. Out of Galilee seldom, if ever, a prophet had arisen; but all the apostles had come out of it.—τί, *why?*) A similar *Why* occurs in ch. iii. 12.—ἐμβλέποντες) *gazing earnestly*, with a lingering look up into heaven, which now it serves no purpose to look at, since Jesus is no longer to be seen.—οὕτως, ὃν τρόπον, *so, in like manner as*) A similar phrase occurs, ch. xxvii. 25, "*even as it was* told me:" 2 Tim. iii. 8.—ἐλεύσεται, *shall come*) It is the Ascension of Christ, rather than His Advent to judgment, which is described in Scripture as His *return*. He is said *to come*, not only because He had not previously come to judge, but because His Advent in glory shall be much more remarkable than His first Advent. The world had not believed that the Son of GOD had *come:* in respect to believers He is said to *return:* John xiv. 3, "I *come again* (= *return*) and receive you to Myself." Then He shall be revealed in His own day. The verb *cometh* already was employed in the prophecy of Enoch, Jude ver. 14. *He shall come*, in a visible manner, in a cloud, with a trumpet, with an attendant train, and perhaps in the same place, ver. 12, "the mount called Olivet." Add Zech. xiv. 4, "His feet shall stand in that day upon *the Mount of Olives*, which is before Jerusalem on the east." Comp. the annot. of Michaëlis, and the note on Matt. xxiv. 27, "As the lightning cometh *out of the East*, so shall the coming of the Son of man be" [It is probable that Christ's coming will be from the East].

Not those who saw Him ascending are said to be *about to see* Him when He shall come. Between His Ascension and His Coming in glory no event intervenes equal in importance to each of these two events: therefore these two are joined together. Naturally therefore the apostles, before the giving of the Apocalypse, set before them the day of Christ as very near. And it accords with the majesty of Christ, that during the whole period between His Ascension and His Advent, He should without intermission be expected.

12. Ἐλαιῶνος, *of Olives*) where His agony had taken place.—ἐγγὺς, *near to*) five furlongs.—Σαββάτου ὁδὸν, *a Sabbath day's journey*) As far as a Jew was permitted to journey on the Sabbath day, without fatigue; *i.e.* as much as two thousand cubits (ells). Chrysostom infers from this, that it was on the *Sabbath* day that they returned to the city: I am more inclined to think that the exact spot in the whole Mount of Olives, which was that from which the Ascension took place, is marked by this distance from the city.[1]

13. Ὑπερῷον) So the LXX. render עליה; Gregory says, "ὑπερῶα in the Scriptures were places in that part of the house which was farthest removed from the ground, set apart by the Jews for private prayer, looking towards the temple of Solomon or its site; which, on account of their consecration and suitable privacy, were used by the apostles for Christian purposes."—Obs. ch. iii., where he describes at large ὑπερῷα.—Πέτρος, *Peter*) Construe this, etc., with ἀνέβησαν.[2] As to the order of the apostles, see on Matt. x. 2.[3] The

[1] Lightf. on Luke xxiv. 50, and here, states that the reason why the limit of the Sabbath journey was 2000 cubits beyond the walls of the city or one's house was, because the innermost tents of the Israelitish camp in the wilderness were that distance from the tabernacle, Josh. iii. 4. See Num. xxxv. 4, 5. Epiphanius (*Hær.* 66, 82) makes the Sabbath journey six Greek stadia or three-fourths of a Roman mile. So Josephus, B. J. v. 2, 3, makes the Mount of Olives *six* stadia from Jerusalem; and this is here, Acts i. 12, called *a Sabbath day's journey*. In Antiq. xx. 8, 6, Jos. makes it *five* stadia. Probably it was *about* five or six, which is below the estimate of 2000 cubits.—E. and T.

[2] Not with ἦσαν καταμένοντες, as Engl. Vers. The commas should be after εἰσῆλθον, and after καταμένοντες, "when they were come in, Peter, etc., went up into an upper room, where they were abiding, or staying."—E. and T.

[3] Thomas is in this list put above Bartholomew, below whom he is placed in Matthew, Mark, and Luke; also above Matthew, below whom he is placed in Mark and Luke. In Matthew, owing to the modesty of the Evangelist, Thomas is put before Matthew. The higher place given Thomas in Acts answers to the confirmation of his faith, John xx. 27, 28, which was subsequent to the time referred to, when the Evangelists mention him in their respective lists.—E. and T.

article is added to Peter, rather than to the rest, as he was the foremost, ch. iii. 11, iv. 13, 19, viii. 14; although not always so, ch. iii. 4. By means of these few and despised men, without any other human helps, Christ brought the world to the obedience of the faith.

14. Ὁμοθυμαδὸν, *with one accord*) This particle is often employed in the Acts, suitably to the subject of the book: outside of the Acts it does not occur, save once, in the New Testament, viz. Rom. xv. 6.—τῇ προσευχῇ καὶ τῇ δεήσει) As to the difference between these words, see 1 Tim. ii. 1, note [δέησις, from δεῖ, is an *imploring* of the Divine grace in some special need: προσευχὴ, *prayer*, is any presenting of our wishes and desires before God].—σὺν γυναιξὶ, *with the women*) Luke xxiv. 10, at the sepulchre, "Mary Magdalene, and Joanna, and Mary the mother of James, and other *women*;" 1 Cor. ix. 5, "Have we not power to lead about a sister, *a wife*, as well as *other apostles*, and as the brethren of the Lord?"—Μαρίᾳ, *Mary*) of whom the last mention in the New Testament is made here. She being held in high esteem among the saints, on account of both her holiness and her age, furnished testimony as to all things which had taken place all along from the time of the Annunciation.—ἀδελφοῖς, with His *brethren*) His cousins. These two were gained over, though in the beginning they had not believed. [John vii. 5.]

15. Ἀναστὰς, *having stood up*) as men are wont to do when about to make a speech. This speech of Peter, though delivered before the great Pentecost, yet bears the impress, not of the discipleship, but of the apostleship, owing to the "receiving of the Holy Ghost," as mentioned in John xx. 22.—ἐπὶ τὸ αὐτὸ, *together, at the same time*) namely, in that place. In other places there may have been more disciples, especially outside of the city.—ὡς ἑκατὸν εἴκοσι, *about one hundred and twenty*) A tenth part of this number consisted of apostles. Εἴκοσι and εἴκοσιν[1] are written, according to the statement of Eustathius.—εἶπεν—ἄνδρες, *said—men*) There is a parenthesis between the proposition and its discussion, as in Gen. vi. 9, 10, "These are the generations of Noah (Noah was a just man, etc.); and Noah begat three sons."

16. Ἄνδρες ἀδελφοὶ, *men brethren*) This is a more blessed mode of address than the well-known one of Demosthenes, etc., *Men of Athens*. It is an appellation expressive of honour and love, calculated to conciliate the hearers.—ταύτην) *this* Scripture, viz. in Ps. lxix. and cix.

[1] ABCE support εἴκοσι: Rec. Text εἴκοσιν.—E. and T.

17. Ὅτι, *because*) This expresses the reason for which Judas is here mentioned, because he had held an *office*.—κατηριθμημένος, *numbered with* us) It is sad to be *numbered*, and yet not continue.—κλῆρον, ['part'] *the allotment*) *Lot* or *allotment* is said of whatever falls to the share of one without any exertion on his part.—τῆς διακονίας, *the ministry*) So most frequently, in this and the following books, the ministry of the New Testament is termed: but in the Old Testament the LXX. translators for the most part use λειτουργεῖν for שרת, *to attend on the service* of the sanctuary; an expression which of itself conveys to the mind the idea of something rather magnificent: whereas the apostles followed (adopted) an easy humility.[1]—ταύτης, *of this*) viz. our.

18. Ἐκτήσατο, *acquired possession of*) *purchased.* Judas, indeed, did not pay the money, Matt. xxvii. 5, "He cast down the pieces of silver in the temple—And *the chief priests* took the silver pieces —and bought with them the potters' field:" but yet he either had determined to purchase it: comp. 2 Kings v. 26 [Elisha to Gehazi, "Went not mine heart with thee when," etc.]; or by making the commencement of the purchase, gave occasion to the priests to consummate it. The wretched man did not believe that the cause of Jesus would be a lasting one: and in the event of its coming to nought, he had marked out, against the time to come, a dwelling-place for himself and those belonging to him (Ps. cix. 9 implies he had a wife and children, "Let his children be fatherless, and his wife a widow: let his children be continually vagabonds and beg"), whither they might betake themselves; and he wished to provide for his and their livelihood. Others explain it, ἐκτήσατο, he acquired, or obtained, viz. not for himself, but in reality for others.—πρηνὴς γενόμενος, *having fallen forward on his face* [*headlong*]) The kind of death which Judas inflicted on himself (Matt. xxvii. 5, note; he strangled himself, a death which is usually effected by hanging. So Ahitophel, 2 Sam. xvii. 23), was at the time well known. Therefore it is taken for granted in this place; and what followed that act is added, namely, the position of the dead body after it had been cast out with ignominy, viz. lying prostrate on the face; whereas those decently buried are laid out lying on the back. The passage may be illustrated from a book written in elegant Greek, 3 Macc. v. 41 (43), where a king, most hostile to the Jews, threatens

[1] "Expeditam humilitatem," a lowliness *unencumbered* by the state and magnificence which marked the Aaronic priesthood.—E. and T.

that he will level *the temple to the ground by fire*, τὸν ναὸν πυρὶ πρηνέα καταστήσειν. Πρηνῆ γένεσθαι does not mean *to throw himself headlong.*—ἐλάκησε μέσος, *burst asunder with a crash* [loud noise] *in the midst*) Hesychius explains ἔλακεν by ἐψόφησεν. And the μέσος makes the language more express and explicit. The verb coheres with πρηνὴς, as in Wisd. iv. 19, ῥήξει αὐτοὺς ἀφώνους πρηνεῖς.—σπλάγχνα, *bowels*) He had himself previously laid aside the *bowels* of compassion: Ps. cix. 17, 18, "As he clothed himself with cursing like as with his garment, so let it come into his bowels like water."

19. Γνωστὸν ἐγένετο, *it became known*) namely, that which is mentioned in the beginning of ver. 18.—τῇ ἰδίᾳ, *in* their own idiom [tongue]) This and the subsequent interpretation of it, *This is the field of blood*, Luke has added to the speech of Peter for the information of Theophilus, and the reader who does not understand Hebrew.

20. Γενήθητο, κ.τ.λ.) Ps. lxix. 25 (26), LXX., γενηθήτω ἡ ἔπαυλις αὐτῶν αὐτῶν ἠρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν.—ἔπαυλις) that is to say, οἴκημα εὐτελὲς, *a mean dwelling*, according to Eustathius.—αὐτοῦ, *his*) The Hebrew and LXX. have αὐτῶν, *their*. But it is understood of Judas as being included in the plural pronoun, to accord with the present purpose of the apostle. Justus Jonas remarks, "By the rejection of Judas, and the substituting of another, is indicated the casting away of the Jews, and of all who persecute Christ after He has been sent to them."—[ἔρημος, *desolate*) This is the lot that falls to all things which the ungodly possess in the world.—V. g.]—μὴ ἔστω, *let there not be*) This was fulfilled when the field passed into a burying-place for strangers.—καὶ τὴν—ἕτερος) Ps. cix. 8. So clearly the LXX.—ἕτερος, *another*) Matthias, as an individual, was not more plainly designated, and so occasion arose for recourse to a holy casting of lots.

21. Δεῖ, *it is necessary, it behoves* that) So in ver. 16.—τῶν) The genitive depends on ἕνα, and is resumed in τούτων, ver. 22, the order of the fact and of the words being elegantly appropriate.—εἰσῆλθε, *went in*) in private. Comp. John x. 9, note, "By Me—he shall *go in and out*, and find pasture." [A Hebrew phrase denoting constant intercourse.]—ἐξῆλθεν, *went out*) in public.—ἐφ' ἡμᾶς, *over*[1] *us*) as a Master. The preposition accords not only with *went in*, but also with *went out*.

[1] 'Among,' Engl. Vers. Bengel, *super nos*; which perhaps may mean, *in relation to us*.—E. and T.

22. Ἀπὸ τοῦ βαπτίσματος Ἰωάννου, *from the baptism of John*) It is with this point that the history of Jesus Christ in Mark has its actual *Beginning*. The other evangelists briefly explain the preceding events.—ἕως, *up to*) The testimony of the Twelve Apostles concerning the Lord Jesus and His resurrection, extend up to the day of His Ascension.—τῆς ἀναστάσεως αὐτοῦ, *of His resurrection*) He who believes in the resurrection of Christ, believes in all which went before and which followed. As to the resurrection of Christ, there is frequent mention of it in the Sermons and in the first Epistle of Peter. As an apostle is a witness of the resurrection of Christ, so he is a Christian who believes in it. At that time there was just as much need of grace (Divine power), to enable one to believe that the act had been accomplished, as there was to believe that there is salvation in that act so accomplished. Accordingly, they who believed in the former received the whole faith. In our days, whilst no one in the Church calls in question the accomplishment of the act, many stop short at that point, and, notwithstanding their belief in the certainty of the fact, do not thereby attain to the whole faith.—ἕνα, *one*) For there ought not to be more than Twelve, and therefore both were not to be taken into the apostleship together.

23. Δύο, *two*) The faithful may have arrived at this number by consultation; they went (could go) no farther. Therefore at this point, and not before, the recourse to *lots* begins, whereby a weighty matter is committed to the Divine decision, and the immediate call [the call direct from God] of the apostle is accomplished. Justus Jonas, on this passage, thinks that in our day also there is possibly room (scope) for the use of lots in the choice of bishops; and a memorable instance of it is related by Comenius in the Hist. of the Slav. Church, § 60. The same also occurs in Rieger's Böhm. Br. vol. iii. p. 36.—ὃς ἐπεκλήθη, *who was surnamed*) It might seem, because of this surname, that he ought to have been preferred; but perhaps it was not until afterwards that he obtained this surname, in order that he might perceive, that, although Matthias had been chosen, he notwithstanding did not lose the credit due to his merits.

24. Σὺ, *Thou*) Thou Thyself. It was necessary that an apostle should be called by an immediate call of God. They invoke Jesus as *Lord:* ver. 21: for it was His province to choose an apostle; ver. 2, ch. ix. 17, xxvi. 16, Jesus to Saul, "I have appeared unto thee for this purpose, to make thee a minister and a witness;" John vi. 70, "Have I not chosen you Twelve?"—καρδιογνῶστα, *who*

knowest the hearts) The *heart*, in the case of a minister of the Gospel, ought to be right: ch. viii. 21; 2 Cor. i. 12; 1 Thes. ii. 4. The *heart* it is which causes that the one should be preferred to the other, who was at least equally good, judging outwardly.—πάντων, *of all*) even of these two.—ἀνάδειξον, *show*) This was effected by the issue of the actual casting of lots. Jesus often appeared after the resurrection: and yet He did not then confer the apostleship on Matthias; but after the Ascension.

25. Εἰς τὸν τόπον τὸν ἴδιον, *to his own place*) to the place altogether peculiar to him, and distinct from that of the other apostles, [or even distinct from the rest of those who perish.—V. g.] He had sought ἴδιον, a something peculiarly *his own* property: ver. 18, the *field:* he obtained *his own place*, which escapes [falls not under] the eyes of survivors, viz. a place in the region of death.

26. Ἔδωκαν, *they gave forth*) They cast.—κλήρους αὐτῶν, *their lots*) the lots of Joseph and Matthias [not *their* own lots]. [With prudent consideration they had brought forward *two* out of the whole multitude, *for the purpose of making choice* between them: but there remained now no other way of *deciding* between these two, save that of casting lots.—V. g.] Whilst the apostles had the Lord with them, they had no recourse to lots; nor did they employ them after the coming of the Paraclete, ch. x. 19, xvi. 6, etc. [The Holy Spirit guided them]: but at this intermediate time alone, and in the case of this one business, they employed them most appropriately.—συγκατεψηφίσθη, *he was numbered among*) All acquiesced in the showing (the direction) of the Divine choice. Hands are not said to have been laid on the new apostle; for he was ordained by an altogether immediate call.

CHAPTER II.

1. Ἐν τῷ συμπληροῦσθαι, *whilst the day of Pentecost was being completed* [“When the day of Pentecost was fully come”]) Many fulfilments of predictions met together at one and the same time.—τῆς Πεντηκοστῆς, *of Pentecost*) This term is not found in the LXX. transl., but it does occur in Tob. ii. 1; 2 Macc. xii. 32. The Sinaitic Pentecost in the Old Testament, and the Jerusalem Pentecost of the New Testament, have connected with them the two clearest manifes-

tations of God, exceeding all others by far, and raised above every objection of atheists, viz. that of the law and that of the Gospel, Ps. lxviii. 8, 10; that from the mount and that from heaven (Heb. xii. 18–25); that one which was accompanied with terrors, and that which is full of mercy.—ἅπαντες ὁμοθύμαδον ἐπὶ τὸ αὐτὸ, *all with one accord in the same place*) There was a oneness (a conjunction) in respect of fellowship (association), minds, and place. As to who were the persons, and what they did (were engaged about), see ch. i. 14, 15. Not only were there the apostles, but also the others.

2. Ἄφνω, *suddenly*) So also shall Christ be revealed when coming to judgment [viz. suddenly].—φερομένης) An appropriate verb (word) —πνοῆς, *of a blast*, or *gust of wind*) This depends on ἦχος, *a sound*. —οἶκον, *house*) Often οἶκος denotes a part of a house, as the Latin *œcus*. "The house" was *the temple* (for according to Luke xxiv. 53, "they were continually in *the temple*"), which was to be resorted to by all on that festival day, and in that part of the day: the *œcus* was part of the temple: the ὑπερῷον, ch. i. 13, was part of the whole *œcus*.—καθήμενοι, *sitting*) quietly, in the morning: ver. 15.

3. Αὐτοῖς, *to them*) Construe this with ὤφθησαν, *there appeared*, but in such a way as that the force of the pronoun may extend also to *being shared*, or *parted* [among them], διαμεριζόμεναι. And this is tantamount to *distributed*, but in the present: with which comp. ver. 45, διεμέριζον αὐτὰ πᾶσιν, "they parted them to all men." The expression used is not σχιζόμεναι, as if the tongues in their mouths were *cloven* or *split;* nor διαιρούμεναι, *divided*, as if it was only a different kind of fiery eloquence or utterance that was given to different persons. An intermediate verb is used, viz. διαμεριζόμεναι.—γλῶσσαι, *tongues*) The word is taken here in a metaphorical sense, as לשון everywhere, and לְשׁוֹן אֵשׁ, Isa. v. 24, *the tongue of fire*, that there may be denoted, *as it were fiery tongues*. Yet a considerable part of the literal (unfigurative) meaning remains, because *speaking* is the subject in hand. There were little tongue-like flames resting on the heads of the disciples individually, not coming forth out of their mouths; for there follows, *and sat*, viz. the Holy Spirit (see foll. ver.), which "came upon" them, ch. i. 8, under the appearance of the tongues. There is not added the article αἱ, which would denote the natural tongues in the apostles' mouths, which were now miraculously affected.—ἐκάθισέ τε, *and sat*) viz. ὁ καθίζων, *the sitter*. Comp. ἐκάθισαν, "I saw thrones, and *they sat upon them*," Rev. xx. 4. An appropriate ellipsis: for not immediately, but only after a little time, it was evident that the Sitter was the Holy Spirit.—ἐφ' ἕνα ἕκαστον,

upon each one) Comp. by all means ἐπὶ, *upon*, John i. 32, 33, "The Spirit—abode—remaining—upon Him." [This was the baptism of the Holy Ghost and of fire.—V. g.]

4. Καὶ, *and*) The internal operations are here described, along with their effect, as in ver. 3 the external symbol is described.—ἅπαντες, *they all*) all those of whom ver. 1, 14, 15, ch. i. 14, etc. treat, of various age, sex, and condition; see below, ver. 17, 18.—ἤρξαντο, *they began*) This was a thing which never before had occurred.—λαλεῖν, *to speak*) without difficulty, with readiness.—γλώσσαις, *with tongues*) The miraculous variety was not in the ears of the hearers, but in the mouth of the speakers: ch. x. 46, xix. 6; Mark xvi. 17; 1 Cor. xii. 10. This family, which was thus celebrating the praises of God in the tongues of the whole world, was an equivalent representative of the whole world, which is about to praise God with the tongues of its inhabitants.—καθὼς, *even as*) 1 Cor. xii. 11, "All these worketh that one and the self-same Spirit, dividing to every man severally as He will."—ἐδίδου) *was giving, gave*, so as that they might speak without difficulty, and yet freely.[1]—ἀποφθέγγεσθαι) the power *to speak forth*, with soberness, and at the same time power; ver. 14, "Peter *lifted up* his voice;" ch. xxvi. 25, Paul, "I am not mad, but *speak forth* the words of truth and soberness." Justus Jonas observes, "Moses, who is the typical representative of the law, had a 'tongue slow of speech' (Ex. iv. 10):—but the Gospel speaks with a tongue set on fire and flaming with ardour."

5. Κατοικοῦντες, *dwelling*) These had not come merely to Pentecost [but were regular *residents*], although the word, *dwelling*, is limited in ver. 9, 10.[2] [They had come to Jerusalem to dwell there, for this reason, as it seems, because the time for the advent of the Messiah was completed; for which reason they were desirous to be present on the spot.—V. g.]—Ἰουδαῖοι, *Jews*) For no one of those present was of the Gentiles, but all were Jews of various nations.—τῶν) Understand *lands*. Luke xvii. 24, note.

6. Φωνῆς, *voice*) concerning which ver. 4, and also ver. 2 treat. Comp קל, φωνὴ, Ex. iv. 8, "the voice [intimation] of the first sign;" Ps. xix. 3, "There is no speech or language where their voice is not heard."—τὸ πλῆθος, *the multitude*) of which ver. 5 speaks.—

[1] *i.e.* Though they were dependent on the Spirit, they were not divested of their individual freedom.—E. and T.

[2] For they were *originally* Jews of the dispersion, Parthians, etc.—E. and T.

συνεχύθη, *was confounded*) There was a variety of men, and a variety of feelings produced in their minds.

7. Ἐξίσταντο, *they were amazed* [astounded]) ver. 12.—Γαλιλαῖοι, *Galileans*) and therefore speaking one dialect. That they were Galileans, they knew from the fact that they were the disciples of JESUS.

8. Καὶ πῶς, *and yet how*) The period is concluded at ver. 11. For the words, "How do we hear, each of us in our own tongue in which we were born," which sound abrupt by themselves (with which comp. ver. 6), are, after the long parenthesis, whereby the sense of the sentence is elegantly kept in suspense, resumed in these words, "We do hear them speak," etc. The language is eminently suited to express wonder. Comp. what we have observed on such parentheses in our comment on *Gregorii Thaum.* Paneg. § 94. The apostles were representatives of a variety both of dialects, for instance, Pontic and Asiatic Greek, and of tongues.

9. Πάρθοι, *Parthians*) There is no doubt but that these Jews of all nations, who moreover were *dwelling* at Jerusalem, knew Hebrew; wherefore this variety of tongues [addressed to them instead of the usual *Hebrew*, which they no doubt would have understood], a thing unheard of in the Old Testament, indicates that the Gospel was about to come (extend) to all nations in their own tongues. Furthermore, the series in which the peoples are enumerated, seems to denote the order partly of the geographic position, partly of the conversion, of these nations. First in order are placed the posterity of Shem, next those of Japhet, also those of Ham; those from Asia, Africa, Europe, and again Asia. The nation of the *Parthians*, at that time eminent in power, is placed first.—οἱ κατοικοῦντες) we *who dwell*, or *who were dwelling*. By the employment of this participle the naming of the nations which follow becomes more convenient.—Ἰουδαίαν, *Judea*) The dialect of which differed from that of Galilee, ver. 7. Thus also a miracle was being given to the native Jews. *Augustine* reads *Armenia:* and it lies between *Mesopotamia* and *Cappadocia:* but we may suppose, that the ancient tongue of the *Armenians* is probably included under that of some other nation here mentioned.[1]—τὴν Ἀσίαν, *Asia*) *Asia* strictly so called. The article [which does not occur before Ἰουδαίαν,—Πόντου] forms an Epitasis [See Append.], so as that there may be denoted the region the most remote towards the west.

[1] Jerome reads *Syriam*. But his Vulgate and the oldest authorities read Ἰουδαίαν.—E. and T.

10. Αἴγυπτον, *Egypt*) This region especially abounded in Jews.—τὰ μέρη, *the parts*) more than one.—Κυρήνην, *Cyrene*) a city of Libya towards the west, and therefore in a part of Libya even more remote.—οἱ ἐπιδημοῦντες Ῥωμαῖοι, *strangers of Rome*) Born at Rome, but now having their residence at Jerusalem. These seem to have come to Jerusalem after the rest previously enumerated. The Romans alone of the Europeans are now mentioned.

11. Ἰουδαῖοί τε καὶ προσήλυτοι, *both Jews and proselytes*) That there were many proselytes in those times from among the Romans and their freedmen, and that they had been banished, is well known from Tacitus, l. 2, Annal. ch. 85. However it is not *proselytes* of the Romans only, but also of the other nations, as opposed to the Jews, that are meant in this place.—Κρῆτες, *Cretans*) The island Crete is the representative of islands in this enumeration. The prophets had predicted many things as to the conversion of "the islands" אִיִּים: and several of these towards the west occur in the history of the Acts.—λαλούντων, *speaking*) viz. in the Psalms of David, which were usually employed for that purpose at that time, or even in fresh and new language (modes of expression).—τὰ μεγαλεῖα, *the wonderful works*) the mighty exhibitions of power, the mighty operations.

12. Πάντες, *all*) viz. the "devout men," ver. 5; as opposed to the 'mockers' in the following verse.

13. Χλευάζοντες, *mocking*) The world begins with *ridicule;* then afterwards it proceeds to *questioning*, ch. iv. 7; to *threats*, ver. 17; to *imprisoning*, ch. v. 18; to inflicting *stripes*, ver. 40; to *murder*, ch. vii. 58.—γλεύκους) filled with *must* or *sweet* wine, of the past or present year, or with any other strong drink.—μεμεστωμένοι, *filled*) Natural men are wont to attribute supernatural effects to natural causes, betraying thereby their ignorance and shamelessness. Comp. ch. xxvi. 24, Festus to Paul, "Thou art beside thyself; much learning doth make thee mad."

14. Σταθείς, *standing up*) All the gestures, all the words of Peter, indicate the utmost *soberness.*—δὲ, *but*) availing himself of the occasion. The apostles always found an opportunity, and never lost one. [They were not tied down to a particular place, or a fixed time, etc. They used the freest, and therefore so much the more effective, mode of setting forth the truth.—V. g.]—ἐπῆρε, *lifted up*) with boldness of speech.—ἀπεφθέγξατο) [*spake forth*]. This verb is judiciously employed here, instead of εἶπε, *said* [This point is lost in the Engl. Vers.]: inasmuch as this speech is most solemn and ardent, and yet at the same time sober. Comp. Acts xxvi. 25, "I *speak*

forth (ἀποφθέγγομαι) the words of truth and soberness."—ἄνδρες, *Ye men*) In these ancient simple modes of address there is much more of inherent gravity (weight), than in ours of the present day, wherein so many epithets of *Nobility* and *Dignity*, etc., are accumulated in titles. Moreover, this speech has three parts, each of which begins with this appellation, at ver. 22, and also 29: but as the familiarity of his language to them increases, in ver. 29, he adds, *Brethren*, the beginning of their conversion having been already in the meantime made.—Ἰουδαῖοι, *Jews*) born in Judea.—ἅπαντες, *all*) Peter was speaking in the Hebrew language, which was the only one that 'all' understood.—τοῦτο, *this*) A drunken man would not use such an exordium. Peter appropriately warns and beseeches them.

15. Ὑπολαμβάνετε, *ye suppose*) He does not say, *As some of you mockingly say*. He speaks gently.—οὗτοι, *these*) He speaks in the third person, not excluding himself and the rest of the apostles. Even his speech was a sufficient defence of himself, the very act of *standing* was a defence to the rest of the apostles with him: and they, whom he is instructing, had used this expression, οὗτοι, *these*, ver. 7.—τρίτη, *third*) A drunken man generally does not know the hour: nor is any one readily intoxicated in the morning, especially in a place where he is at home: 1 Thess. v. 7, "They that be drunken are drunken in the night." It was the feast-day of Pentecost; and on feast-days the Jews used to abstain from eating up to mid-day. See var. lect. of Petitus, ch. 15. [The *third* hour of the Jews is what *nine* o'clock in the forenoon is with us.—V. g.]

16. Ἀλλὰ, *but*) These are not drunken, saith he, but filled with the Spirit.—τοῦτο, *this*) These things are wisely spoken before those things which are mentioned in ver. 22. The mention of the most glorious advent to judgment renders all things which are stated concerning Jesus Christ the more illustrious and effective.

17, 18. Καὶ ἔσται, κ.τ.λ.) Joel iii. 1–5 [in Engl. Vers. ii. 28], LXX., καὶ ἔσται μετὰ ταῦτα καὶ ἐκχεῶ—καὶ ἐπὶ τοὺς δούλους μου—καὶ δώσουσι τέρατα ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς αἷμα—πρὶν ἐλθεῖν—σωθήσεται.—ἐσχάταις, *the last*) All the days of the New Testament are last days: and these last days have now advanced far forward.—πνεύματος, of My *Spirit*) A sweet antithesis; *of My Spirit*, and, *upon all flesh*.[1]—πᾶσαν, *all*) The promise does not appertain to that Pentecost alone: see ver. 39. In Joel the expression is *My Spirit;* Peter's expres-

[1] *Flesh* is frequently opposed to *Spirit:* and the partitive ἀπὸ with Gen. is opposed to the universal ἐπὶ πᾶσαν.—E. and T.

sion is, "*of* My Spirit," having special respect to that particular Pentecost.—καὶ, *and*) Men are described of every sex, age, and rank. —προφητεύσουσιν, *shall prophesy*) Prophecy is an extraordinary spiritual gift, an especial proof of God's working in men.—ὁράσεις, κ.τ.λ., *visions*, etc.) waking and sleeping. Among the young especially the external senses are in the fullest vigour, and are thus suited to visions: in the case of the old, the internal senses are most vigorous, and are therefore adapted to dreams. The apostles were *young men*: and Peter therefore appropriately places the *young men* first; whereas Joel places the old men first. A *vision* was vouchsafed to Peter, ch. x. 17: also to Paul, and that too in the night, ch. xvi. 9. However young men are not excluded from dreams, nor old men from visions.—ἐνυπνίοις) So most MSS., and so Alex. also in Joel. Others read ἐνύπνια, and no doubt very often the LXX. have ἐνύπνιον ἐνυπνιάζεσθαι: but in this passage, with equal appropriateness, or even with a larger (grander) signification, the expression used is, ἐνυπνίοις ἐνυπνιασθήσονται. A similar phrase occurs in ver. 30, ὅρκῳ ὤμοσεν.[1] —καί γε) *and truly*.—δούλους μου, *My servants*) Servants according to the flesh are meant, as distinguished from the children in ver. 17; but at the same time, these, servants of GOD.

19. Τέρατα, *prodigies* ['wonders']) Judgments on the wicked accompany great revelations of grace: Num. xiv. 20, etc. [Caleb and the unbelieving Israelites]; Jude ver. 5, "The Lord having *saved* the people out of—Egypt, afterward *destroyed* them that believed not:" and the sure and immediate recompense of the wicked admonishes men to receive the proffered grace. [There is a continued effusion of the Holy Spirit, though it be accomplished in different ways.—V. g.]—ἐν τῷ οὐρανῷ, *in the heaven*) Concerning the prodigies in heaven, see ver. 20.—ἐπὶ τῆς γῆς, *upon the earth*) Concerning the prodigies on the earth, there follows immediately the account in this verse, by Chiasmus. Such signs were exhibited before the passion of Christ, which are mentioned in ver. 22: but they are so described as that there are included with them those signs which were shown at the actual time of His passion and resurrection, as also at the destruction of Jerusalem; but especially those signs which shall pre-

[1] Therefore the Gnomon, abandoning the judgment pronounced by the larger Ed., follows the margin of the 2d Ed., which awards the preference to the reading ἐνυπνίοις.—E. B.

Ἐνύπνια is the reading of E and Rec. Text: so *de*, Vulg. 'somnia.' Ἐνυπνίοις is that of most of the oldest authorities, ABC, and D corrected.—E. and T.

cede the last day: Matt. xxiv. 29, "Immediately after the tribulation of those days shall the *sun* be darkened, and the *moon* shall not give her light," etc. Prophecy, however remote from the last times, comprises all things summarily and in one comprehensive glance. So altogether (evidently) the clause of Malachi (with which comp. Matt. xi. 13, 14, note; xvii. 11, 12, note) looks directly to the coming of John the Baptist, and the mention of *the terrible day* of the Lord, the last day, is incidentally subjoined and connected with that clause.—αἷμα, *blood*) slaughter and wars.—πῦρ, *fire*) Conflagrations.—ἀτμίδα καπνοῦ, *vapour of smoke*) Thick smoke ends in a subtle vapour.

20. Ὁ ἥλιος, *the sun*) These words must be taken literally. See note, Matt. xxiv. 29. [The darkening of the sun must be literal, as distinguished from the calamities which precede, described in the previous verses.]—αἷμα, *blood*) A bloody colour, somewhat black. Comp. Gen. xlix. 11, "Washing His clothes in the *blood* of grapes."—τὴν ἡμέραν Κυρίου, *the day of the Lord*) the day of the last judgment, not excluding the other revelations of the Divine glory which precede it.—ἐπιφανῆ) נורא, *bright shining, notable*, is translated by the LXX., ἐπιφανής, more than once.

21. [Πᾶς, *every one*) All men of this kind, and they alone.—V. g.]—ἐπικαλέσηται, *shall invoke, shall call upon*) All kinds (species) of prayers are included in this word. Melancthon especially delighted in the term *invocation*. [Such an invocation is meant as is made *in spirit*.—V. g.]—σωθήσεται, *shall be saved, shall be made safe*) shall escape all penalties; shall attain to blessedness. [Even in the very *end*, which shall be so terrible to the whole creation.—V. g.] Luke xxi. 36.

22. Ἰησοῦν τὸν Ναζωραῖον, *Jesus of Nazareth*) Whom ye know. It is He Himself who furnishes the sum and substance of all the apostolic discourses: ch. iii. 13, etc. They preached Him without variation: and always they won souls.—ἀποδεδειγμένον, *demonstrated, approved*) most evidently.—τέρασι, *by prodigies*) which are the preludes of those spoken of in ver. 19.

23. Ὡρισμένῃ, *determinate, defined*) An anticipation of the objection, why the Jews were permitted to act so toward so great a man: and also a preparatory consolation to the perpetrators: ch. iii. 17, 18; with which comp. Gen. xlv. 5, Joseph to his brethren, "Be not grieved, nor be angry with yourselves, that ye sold me hither; for God did send me before you to preserve life."—βουλῇ καὶ προγνώσει, *by the counsel and foreknowledge* or *providence*) The counsel

(concerning which comp. ch. iv. 28, "Thy hand and Thy counsel determined:" His *hand* is felt before His *counsel* is perceived; therefore *hand* is put before *counsel*) is here put before the providence or foresight of God. Therefore 'providence' expresses very much. Prediction also followed it: ch. iii. 18.—ἔκδοτον) *delivered up.*—ἀνόμων, *unjust, iniquitous*) Iniquitous, *i.e.* void of *law* (νόμος), were Pilate and his Gentile associates, through whom the Jews perpetrated the deed.

24. Λύσας, *having loosed*) This verb accords with the term חבלים, which is denoted by the Latin Vulg. *funes*, "the cords" or 'bands;' but it is also used of the pains of one in parturition.—τὰς ὠδῖνας, *the pains*) out of which new life arose. Jesus experienced the *pains* of death whilst He died. In death, τετέλεσται, *He was consummated, all was finished;* and therefore after death there were no more pains: a little after, in His resurrection there was made a loosing, not of *pains*, but of the *bonds* or *bands*, which had brought with them the pain, whilst He was in the act of dying.—ᾅδου) Ὠδῖνες θανάτου and ὠδῖνες ᾅδου are expressions used in Ps. xviii. (xvii.) 5, 6, "The *sorrows* (in margin, *cords*) *of hell* compassed me about; *the snares of death* prevented me." In Luke most have written θανάτου, perhaps with a view to soften the mode of expression; but the old reading, ᾅδου, is more in accordance with ver. 27, 31.[1]—οὐκ ἦν δύνατον, *it was not possible*) on account of the predictions mentioned in ver. 25, and the reasons mentioned in those predictions. To this the *must* (δεῖ) in ch. iii. 21 corresponds. Hence we find so often the expression, *once, once for all*, so often used as to the death of Christ: Rom. vi. 10, note: "In that He died, He died unto sin *once*" (ἐφάπαξ, not merely ἅπαξ).—ὑπ' αὐτοῦ, *by it*) by *Hades* or *Hell*, although a powerful enemy.

25. Εἰς αὐτὸν, *in reference to Him*) viz. to Christ.—προωρώμην—εἰς ᾅδου—ἐγνώρισάς μοι, κ.τ.λ.) Ps. xvi. 8–11, where the LXX. have, προωρώμην—εἰς ᾅδην—ἐγνώρισάς μοι, κ.τ.λ.—προωρώμην, *I foresaw*, or *I saw* the Lord *before* me) This very sentiment is expressed a little before in the same psalm, ver. 2, thus, *My goodness in comparison of*, or *beside Thee*, [implying a continual *seeing* of the Lord as present *before* him] *is nothing* (has no existence).—ἐκ δεξιῶν μου ἐστὶν, *He is on my right hand*) to protect me.

[1] The larger Ed. had preferred the reading θανάτου; but the 2d Ed. prefers ᾅδου, with the Gnomon and Vers. Germ.—E. B.

ABCE Theb. read θανάτου. De Vulg. Memph. Syr. read ᾅδου: Iren. 193, 'inferorum.'—E. and T

26. Ἡ *γλῶσσά μου, my tongue*) So the LXX. have translated כבוד in Hebrew poetry; the signification of which may be gathered from Ps. xxx. 13, "My *glory* (*i.e. my tongue* or *my soul*) may sing praise," with which comp. ver. 9, where the words in antithesis are, *dust* and *glory;* just as in Ps. vii. 5, "Lay mine honour in *the dust;*" also, from Ps. lvii. 7, 8, "My *heart* is fixed," etc. "Awake up, my *glory;* awake up, *psaltery* and *harp*," wherein *glory* stands midway between the *heart* and the *instruments;* also, from this very saying, Ps. xvi. 9, wherein the *glory* is put midway between the *heart* and the *flesh*. Therefore it denotes the very flower of nature, which even especially puts itself forth through the tongue, the voice, or singing: for *glory* is to the *flesh* the same that the *flower* is to the grass or *herb;* 1 Peter i. 24, "All *flesh* is as *grass*, and all the *glory* of man as the *flower* of *grass:*" or the *beauty* of its *look*, James i. 11, "The sun withereth the *grass*, and the *flower* thereof falleth, and the *grace* (or *beauty*) of the *fashion* (or look) of it (ἡ εὐπρέπεια τοῦ προσώπου) perisheth."—ἔτι δὲ, *moreover indeed*) *also, so therefore*. Epitasis [an emphatic addition to a previous enunciation. Append.].

27. Τὴν ψυχήν μου, *My soul*) *i.e.* Myself, as regards the *soul*. The subsequent sentence refers to the *body*.—εἰς ᾅδου) viz. τόπον: ᾅδης is as it were the *sepulchre* of souls. לשאול LXX. translate εἰς ᾅδην: עזב with ל occurs in Lev. xix. 10, Ps. xlix. 11, Job xxxix. 14. He was in Hades: he was not left in Hades.—τὸν ὅσιόν σου, *Thy Holy One*) The Hebrew has, *Thy Gracious One*. Christ is the One in whom all the Father's good pleasure rests.

28. Ἐγνώρισάς μοι, *Thou hast made known to Me*) See note, Heb. ix. 12. [The path of life leading to the Father, was an arduous one, even to Christ, Heb. v. 7; no one had trodden it before. Therefore it is said, "He *entered* once into the holy place, having *found* (εὑράμενος) eternal redemption for us:" John iii. 13.]—ὁδοὺς ζωῆς, *the ways of life*) whereby the goal is reached, and one can walk in life. The LXX. give ὁδοὺς as the rendering of the Hebr. ארח in the singular.—μετὰ τοῦ προσώπου, *with Thy countenance*) *when I am* (shall be) *with Thee*. Heb. ix. 24, "Now to appear *in the presence of God* for us" (ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ).

29. Ἐξὸν) viz. ἔστω, *let it be allowed to me*. The neuter is frequently without a verb. The ellipsis in this place is expressive of ἦθος.[1]—μετὰ παῤῥησίας, *freely*) The Jews held David in high estima-

[1] See Append. on "Moratus Sermo." Here, the feeling of *modesty* and *courtesy*.—E. and T.

tion: and it was of him that he had to say something not altogether favourable, in order that thereby the glory of Christ might be the more enhanced. There is therefore in this passage a προθεραπεία [see Append.], or previous mitigation of what he is about to say.—πατριάρχου, *the patriarch*) This name is one of greater dignity than the name, 'king.' This, too, produces the effect of προθεραπεία.—τὸ μνῆμα αὐτοῦ, *his sepulchre*) and that sepulchre containing the very body of David, which saw corruption. He speaks gently.—ἐν ἡμῖν, *among us*) The monuments, places, institutions, manners, families, and adages of the Israelites, marvellously accorded with the Scripture of the Old Testament. So too the New Testament books accord with the state of events which followed subsequently.

30. Προφήτης, *a prophet*) Whence it follows that the 16th Psalm is *prophetical.*—εἰδὼς, *knowing*) by the prophecy of Nathan (2 Sam. vii. 12, 13). Therefore it was after this prophecy that David composed and sang the 16th Psalm.—ὅτι ὅρκῳ ὤμοσεν, *with an oath He swore*) Ps. cxxxii. 11, with which comp. ver. 2.—καρποῦ τῆς ὀσφύος, of *the fruit of his loins*) Scripture speaks of propagation with wonderful correctness and delicacy. A periphrasis for, *of his seed.*—καθίσαι) *to set, to cause to sit.*—αὐτοῦ, *his*) David's.

31. Προϊδων, *seeing before*) in *prophetical* vision.—ἐλάλησε, *he spake*) in that 16th Psalm.—τοῦ Χριστοῦ, *of Christ*) Peter thus reasons: David did not speak of himself, as the fact shows; therefore he must have spoken of Christ, as being about to rise again from the dead. But how is the resurrection inferred from the promise concerning the kingdom? *Answer*—Because Christ had not heretofore entered upon the kingdom, and because the future kingdom was an eternal one. Therefore David recognised the inner nature (character) of the kingdom of Messiah.—ἡ ψυχὴ αὐτοῦ, *His soul*) The Latin Vulg. omits this. For it has "neque derelictus est in inferno;" where the masculine *derelictus* shows that the translator has purposely written it so (and not by an oversight). Other very ancient authorities accord with this. More modern authorities have supplied it from ver. 27.[1]

32. Τοῦτον τὸν Ἰησοῦν, *this Jesus*) ver. 23, 36, τοῦτον, *Him, this same*

[1] Thence both, in this passage, the margin of Ed. 2, to which the Gnomon along with the Vers. Germ. corresponds, has advanced the briefer reading, which in the larger Ed. is rated at a lower estimate, to the mark β.—E. B.

Ee support ἡ ψυχὴ αὐτοῦ, with the Rec. Text. But ABC corrected, D Vulg. Memph. Theb. Syr. and Iren. omit the words.—E. and T.

Jesus.—ἀνέστησεν, *hath raised up*) from the dead.—οὗ, *of Whom* [but Engl. Vers. *whereof*]) namely, of GOD, who effected it: ch. v. 32, "We are *His witnesses* of these things;" x. 41, "*God showed* Him openly; not to all the people, but unto *witnesses chosen before of God*, even unto us, who did eat and drink with Him after He rose from the dead:" 1 Cor. xv. 15.

33. Τῇ δεξιᾷ) So also in ch. v. 31, "Him hath God exalted with His right hand to be a Prince and a Saviour." The Hebrew לימין is rendered by the LXX. usually ἐκ δεξιῶν; and so also in Ps. cx. 1, the passage to which Peter refers, and yet uses the expression τῇ δεξιᾷ, which is found once in the LXX., Isa. lxiii. 12. Christ was exalted *by the right hand of* GOD to the right hand of God.—οὖν, *therefore*) The resurrection of Christ having been established, His ascension cannot be called in question. For this reason it is first asserted by itself, and next is also established from the 110th Psalm.—ὑψωθείς, *having been exalted*) The exaltation strictly took place at His ascension.—ἐξέχεε, *He poured out*) See ver. 17.—τοῦτο ὃ νῦν) The more recent MSS. of the Latin Vulg. have "hunc, quem," instead of "hoc quod nunc." They understand πνεῦμα (Neut.), "spiritum" (Masc.). The neuter gender in Greek is expressed by the masculine in Latin. Moreover the phrase is absolute, *this* (τοῦτο), elegantly denoting the newness (the unprecedented character) of this unspeakable gift.[1] Irenæus has νῦν, *now*, which has been omitted by some.[2]—βλέπετε καὶ ἀκούετε, *ye see and hear*) Ye have testimonies to the facts which are not to be 'mocked' at (ver. 13).

34. Οὐ γὰρ Δαυὶδ, *for David* has *not*) The dilemma is this: The Prophet speaks either of himself or of the Messiah. Comp. ch. viii. 34. He does not speak concerning himself, as is shown in ver. 29; therefore it must be concerning the Messiah. See note on Matt. xxii. 44 ["*My* Lord," saith David; therefore He was *Lord* of David, before He spoke to him].—δὲ, *but*) Therefore it is another, and that other the Messiah, who ascended.—αὐτὸς) *himself*.—κάθου, *sit*) This sitting necessarily infers the ascension. For they differ, as the act and the state: and the act itself (the ascension) is sometimes denoted by the *sitting*.

36. Ἀσφαλῶς, *assuredly*) Peter proclaimed this aloud with great

[1] Τοῦτο ὅ is the reading of ABC and D corrected. But good MSS. of Vulg. "hoc donum quod:" so also *e*: and E. τοῦτο τὸ δῶρον: also Iren. and Cypr. The oldest MS. of Vulg. (Amiat.) has "hunc quem."—E. and T.

[2] So also Ee and Rec. Text have νῦν. But ABC and D, corrected, omit it.—E. and T.

force. Comp. ch. iv. 10, xiii. 38. Γνωστὸν, *known.*—καὶ Κύριον[1] καὶ Χριστὸν, *both Lord and Christ*) Peter had quoted the promise given to David concerning the *Christ*, and the Psalm, in which David had called Him *Lord*. Now therefore he infers the title, *Lord*, from ver. 34, and from Psalm cx., and repeats the title, *Christ*, from ver. 30, and from the promise given to David, conjoining both strong points (sinews) of his argument in this recapitulation. The particle καὶ, *both*, though omitted by some in the former place, makes the language very vivid.[2] Henceforward continually, in the New Testament, Jesus in His exaltation is meant by the appellation, *Lord;* ver. 47, etc.; except where there is reference to the Hebrew יהוה, which requires to be explained according to the sense of the passages in the Old Testament.—αὐτὸν, *Him*) viz. *this* Jesus. It is altogether demonstrative.—ἐποίησε, *hath made*) and that too in such a way, as that JESUS[3] was even previously Lord and Christ: ver. 34.—ὑμεῖς ἐσταυρώσατε, *ye have crucified*) The sting of his speech is put at the end.

37. Κατενύγησαν, *they were stung with compunction*) So the LXX. render ויתעצבו κατενύγησαν, the men were *stung with grief.*—εἶπον, *they said*) The apostles used not to make an end of speaking before that their hearers had shown how they were affected. If the hearers in our day were to signify on the spot what were their feelings at heart, the edification of all would be much more sure and abundant. —τοὺς λοιποὺς, *the rest*) They perceived that the cause of the apostles was one joint and common cause.—[τί ποιήσωμεν; *what shall we do?*) The beginning of true conversion is made, when men have come to this question.—V. g.]—ἄνδρες ἀδελφοὶ, *men brethren*) They had not so spoken before.

38. Μετανοήσατε) *repent*, viz. towards GOD. Thus in this verse there is contained by implication the Holy Trinity [comp. ch. iii. 19, 20, where the same truth is implied].—βαπτισθήτω, *let* each of you *be baptized*) He speaks as of a thing already known to all: for both John and Christ [by His disciples] had administered *baptism.*—ἐπὶ

[1] καὶ Κύριον αὐτὸν καὶ Χριστὸν is pronounced the better reading by the margin of Ed. 2.—E. B.

So ABC Vulg. Iren.; but E*e* and Rec. Text, καὶ Χριστὸν αὐτον. D corrected *d* omits αὐτόν.—E. and T.

[2] And this has been in some measure expressed in the *Vers. Germ.* by the repetition of the words *Zu einem.*—E. B.

ABCDE*de* Vulg. have καὶ before Κύριον. But the Elzevir Rec. Text (not Stephens') omit it.—E. and T.

[3] As the name JESUS means *God-Saviour.*—E. and T.

τῷ ὀνόματι Ἰησοῦ,[1] *in the name of Jesus*) See note on Matt. xxviii. 19. [The confession of the Holy Trinity and their offices was the preliminary of baptism. The creeds are but an expansion of this baptismal confession. The Jews, as being already in covenant with *God* (the Father) by circumcision, were to be baptized *in the name* (ἐπὶ τῷ ὀνόματι) *of Christ*, and to receive the gift of *the Holy Spirit:* the Gentiles, as being wholly aliens from God, were, according to Matt. xxviii. 19, to be baptized *into the name* (εἰς τὸ ὄνομα) *of the Father, Son, and Holy Ghost.*]—ἁμαρτιῶν, *of sins*) viz. of that sin which you committed in having crucified Christ (for it was on account of that sin especially that they were suffering such distress of conscience), and of all your other sins.—λήψεσθε, *ye shall receive*) alike as we. We are a living proof to you of the fact.

39. Ὑμῖν, *unto you*) This denotes more than if he had said, "The promise is *yours*." Comp. Luke ii. 11, "*Unto you* is born, etc., a Saviour."—ἐστιν, *is*) *stands forth* fulfilled: ch. iii. 25, 26, xiii. 32, 33.—ἡ ἐπαγγελία, *the promise*) of this gift.—πᾶσι, *to all*) and therefore not to the apostles alone.—τοῖς εἰς μακρὰν, *who are afar off*) The LXX. Isa. lvii. 19, εἰρήνην ἐπ᾽ εἰρήνῃ τοῖς μακρὰν καὶ τοῖς ἐγγὺς οὖσι. The apostles sometimes touched slightly upon mysteries, the fuller declaration of which was afterwards about to go forth to the world through themselves: and in the meanwhile touched upon them in such words as marvellously corresponded both to the language of the Old Testament and to their own present feeling or sense, which was a true sense, but not as yet the full one, and to the Divine intention, which was about to declare itself further through them. In this passage the Holy Spirit spake through Peter such things as to the admission of the Gentiles speedily, in a large number, and without circumcision (with which comp. Eph. ii. 13), as Peter himself afterwards in ch. x. did not at once perceive (apprehend): and yet his words were in accordance with Isaiah; and even these words here are suited to that sense which he afterwards understood. All the words of Scripture are most skilfully chosen. As to the fact signified, weigh well the word *first* in ch. iii. 26, "Unto you, *in the first instance*, God, having raised up His Son Jesus, sent Him." Rom. ii. 10, "Of the Jew *first*, and also of the Gentile:" xv. 10, "Rejoice

[1] The fuller reading, Ἰησοῦ Χριστοῦ, is preferred in the margin of Ed. 2, which is followed by the Vers. Germ.—E. B.

Iren. omits Χριστοῦ; but the other oldest authorities have it: and DE*de* Vulg. Amiat. Cypr. and Lucifer prefix τοῦ Κυρίου, which ABC and Rec. Text omit.—E. and T.

ye Gentiles *with* His people:" Eph. ii. 19, "You who were afar off are fellow-citizens *with* the saints" (the Jew-Christians), iii. 6, "That the Gentiles should be *fellow-heirs*." At the same time there is a Euphemism in the fact, that the name, *Gentiles* (so offensive to Jewish ears), is not introduced.—ὅσους ἂν, κ.τ.λ., *whomsoever*, etc.) The LXX. have εὐαγγελιζόμενοι οὓς ὁ Κύριος προσκέκληται in Joel, ch. quoted in ver. 17 [Joel ii. 32].—προσκαλέσηται) *shall call to Himself*. This is the force of the verb in the middle.—Κύριος) יהוה *the Lord*.—ὁ Θεὸς ἡμῶν, *our God*) the God of us all.

40. Πλείοσι, *with many more*) The truth must be pressed on men, until the desired result is effected.—διεμαρτύρατο, *he testified*) This refers to what goes before.—παρεκάλει, *he exhorted*) This refers to what follows.—σώθητε, *be saved*) *depart in a state of salvation*, without delay. This is deduced from ver. 21, "Whosoever shall call on the name of the Lord, shall be *saved*," and is repeated in ver. 47, "Such as should *be saved*." These words are conjugates to the name JESUS [= God-Saviour]. The beginning of salvation is in conversion, and does not merely take place first at death. Eph. ii. 5.—τῆς σκολιᾶς ταύτης) *this crooked, untoward* generation; as to which see ver. 13. An apt epithet to apply to the Jews: some of whom were persevering in 'mocking.'

41. Οἱ) That is, they who did not stop short with mere compunction, but *willingly* (*gladly*), and in very deed, were obedient to the exhortation. This was the characteristic feature of the New Testament Pentecost.—ἀποδεξάμενοι) The subject, not a part of the predicate. They receiving the 'saying,' or word, "worthy of all acceptation:" 1 Tim. i. 15.—ἐβαπτίσθησαν, *were baptized*) Understand, *and received the gift of the Holy Spirit*, ver. 38.—καὶ, *and*) And so.—προσετέθησαν, *there were added*) Previously there had been only one hundred and twenty names: and yet the souls about three thousand are said to have been *added* [to the 120, though so much smaller a number], because the former (the 120), few as they were, nevertheless constituted the original head and body of believers. So in ver. 47, "The Lord *added* to the Church."—ὡσεὶ τρισχίλιαι, *about three thousand*) How marvellous was the efficacy of the Gospel!

42. Προσκαρτεροῦντες, *continuing stedfast, persevering*) having forsaken all things else.—κοινωνίᾳ, *in fellowship*) of all their internal and external goods, actions, and plans. Comp. as to their resources, Rom. xv. 26.—τῇ κλάσει τοῦ ἄρτου, *in breaking of bread*) that is, in frugal diet, partaken of jointly one with the other. Comp., however, note, ver. 46. [The Lord's Supper is included in this expres-

sion.] The Christianity of all, and each individually, is to be estimated, not merely from Divine worship, but also from the daily mode of life.

43. Φόβος, *fear*) For they had GOD present with them. This fear prevented the persecutors from breaking out in acts of violence against the novice Christians, before that the fitting time was come. —διὰ τῶν ἀποστόλων, *by the apostles*) therefore not by all the other disciples.

[44. Πάντες, *all*) though sprung from entirely different nations. At what a wide distance, alas! we are removed from that unity in the present day.—V. g.]

45. Κτήματα, *possessions*) lands and houses: ch. v. 1, 8.—ὑπάρξεις, *their goods, effects*) viz. of a moveable kind.—ἐπίπρασκον, *they sold*) The direction of the Lord, Luke xii. 33, "Sell that ye have, and give alms," spoken a short while before to the disciples, and applying to all times, was especially applicable to the time then being. [So afterwards, at the destruction of Jerusalem, they had nothing to lose: and their all was in the meantime laid out to the best account. The impending calamities of the time move the more prudent, not to parsimony, but to liberality. Eccles. xi. 2, "Give a portion to seven and also to eight, for thou knowest not what *evil* shall be upon the earth." James v. 3.—V. g.]—διεμέριζον, *they parted* or *distributed* them) The Passive, διεδίδοτο, *division was made*, ch. iv. 35. The multitude was from time to time increasing.[1] The dividers of their goods were believers themselves; the apostles; the seven deacons.—αὐτὰ, *them*) all things in common, even the money from the goods which were sold.—καθότι, *according as*) not as in the societies of the world, where each receives from the common fund according to the magnitude of the share that he has contributed, not according to his need.

46. Προσκαρτεροῦντες, κ.τ.λ.) There are four important points here; *continuing stedfastly* (persevering) in the temple, *breaking* bread, *they partook of*, and *praising*: The fourth of these properly coheres with the first; the third with the second.—ἐν τῷ ἱερῷ, *in the temple*) in public; as κατ' οἶκον, *at home*, in private [Engl. Vers., *from house to house*].—κλῶντες, *breaking*) Heb. שבר, *to break*, or *to give fragments*. Their daily partaking of food is signified, with which often was

[1] Therefore, whilst at first they *shared* their goods (διεμέριζον) with all, subsequently, when the numbers of believers were large, *a division was made* on a more systematic plan.—E. and T.

conjoined the administration of the Eucharist: ch. xx. 7, note; 1 Cor. xi. 20, 21: for it is not probable that in this book of Acts no mention at all should occur of the Holy Supper, whereas there is so frequent mention of baptism; but mention of it is made in a guarded (covert) manner, as was usual at that time, 1 Cor. x. 15 (where Paul is speaking of the Lord's Supper), and less frequently. Scripture most wisely holds the middle course between those things which are well known, and those which are proper to be concealed.—τροφῆς, *food*) Christianity loves exemption from earthly cares, as also simplicity, and shrinks from a variety of arts and professions. Such a life is commended throughout the whole book of Ecclesiastes.—ἀγαλλιάσει, *with* ['gladness'] *exultation*) This is the fruit of faith, and a characteristic mark of truth.—ἀφελότητι, *simplicity* or *singleness*) Without anxiety for the future, and without envy, as far as those richer than themselves were concerned; without unreasonable (perverse) shame, as far as those poorer than themselves were concerned.

47. Χάριν, *grace*, i.e. *favour*) They find this who *praise* God.—ὁ δὲ Κύριος, *moreover the Lord*) Jesus.—τοὺς) An emphatic article: There was no day without such being added who were being saved.—τῇ ἐκκλησίᾳ) This, as it seems, is a gloss of *Chrysostom*, which has been propagated by the *Syriac* version and others. The words are not in the older authorities.[1] [The company of believers receives a variety of appellations, until, having obtained its own regular constitution, it at last receives the name of *the Church* (an argument against the genuineness of τῇ ἐκκλησίᾳ here).—*Not. Crit.*]

CHAPTER III.

1. Ἐπὶ τὸ αὐτὸ, *together*) This being put in the beginning, emphatically signifies the union (joining) together of Peter and John.[2]

[1] Hence also in this passage the decision of the larger Ed., which had judged the omission of the words τῇ ἐκκλησίᾳ not to be approved of, is corrected. The margin of Ed. 2 has left the decision to the reader: but the Germ. Vers. follows this *after-decision* of the Gnomon.—E. B.

The words are omitted in ABC Vulg. Memph. and Theb.: and so Lachm. But Ee and Rec. Text insert them: so also D*d* and Syr. ἐν τῇ ἐκκλησίᾳ: so Tisch.—E. and T.

[2] Lachm., after the oldest MSS. ABC Vulg. Memph. Theb. Lucif. 199, puts

Hesychius remarks, *ἐπὶ τὸ αὐτὸ, i.e. ὁμοῦ, εἰς τὸν αὐτὸν τόπον.*—Πέτρος) Others have written Πέτρος δὲ, supposing that *ἐπὶ τὸ αὐτὸ* should be joined with the preceding words [ch. ii. 47]. More conveniently, others, though of a later date, have inserted δὲ after *ἐπὶ τὸ αὐτό.* The short reading without the δὲ, is the mean between the extremes [the starting-point from which the others have departed, one on the one side, the other on the other], and the ancient reading.—[*τὴν ὥραν τῆς προσευχῆς, the hour of prayer*) It is right that public prayers should be frequented even by men who are adult, and in higher positions of honour than most men.—V. g.]—*τὴν ἐννάτην, the ninth*) the wonted hour, suited for prayer, on account of soberness [the mind not being heavy, as it is apt to be after meals], before supper: ch. x. 3. [This is our three o'clock in the afternoon. He who would accustom himself to collect his thoughts at that time, and to apply himself to (to find time for) prayer, would derive no common profit from the practice. There is no difference as to time, regarded in itself. But it is a proof of choice obedience to cut short or interrupt labour, when we are in the height of business, for such a purpose. It was about mid-day that Peter prayed in private: ch. x. 9.—V. g.]

2. Καί *τις ἀνὴρ, and a certain man*) The man is fully described, in the case of whom Peter performed the first miracle.—*ἐβαστάζετο*) Middle [*used to have himself carried*].—*θύραν, the door* or *gate*) whereby many used to enter. It is called *πύλη, a gate,* in ver. 10. —*Ὡραίαν, Beautiful*) Heb., *the Gate Susan* in the same sense.—*τοῦ αἰτεῖν, in order to ask*) Although the people ought not to have had beggars.

3. *Ἠρώτα ἐλεημοσύνην λαβεῖν, asked to receive alms*) A very similar phrase occurs 1 Macc. xi. 66, *ἠξίωσαν αὐτὸν τοῦ δεξιὰς λαβεῖν.* Many omit *λαβεῖν* here in Acts.[1]

4. *Ἀτενίσας—βλέψον, fastening his eyes upon* him—*Look at*) Great is the power of a stedfast gaze: ch. xiii. 9, "Saul *set his eyes on* Elymas."

6. *Ἀργύριον καὶ χρύσιον, silver and gold*) The beggar was expecting

ἐπὶ τὸ αὐτὸ at the end of the last verse of ch. ii., and reads in ch. iii. 1, Πέτρος δέ. But Tisch., with E*e* Syr. and Rec. Text, puts them at the beginning of ch. iii. *Ἐπὶ τὸ αὐτὸ δέ.*—E. and T.

[1] D*d* Lucif. 199. omit *λαβεῖν.* But ABCE Vulg. Memph. retain it: and Syr. Theb. *ut darent.*—E. and T.

The Germ. Vers. of Beng. omits it, after the example of both his *Greek Editions.*—E. B.

money.—οὐχ ὑπάρχει μοι, *I have none*) There is no doubt but that alms were given even to those who were not of the community of believers: but Peter at that time, either had nothing with him in going to the temple, or was not able to give as much as was needed for the relief of the poor man. Observe the abstinence of the apostle, though exercising such an ample administration of charitable funds: ch. ii. 45, with which comp. ch. iv. 35.—Ἰησοῦ Χριστοῦ, *of Jesus Christ*) Jesus therefore is the Christ.

7. Αὐτὸν, *him*) It was the part of the blind man merely to give himself up to the power which was entering into him.—αἱ βάσεις καὶ τὰ σφυρὰ) As to both Greek words there is much disputation. Luke implies that all the parts in the lame man were strengthened, so as to enable him to walk. Βάσεις are the *Feet*, which have their principal *strength* in the knees: σφυρὰ, by a catachresis, are used to express the *ankles*, as in Callimachus, οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη: strictly, little mallets, or the lowest parts of the leg. Luke, as being a *physician*, expressed himself accurately. Comp. Ps. xviii. 36, "Thou hast enlarged my steps under me, that my feet (margin, *ankles*) did not slip."

8. Καὶ περιεπάτει, *and he walked about*) although he had never learned to walk. A new part of (feature in) the miracle.—ἁλλόμενος, *leaping*) Praiseworthy alacrity [put forth in honour of God.—V. g.]: Isa. xxxv. 6, "Then shall the lame man *leap* as an hart."

10. Θάμβους, *with amazement*) in feeling.—ἐκστάσεως, *ecstasy*) [wonder, elevation of mind] in the understanding.

11. [Πᾶς ὁ λαὸς, *all the people*) consisting of those who had met together for public prayer, ver. 1.—V. g.]—ἔκθαμβοι, *exceedingly amazed*) This comprehends amazement and ecstasy.

12. Ἀπεκρίνατο, *answered*) having again obtained an opportunity.—τί θαυμάζετε, *why wonder ye?*) They had good reason to wonder; but they ought to have recognised the Lord, from whom the benefit had come, and not to stop short and fasten their whole attention upon the mere work itself, or upon the Divine instruments by which it was accomplished.—δυνάμει ἢ εὐσεβείᾳ) Most frequently δύναμις and ἐξουσία are joined. Wherefore the *Syriac* and some MSS. of the Latin Vulg. have taken up *virtute aut potestate*, instead of *virtute aut pietate:* and furthermore some MSS. mentioned in Irenæus, inasmuch as these two words seemed synonymous, have omitted *et potestate*, "and power." The formation of the words in writing, εὐσέβεια and ἐξουσία, *piety* and *power*, is also similar in appearance,

especially in the contractions used in writing Latin.[1] These two, *virtue* and *power*, are usually looked to by men in the Divine instruments. Wherefore "Peter puts away from himself the attribution of power, whether physical or meritorious, and ascribes the whole to GOD and Christ the Lord." So writes H. de Bukentop, lib. ii. de Vulgata, p. 285.

13. Ὁ Θεὸς, *God*) Who gave the promise to the patriarchs and fathers. *The God of Abraham and Isaac and Jacob, the God of our fathers*, is an appellation frequently occurring in the Acts, more than in the other books of the New Testament, and one appropriate to that period of time.—τῶν πατέρων ἡμῶν, *of our fathers*) Is it the same fathers, viz. Abraham, Isaac, and Jacob: with which comp. Exod. iii. 6, 15, 16: or are those 'fathers' meant, who lived, for instance, in the time of Moses and Samuel or David, ver. 22, 24, 25, to whom also the promise was given? In the former passage of Moses (Exod. iii. 15, 16), the appellative, *fathers*, is employed: in Luke, the proper names, *Abraham, Isaac, and Jacob*. In Moses at least there is an apposition: there is one also, as we think, in Luke. GOD fulfilled this His promise: therefore all ought to believe.—ἐδόξασε, *hath glorified*) even before His passion: Matt. xi. 27, xvii. 5; John xii. 28, viii. 50, x. 36, xiii. 3, 31, xvii. 5; 2 Pet. i. 17; Luke ii. 32; Heb. iii. 3, v. 5. Others refer the word here to the *glorification* of Jesus Christ by the present miracle specially, or to the whole of His exaltation, or to both conjointly. The discourse begins far back [with the God of *Abraham*, etc.], in ver. 13; wherefore we regard the order of the facts, and of the time, and of the text, to be the same.—τὸν παῖδα αὐτοῦ, *His Servant*, or *Minister* [but Engl. Vers. *His Son*]) See note on Matt. xii. 18 [παῖς in the LXX. expresses the Hebrew עבדי, Isa. xlii. 1, "Behold My *Servant*, whom I have chosen." So here, and ch. iv. 27, 30; but not afterwards in the New Testament, as not a suitable expression for Him, now that He is exalted]. [In human fashion, one might call Him the *Prime Minister* of God, on account of the great dignity and extent of His office.—V. g.]—ὑμεῖς μὲν, *ye indeed*) The object of this is, that hereby they may be brought to *compunction* and *repentance*.—παρεδώκατε, *ye have delivered up*) This Saviour, who was given to you, ye have *given up;* whereas ye ought with all zeal to have recognised His *glory*, and embraced and laid hold of Him.—ἠρνήσασθε, *ye have denied*) This is opposed to the proper *judgment* (κρίναντος) of Pilate (Pilate's

[1] ABCD*de* Vulg. Amiat. (the oldest MS.) have ἡ εὐσεβείᾳ.—E. and T.

own judgment), who tried to *let* Jesus *go*.—Πιλάτου, *of Pilate*) whose blindness is less surprising than yours. Peter shows in this place that the Jews resisted the true judgment of GOD and of men concerning Jesus.

14. Ὑμεῖς δὲ, *but ye*) The four parts of the assertion are to be observed, or rather the two parts consisting of two members each: *God* hath glorified—, *whom ye indeed* delivered up—. *But ye* denied —*whom God* hath raised. For Peter states: I. The act of GOD, and the consequent act on the part of the Jews; II. The act of the Jews, and the consequent act on the part of GOD.—τὸν ἅγιον καὶ δίκαιον, *the Holy and the Just One*) Antonomasia [the substitution of a descriptive or appellative designation for a proper name]. He speaks of the One JESUS. He was *Holy*, in respect to His being the *servant* or *minister* (παῖδα, ver. 13) of God, whom GOD *hath glorified*. For קדש and כבוד, *Holiness* (sanctity) and *Glory*, contain almost the same notion. The same was "the Just One" (ch. vii. 52, xxii. 14), even in the judgment of Pilate. Moreover, the preaching (proclamation) of the *Sanctity* of JESUS is opposed to the opinion entertained by the multitude as to the 'power' of the apostles: the preaching of His *Justice* [His being the Just One] is opposed to the '*piety*' (εὐσεβείᾳ) imputed to them; ver. 12.—ἠρνήσασθε, *ye have denied*) This verb is repeated, having regard to them in a different point of view. *They denied* His kingdom, ver. 13: *they denied* His sanctity and justice, ver. 14.—ᾐτήσασθε, *ye desired*) Even if Pilate had offered Barabbas to you, ye ought to have besought him that Jesus should be let go.—ἄνδρα φονέα, *a man a murderer*) There follows a magnificent antithesis: *but the Author*, or *Prince of life*. Christ was this even before His suffering of death.

15. Οὗ, *of whom*) viz. God. See ch. ii. 32, note.—μάρτυρες, *witnesses*) They had acted the part of witnesses, in ver. 6, with which comp. ver. 16.

16. Ἐπὶ τῇ πίστει, [*on account of*, or] *upon the faith*) *The faith* (*i.e.* faithfulness) *of the name of Jesus* is an expression drawn from the fact, that this name is a name πιστὸν, *faithful*, and *sure* (to be firmly relied on): and to this *faith* (or *faithfulness*) corresponds, presently after, *the faith which is through* (by) *Him*, viz. the faith which was in Peter, and began to be in the lame man. The correlatives are, *the name* of Christ, and the *faith* of the saints.—θεωρεῖτε καὶ οἴδατε) *ye see* at the present time, *ye know* as to the past.—τὸ ὄνομα αὐτοῦ, *His name*) The nominative, instead of the pronoun *that*, which would have reference to the preceding ὀνόματος, of His

name. A similar construction occurs, 2 Chron. xxviii. 9, "In the wrath of the Lord God of your fathers upon Judah, (*the Lord*) hath given them into your hand;" 1 Sam. xxiv. 5, "The heart of David smote him (viz. *David*);" Deut. ix. 4, "On account of the wickedness of those nations, God doth destroy them." By an elegant retrogression [see Append. on Regressus], Peter concludes from the effect to the cause, and with great force mentions (names) *name* so often.—ἡ δι' αὐτοῦ, *which is by* (through) *Him*) Peter sets down not only the act, but even faith itself, to the account of Christ and His name. *Through* Christ, our faith is of GOD, and tends to GOD. 1 Pet. i. 21, "Who by Him do believe in God, etc., that your faith and hope might be in God."

17. Καὶ νῦν, *and now*) ועתה, a formula of transition from the past to the present.—ἀδελφοί, *brethren*) An appellation full of courtesy and compassion.—οἶδα, *I know*) Peter speaks to their heart, kindly. On this account he rather says, *I know*, than *we know.*—κατὰ ἄγνοιαν, *through ignorance*) ch. xiii. 27, "Because they *knew Him not*, nor yet the voices of the prophets, which are read every Sabbath day; they have fulfilled them in condemning Him."—ἄρχοντες, *rulers*) These were not present, but the people. Peter sets aside the prejudice of authority [viz. of the chief priests and rulers], and this again he does in a kindly manner.

18. Δὲ, *but*) In the case of anything badly done by us, this too is to be considered, what good GOD hath done under it.—ἃ προκατήγγειλε, *which God announced before*) This is opposed to the *ignorance* (ver. 17) of the Jews.—πάντων, *of all*) This imparts great force to his language.—παθεῖν τὸν Χριστὸν αὐτοῦ) So the Greek MSS. of adequate authority, as also *Irenæus* and the Syr. Version. That is to say, *that His Anointed should suffer.*[1] And this altogether accords with ch. iv. 26, "Against *His Christ.*" Others have written αὐτοῦ, *His*, afterwards the words *by the mouth of all the prophets*, as we find in Luke i. 70.—οὕτω, *so*) in this way.

19. Μετανοήσατε οὖν καὶ ἐπιστρέψατε, *repent therefore and be converted*) Here, and in ch. xxvi. 20, *repentance* is put before *conversion*; whereas in Jer. xxxi. 19, *conversion* is put before *repentance*, "Surely after that I was *turned* (converted), I *repented.*" *Conversion* is put first, when there is signified the recovery of a man from sin and the return to his right mind [senses, Luke xv. 17]: it is put

[1] BCDE*de* Vulg., both Syr. Versions, and Iren. read αὐτοῦ after Χριστὸν. A puts αὐτοῦ after προφητῶν, omitting παθεῖν τὸν Χριστόν. Rec. Text and Memph. read αὐτοῦ προφητῶν παθ. τ. Χριστόν.—E. and T.

after *repentance*, when there is signified in the person repenting the applying of himself to GOD.—εἰς τὸ ἐξαλειφθῆναι, *that* your sins *may be blotted out*) The allusion is to the *water* of baptism.—τὰς ἁμαρτίας, *your sins*) even that sin which ye perpetrated against Jesus.—ὅπως ἂν, *that*) ["when"]. So ὅπως ἂν, Matt. vi. 5; Luke ii. 35: and (for the Hebrew למען) Acts xv. 17; Rom. iii. 4: ἂν being the potential particle, *if*, viz. *ye exercise repentance* (ye repent), does not make the whole sentence conditional, but is intended to stimulate the hearers to do their part.—ἔλθωσι, *may come*) even (also) to you. For those times of themselves were about to be, even though those hearers did not give ear to the Gospel (comp. Zech. vi. 15, where similarly there is a particular condition); but in relation to the hearers, those times might be more or less hastened forward. On this account they are called καιροὶ, *times* [not *the times*], without the article.—καιροὶ, *times*) Comp. ver. 21, note.—ἀναψύξεως, *of refreshing*) The allusion is to the *refreshing breeze* (air) of the New Testament, full of grace, before which all heat retires.—ἀπὸ προσώπου, *from the face* [presence]) All joy is pure from the face of the Lord, when He regards us with a look of mercy. Ps. xliv. 3, "The light of Thy countenance;" Num. vi. 25.

20. Ἀποστείλῃ, that He *may send*) "Sent," in ver. 26: and yet the expression here, is not "send back," or "again," but simply "send:" comp. i. 1, note. προκεχειρισμένον) Hardly anywhere is the reading προκεκηρυγμένον to be found. Peter does not here *preach beforehand* Christ, but declares that He is already "*prepared*." The same verb occurs, ch. xxii. 14, xxvi. 16; Ex. iv. 13; Josh. iii. 12. Comp. Luke ii. 31. He is *prepared*, that He may be received by us, (and) that He may be sent by God. Hesychius, προκεχειρισμένον, προβεβλημένον, ἡτοιμασμένον; for so we ought to read, for ἡτιμασμένον.

21. Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, *who must indeed receive heaven* [but Engl. Vers. *whom the heaven must receive*]) The particle μὲν, *indeed*, has the place of its Apodosis, which usually is expressed by δὲ, *but*, in this instance supplied in the ἀποστείλῃ, *He may send*, in ver. 20. *To be taken*, i.e. *confined*, *shut up*, or *contained within heaven*, is a violent interpretation, as though the heaven were greater than Christ; and is inimical to the loftiness of Christ, who "ascended up far above all heavens," Eph. iv. 10. It might however be said, not without a reasonable sense, *the heaven receives Christ; it admits and acknowledges Him*, viz. [not as *containing* Him, but] as a throne does its legitimate king, although Christ previously was humbled, and was not yet recognised by the world. But much more august and

consonant to the language of Scripture is this sentiment, *Christ takes* or *receives for Himself heaven;* and so οὐρανὸν more appropriately also [than in the other interpretation] is without the article. It is the same as λαβεῖν βασιλείαν, *to receive a kingdom*, Luke xix. 12, and βασιλεύειν, *to reign*, 1 Cor. xv. 25. Nor is the force of the verb δέχομαι opposed to this view, as if the heaven ought to be the thing containing, wherein Christ should be contained. Basilius of Seleucia, Or. 11, writes, δέχεται ἡλίας καταγώγιον ἁμαρτίας ἐλεύθερον: and not dissimilar is that in Or. 14, πῶς ὁ οὐρανὸς σαγηνεύεται. Let those instances be added, which E. Schmidius has brought forward on this passage: οὐκ ἦλθες ἐν δέοντι, δέξασθαι δόμους, *thou hast not come seasonably, to take* (*occupy*) *this house;* and Demosthenes, οὐδὲ διδόντων ὑμῖν τῶν καιρῶν Ἀμφίπολιν δέξασθαι δύναισθ' ἄν, *not even if the opportunity itself should give you Amphipolis, would you be able to lay hold of it.* Furthermore, the verb δέξασθαι has this emphasis, that it denotes a thing offered to us. For the Father said to the Son, *Take possession of heaven, Sit at My right hand, Sit on My throne which is heaven.* In fine, δέξασθαι, *to receive* or *take to Himself*, has an inceptive notion, and yet it is said in the present δεῖ, *it behoves*, not ἔδει, *it behoved;* although the Ascension had taken place not yesterday or the day before. In fact, Peter speaks concerning a fact which, as compared with His glorious advent from heaven, was still as it were present, especially in relation to His hearers, who were even now approaching to the faith.—ἄχρι χρόνων ἀποκαταστάσεως, *until the times of restitution shall come*) *i.e.* until they (these times) shall be fulfilled. So ἄχρις ἡμερῶν πέντε, in five days ("ipsos quinque dies"), ch. xx. 6: ἄχρι καιροῦ, *for a season*, ch. xiii. 11. Similar phrases occur, Luke xxi. 24; Gal. iv. 2; Heb. iii. 13; Rev. vii. 3, xv. 8, xvii. 17, xx. 3. Peter comprises the whole course of the times of the New Testament between the Ascension of the Lord and His Advent in glory, times in which that apostolic age shines forth pre-eminent, ver. 24, as also corresponding to it the condition of the Church, which was to be constituted of Jews and Gentiles, together.[1] Justus Jonas says, "Christ is that King, who has now received heaven, reigning in the meantime through the Gospel in the Spirit, until all things be restored, *i.e.* until the remainder of the Jews and the Gentiles be converted." Rom. xi. Ἀποκατάστασις is the *restitution* of things from their confusion into their former order. You will say, Were then

[1] So that *the times of restitution* comprise the *existing Church* as well as the *future*.—E. and T.

all things at any time in such a state as that to which they are to be restored? Answer: 1) They were, at least as far as concerns their beginnings: comp. Matt. xvii. 11, "Elias truly shall first come and *restore* all things:" for which reason the apostles also above used this verb, ch. i. 6, "Wilt Thou at this time *restore again* the kingdom to Israel?" 2) There is a reference to the Divine intention and promise: as a man born blind is said *to recover his sight*, because the sight is a natural blessing. Weigh well the word השיב *ἀποκαθίστημι*, Jer. xvi. 15, xxiv. 6, l. 19; Ezek. xvi. 55. The restoration of all things shall be accomplished, when all enemies shall be the footstool of Christ: 1 Cor. xv. 25; a consummation which is being gradually accomplished now, and shall be quickly brought about at some future time.—*πάντων*, *of all things*) *The universal whole* is opposed to *heaven*, as to a part of that whole.—*ὧν*) for *ἅ*, *which*.—*ἐλάλησεν*, *spake*) נאם, *spake* [made a solemn declaration, Jer. xxiii. 31].—[*τῶν ἁγίων*, *the holy*) All the prophets were holy: they all entered heaven, Luke xiii. 28. They who are rejected as "workers of iniquity" were not prophets, even though they uttered prophecies: Matt. vii. 22, "Have we not *prophesied* in Thy name?" with which comp. John xi. 51: Caiaphas' prophecy as to Jesus' "dying for the people." Balaam was no doubt a prophet, but not in Israel, but only in relation to (penes) Balak.—V. g.]—*προφητῶν*, *prophets*) Moses, ver. 22, and the rest, ver. 24. To this the *γὰρ*, *for*, is to be referred, ver. 22.

22. Προφήτην, κ.τ.λ.) Deut. xviii. 15, *et seqq.*, LXX., *προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει σοι Κύριος ὁ Θεός σου, αὐτοῦ ἀκούσεσθε κατὰ πάντα,—καὶ λαλήσει αὐτοῖς καθ' ὅ, τι ἂν ἐντείλωμαι αὐτῷ· καὶ ὁ ἄνθρωπος ἐκεῖνος, ὃς ἐὰν μὴ ἀκούσῃ τῶν λόγων αὐτοῦ, ὅσα ἂν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.*—*ἐκ τῶν ἀδελφῶν ὑμῶν*, *of your brethren*) Moses does not say, *of our brethren;* for he speaks in the name of GOD. Nor was Christ ever promised to Moses; for He did not come of his tribe or posterity: and Moses and Christ are altogether opposed one to the other.—*ὡς ἐμὲ*, *like unto me*) The Israelites had no idea of a greater prophet than Moses, who was a prophet of an altogether unique kind in the Old Testament: Num. xii. 6, 7, 8, "If there be a prophet among you, I the Lord will make Myself known unto him in a vision and—in a dream: My servant Moses is not so—with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord he shall behold;" Deut. xxxiv. 10, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Therefore Jesus alone

is like to him. Moses *began* the divinely-appointed Church of Israel: Christ *began* His own divinely-appointed Church. With the prophecy of Moses presently after was conjoined its effect, viz. the leading forth of the people from Egypt: with the prophecy of Christ was conjoined presently after its effect, viz. redemption. The people could not endure the voice of the Lord: they desired to hear Moses: to hear Christ is much more desirable. Moses spake to the people all things, and those alone which the Lord commanded, and that most fully: Christ did so in a much greater degree. And so Christ answers to Moses, so as to be even greater, in respect to His Divine Person and Gospel office: Heb. iii. 2, 3, 5, 6, "This man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house—Moses as a servant—but Christ as a Son;" with which comp. Num. xii. 7. Likeness does not hinder excellence, Matt. xxii. 39: and the particle ὡς, *as, like unto,* has the effect of comparing not only pair with pair, but also the less with the greater, Matt. v. 48, "Be *ye* perfect, *even as* your *Father*," etc., and the greater, with the less: Mal. iii. 4.—αὐτοῦ, *Him*) more than me.—ἀκούσεσθε, *ye shall hear*) It will be your duty, and ye shall be able to hear.

23. Ἔσται δὲ, *moreover it shall come to pass*) והיה, a modal [See Append. on 'Modalis'] formula, exciting attention.—ἥτις ἐὰν, *whatsoever*) It is implied that many are about to hear this Prophet, and many not about to hear Him.—ἐξολοθρευθήσεται, *shall be utterly destroyed*, or *exterminated*) Instead of the Hebrew, "I will require it of him" (Deut. xviii. 19), is put that customary formula concerning כרת, *utter cutting off*. As death is the wages of sin; so a violent death, that is, utter destruction, is the wages of violent (heinous) sin.

24. Πάντες, *all*) The prophets, in Rev. x. 7, are appealed to for the same purpose.—δὲ, *truly*) Answering to μὲν, *indeed*, in ver. 22.—ἀπὸ Σαμουὴλ, *from Samuel*) Between the times of Moses and Samuel there was not much prophecy, until the authority of Moses alone was firmly established, according to whom the prophetical claims of all the others subsequently were to be decided. Then when the kingdom was introduced (beginning with king Saul), prophecy *concerning the kingdom of Christ* flourished: and it was through the very mother of Samuel that the first mention of the *King* and *Messiah* was made; and it was afterwards renewed frequently: 1 Sam. ii. 10, 35, etc., "The Lord shall judge the ends of the earth; and He shall give strength unto His *King*, and exalt the horn of His

Anointed (= Messiah)."—τῶν) Repeat ἀπὸ before τῶν.—καὶ προκατήγγειλαν) καὶ, *also, likewise*.—ταύτας, *these*) Many things, when the time comes, are fulfilled at once.

25. Ὑμεῖς, *ye*) who are alive *in these days*.—τῶν προφητῶν) "ye are children *of the prophets*," in their character as prophets, that is, of their prophecies. So what follows coheres with this, *and of the covenant*: as in Dan. ix. 24, *The Vision and prophecy* (in Hebr. *prophet*). To you, saith Peter, appertain the prophecies and covenant. He binds under obligation of the covenant his hearers.—καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς) Gen. xxii. 18, LXX., καὶ εὐλογηθήσονται (Al. ἐνευλογηθήσονται) ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς. By Peter they are termed πατριαὶ, *families* (kindred) [not ἔθνη, *nations* or *Gentiles*, as in LXX.], as it were under that veil;[1] as to which we have treated in ch. ii. 39. Comp., as to this passage, the notes, Gal. iii. 8, 16 [The promise of *the blessing* is in *the seed*, i.e. *Christ*. The promise of *the inheritance of the earth* is to *Abraham and his seed*, i.e. his countless posterity].

26. Πρῶτον, *first*) A previous intimation as to the call of the Gentiles.—ἀναστήσας, *having raised up*) of the *seed* of Abraham.—παῖδα) ver. 13 [His *servant*, not His *Son*, as Engl. Vers.]—εὐλογοῦντα, *blessing*) This is deduced from ver. 25.—ἐν τῷ ἀποστρέφειν) Active: *in turning away*. Christ is He who turns away both us from wickedness, and ungodliness from us: Rom. xi. 26, "There shall come out of Zion the Deliverer, and *shall turn away ungodliness from* Jacob." It is a thing not to be done by human strength.—πονηριῶν) *wickednesses, iniquities*, whereby the blessing is impeded. Πονηρία denotes both wickedness and misery.

CHAPTER IV.

1. Λαλούντων, *whilst they were speaking*) The matter was divinely so ordered as that they first spake out all that was necessary in the temple; afterwards in the council (Sanhedrim), to which they would not have been allowed to go had they not been brought there.—

[1] Whereby the apostles were guided to use words *implying* truths, as here *the conversion of the Gentiles*, which were as yet future, and but imperfectly understood by themselves. Had Peter used ἔθνη, the meaning would have been no longer *veiled*, but *explicit*.—E. and T.

ἐπέστησαν, *came upon* them) "The cross," says Jonas, "always accompanies the true Gospel."—*οἱ ἱερεῖς, the priests*) who were troubled (alarmed) as to their priesthood being in danger.—*ὁ στρατηγὸς τοῦ ἱεροῦ, the captain*, or *prefect of the temple*) who was troubled (alarmed) as to the public welfare (republicâ, *the state*), as being the chief prefect, under whom were the prefects of the watches in the temple: Luke xxii. 4.—*οἱ Σαδδουκαῖοι, the Sadducees*) who were troubled as to their doctrine.

2. *Διὰ τὸ διδάσκειν αὐτοὺς, on account of their teaching*) This the Priests *were annoyed at*, on account of their authority: the Prefect of the temple, through fear of attempts at revolution.—*καταγγέλλειν*, their *announcing*) This the Sadducees *were annoyed at*, as they denied the resurrection: and their error was being utterly refuted by the one sole and incontrovertible example of Jesus Christ especially.

3. *Εἰς τήρησιν, in confinement, custody*) So Peter and John were sharpened (exercised) in faith.—*αὔριον, the morrow, the next day*) *The morrow* is here put for *the next day*, by Mimesis (*i.e.* using the words which were probably used by the persons committing the apostles to prison: Append.). [On that night what great things we may suppose occurred (passed) in the souls of those great apostles! —V. g.]—*ἑσπέρα, evening*) of that day, the morning of which is in ch. iii. 1.

4. *Τῶν ἀνδρῶν, the men*) The number, therefore, with the women and children, was much greater. In this multitude, amounting to *about five thousand*, there seem to be included those who are mentioned in ch. ii. 41, "about three thousand souls." Subsequently, after other accessions, ch. v. 14, vi. 1, 7, they became several myriads: ch. xxi. 20, "Thou seest how many *myriads* [not *thousands*, as Engl. Vers.] of Jews there are who believe."

5. *Αὐτῶν, of them*) viz. the Jews.—*τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς, rulers and elders and scribes*) who were conspicuous in authority, counsel, and doctrine.—*εἰς Ἰερουσαλήμ, to Jerusalem*) from the neighbourhood: unless *εἰς* be put for *ἐν*.[1]

6. *Τὸν ἀρχιερέα, the High Priest, the chief of the priests*) This is to be understood of Caiaphas also.—*Ἀλέξανδρον, Alexander*) This name was frequent among the Jews from Alexander the Great.

7. *Ἐπυνθάνοντο*) *they began asking*, in many words, as if it were a

[1] And indeed the Germ. Vers. prefers the reading *ἐν*, after the margin of both Greek Editions.—E. B.

Ἐν is the reading of ABDE Vulg. Theb. Rec. Text has no very old authority for *εἰς*.—E. and T.

matter unknown or obscure. To it corresponds γνωστὸν, Be it *known*, ver. 10.—δυνάμει, ὀνόματι, by what *power* or *name*) Something had been reported to them of the words of Peter, ch. iii. 6, 12, 16 [as they use the very same words, *name* and *power*]. And this very expression (viz. 'name') is admirably repeated by Peter, ver. 10, 12. —ἐποιήσατε, *have ye done*) They speak ambiguously: they do not say, *have ye healed?*

8. Πλησθεὶς, *being filled*) at that very moment. The power which was dwelling in him put itself forth. So ch. xiii. 9. As the existing time (exigency) in each instance demands, so GOD moves His instruments. But πλήρης, *full*, when used, expresses habitual fulness: Acts vi. 3, 5, "Stephen—full (πλήρη) of faith and of the Holy Ghost."—ἄρχοντες, *rulers*) In the beginning he gives honour to them. But he addresses in a different manner, when they persevere in assailing Christianity, ver. 19; and again in ch. v. 29. Comp. c. vii. 2, at the beginning, with ver. 51.

9. Εἰ, *if*) *i.e.* since. He means the ἀνάκρισις, *examination*, now going forward.—ἀνακρινόμεθα, *we be examined*) By judicial process.—εὐεργεσίᾳ, *a good deed*) whereas ordinarily it is persons who have done *an evil deed*, that must submit to examination. The article is not added; but there follows, in ver. 12, ἡ σωτηρία, *the salvation*, where the article forms an Epitasis [emphatic addition to the previous enunciation, viz. to the εὐεργεσίᾳ without the article]. Christ was σωτὴρ καὶ εὐεργέτης, *a most beneficent Saviour*. See Chrysost. de Sacerd. p. 208.—ἐν τίνι, *by what*) The rulers had asked, *by what power* (virtue), and *by what name*. This Peter takes up, changing the adjective [substituting τίνι for ποίᾳ, ποίῳ], in order to make his reply the more definite: and immediately also replies concerning the *authority* and *name*, ver. 10.—οὗτος, *this man*) who is here present, ver. 10. 14.—σέσωσται, *is made whole*) To this word is to be referred ἡ σωτηρία, σωθῆναι, *the salvation*, *be saved*, ver. 12, from the notation (signification) of the name *Jesus*, ver. 10. [The health of the body is as it were a type and mirror of the health of the soul.—V. g.]

10. Γνωστὸν, *known*) This Peter, as a great herald (preacher), spoke with his voice raised. He expresses the whole in a brief compass.—ὑμῖν, *unto you*) rulers.

11. Οὗτος, *this*) He brings a more severe charge against the rulers, than in ch. iii. 17 against the people.—ὁ λίθος, *the stone*) The article refers the hearers back to prophecy. See Matt. xxi. 42, note.—ὑφ' ὑμῶν, *by you*) This is added with boldness of speech.—

εἰς κεφαλὴν γωνίας, *the head of the corner*) This is explained in the following verse. The very rejection on the part of the builders proves the stone [to be the one chosen of God].

12. Ἐν ἄλλῳ οὐδενί, *in none other*) *i.e.* it is wholly in Him alone that salvation is. Hereby the question, ver. 9, *by what means*, is clearly set at rest (is a fixed point).—ἡ σωτηρία, *the salvation*) which was promised, and long wished for, whereby we escape every misery: the salvation (health) of body and soul: with which comp. ver. 9. There is great force in the article.—γὰρ, *for*) It is necessary that there should be divinely given and proclaimed a *name*, wherein there is salvation. It belongs not *to us* to mark out, or devise, a name whereby to obtain salvation: it belongs not to Rome to canonise the departed.—ἕτερον, *other such* ['alterum,' *second*]) This has the force of Epitasis (augmentation of the force of what precedes, by addition), in relation to the ἄλλῳ ['alio'] preceding. Ammonius observes: "ἕτερος is used in the case of *two*; ἄλλος, in the case of *more than two*.[1] Comp. 1 Cor. xii. 8, 9, ἄλλῳ δὲ—ἑτέρῳ δὲ; 2 Cor. xi. 4; Gal. i. 6, 7, notes.—ὑπὸ τὸν οὐρανὸν, *under heaven*) *i.e.* in all the earth: ch. ii. 5. The dwellers on the earth had need of salvation; and it behoved the Saviour to establish (plant) salvation on the earth. Matt. ix. 6, "The Son of man hath power on earth to forgive."—τὸ δεδομένον, *given*) Which has been given, viz. from heaven.—ἐν ἀνθρώποις, *among men*) There is one Mediator: there is no second one in the whole human race. 1 Tim. ii. 5.—ἡμᾶς, *us*) viz. all men.

13. Θεωροῦντες) *beholding*.—παῤῥησίαν, *the freedom of speech*) The noun παῤῥησία, and the verb παῤῥησιάζομαι, both very frequently used in this book of Acts, inasmuch as being appropriate to its subject, express the characteristic of true religion. It was by this *boldness of speech* that they overcame both city and world (urbem et orbem). —καταλαβόμενοι, *having perceived*) now, or even before.—ἄνθρωποι, *men*) This is a more humble designation than ἄνδρες.—ἀγράμματοι, *unlearned*) who could scarcely read or write, having hardly made further progress even in sacred learning.—ἰδιῶται, *untutored* men) Private persons, viz. fishermen; and therefore not endued with those accomplishments on which political and eloquent men depend. The ἀγράμματος is unaccomplished; the ἰδιώτης, still more so. See the remarks which we have made concerning this word, on Chrysost.

[1] Not merely is there the wished for salvation in none *other* (of many), but there is no *second* name, besides that of Jesus, whereby we must be saved. "Ετερος has more the sense, *different*, than ἄλλος.—E. and T.

de Sacerd., § 413. "It is by men of this kind, despised in the eyes of the world, that *God* has ALWAYS caused His word to be preached." —Justus Jonas.—ἐπεγίνωσκόν τε, *and they knew* or *recognised*) now at last: for a little before they had paid less attention to them.

14. Σὺν αὐτοῖς, *with them*) viz. with Peter and John.—ἑστῶτα, *standing*) with firm ankle.—οὐδὲν εἶχον, *they had nothing*) although they were wishing it: ver. 21. They themselves say, *we cannot*: ver. 16.

16. Τί ποιήσομεν, *what shall we do?*) The answer is ready to those who ask this question; *Believe.*—τοῖς) The Ablative.—φανερὸν, *manifest*) viz. *is*. And on this depends ὅτι γνωστὸν, κ.τ.λ.

17. Διανεμηθῇ) They regard the whole as a *gangrene* or *canker*. For so it is described in 2 Tim. ii. 17, "Their word will *eat* or *have pasture* (νομὴν ἕξει) as doth a *canker* or *gangrene*" (γάγγραινα).—ἀπειλῇ, *with threatening*) Your efforts are vain, ye rulers. These men have a resource to flee to: ver. 29.—τούτῳ, *this*) They do not deign to mention *the name Jesus*: ch. v. 28.

18. Φθέγγεσθαι, *to speak*) in familiar discourse.—διδάσκειν, *to teach*) in their public speeches (sermons).

19. Ἀποκριθέντες, *having answered*) openly and in plain terms. They employ no artifice, with a view to being let go.—ἐνώπιον τοῦ Θεοῦ, *in the sight of God*) The world accounts many things as right, which in the sight of God are not right: and *vice versâ*.—ἀκούειν) *to hearken to*, for *to obey*. He who does not comply, even hears with reluctance.—μᾶλλον, *rather*) On the part of the courageous saints the authority of those rulers (high priests) alone is respected, who establish or command nothing that is contrary to GOD.—κρίνατε, *judge ye*) The figure Communicatio [leaving the judgment of a matter to the hearers, or even to the very adversaries themselves]. The world cannot readily maintain their own laws against the cause of GOD with so great perverseness, as that natural equity should be utterly stifled.

20. Ἡμεῖς, *we*) They already do that which the rulers had hardly yet prohibited (had scarcely left off prohibiting), and they maintain their right.—οὐ δυνάμεθα μὴ λαλεῖν, *we cannot but speak*) Amos iii. 8, "The Lord God hath spoken, who can but prophesy?" [Real fulness of heart hath (carries with it) incredible force.—V. g.]

21. Προσαπειλησάμενοι) *having further threatened* them.—πάντες, *all* men) Often the people is sounder than those who rule.

22. Πλειόνων, *more* than forty years) The infirmity of the man who was born lame had been inveterate.—ἐφ' ὃν) *on whom*.

23. Ἀπήγγειλαν, *they reported*) Although the rulers were opposed to their doing so, yet it was no sin on the part of the apostles.—*οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, the chief priests and elders*) The Sadducees are not named, who partly are contained under them, ch. v. 17, partly were not assessors in the council.

24. Ὁμοθύμαδον ἦραν φωνὴν, *with one accord they lifted up their voice*) Peter even here seems to have led the way in this address to God: but the others also employed their voice. [The devotion of their minds was so much the more kindled thereby.—V. g.]—Δέσποτα) *Lord* of the family of believers.—σὺ, *Thou*) An enunciation, the subject of which is, *Thou, O* GOD, *who hast made all things;* then, understanding *art*, the predicate follows, [Thou art He] *who hast spoken.*—*ὁ ποιήσας, who hast made*) This is a lofty exordium, employed in prayers of more than ordinary solemnity. Jer. xxxii. 17, "Ah! Lord God, behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee." Neh. ix. 6. Therefore the will of GOD is done in the *heaven*, *earth*, and *sea;* and the will of men on the earth ought not to be set up against it, or be put before it: it is in vain that petty men make their attempts. The Creator even by miracles refutes them.

25. Ἱνατί—αὐτοῦ) Ps. ii. 1, 2. So altogether the LXX.—ἐφρύαξαν) This word is strictly said of horses, to *snort* fiercely.—κενὰ) This is equivalent to an adverb. So the LXX., παρακαλεῖτε κενά, "Comfort ye me *in vain*," Job xxi. 34. This word in the second hemistich, is parallel to the interrogation in the former hemistich.

26. Οἱ βασιλεῖς τῆς γῆς, *the kings of the earth*) All the kingdoms of the world have at some time or other assailed the Gospel.—*οἱ ἄρχοντες, the rulers*) Pilate was the representative of these; as Herod was of "the kings." The prophecy and the event accurately correspond. Subsequently we read of Herod, not Pilate, having afflicted also the apostles.

27. Συνήχθησαν, *were gathered together*) This is repeated from ver. 26.—ἐπ' ἀληθείας, *of a truth*) as the fact itself demonstrates.—παῖδά σου, *Thy Servant* or *Minister* [not *child*, as Engl. Vers.]) of whom David was a type: for the latter is called by the same designation, ver. 25, "Thy servant (παιδός σου) David."—ὃν ἔχρισας, *whom Thou hast anointed*) He is the Lord's Anointed (= Christ) King, ver. 26. Ps. ii. 2, 6, "Yet have I set (Hebr. *anointed*) *my King* upon My holy hill of Zion."—Ἡρώδης, *Herod*) He, when he had Jesus in his power, nevertheless did not let Him go, but sent Him back to

Pilate; thereby consenting to those things which the latter was about to do: Luke xxiii. 7, etc., xiii. 31, The Pharisees said,—"Herod will kill Thee."—λαοῖς, *the peoples*) The plural, repeated from the Psalm; used poetically. One or two MSS. have λαός, but λαοῖς has reference to the 25th verse, λαοί, plural.[1] Comp. 1 Kings xxii. 28, ἀκούσατε λαοὶ πάντες. And the present prayer of the disciples answers to the second Psalm, as a comparison shows:

the kings,	*Herod:*
the rulers,	*Pontius Pilate:*
the heathen,	*the heathen* (= the Gentiles):
the peoples,	*the peoples of Israel.*

The Psalm is treating of the *Kingdom* of Christ: wherefore Herod and Pilate are mentioned among His enemies, rather than Caiaphas the High Priest, who is included in ver. 29.

28. Ποιῆσαι, *to do*) They could not do more, though they wished it. Construe this with, *were gathered together*, not with, *Thou hast anointed:* for the subject of the verb *to do* are the enemies gathered together, concerning whom the prediction had been given. Comp. ch. ii. 23, "Him, being delivered by *the determinate counsel and foreknowledge of God:*" iii. 18.—ὅσα, *whatsoever things*) not fewer things, but not more.—ἡ χείρ σου καὶ ἡ βουλή σου, *Thy hand and Thy counsel*) The order of the words is worthy of observation. The hand of God is felt sooner than His counsel. His power and His wisdom are meant.—προώρισε) *determined before.*

29. Ἀπειλάς, *threatenings*) The plural: ver. 17, 21.—παῤῥησίας, *boldness of speech*) whatsoever they may threaten.—λαλεῖν, *to speak*) They do not ask that they may be allowed to give over speaking, much less that others may be sent (in their stead); for they were sure of their own call to the office.

30. Ἐν τῷ, *in* or *by*) *in stretching forth*, that is, whilst Thou dost stretch forth. Miracles accompany the word, and give a stimulus to its efficiency: ch. xiv. 3, "The Lord—gave testimony unto *the word* of His grace, and granted *signs and wonders* to be done." Mark xvi. 20.—ἐκτείνειν σε, *Thy stretching forth*) Often in the Old Testament the arm of the Lord is spoken of as *stretched forth.*—εἰς ἴασιν, *to healing*) ver. 22.—γίνεσθαι) Repeat ἐν τῷ, *whilst* signs, etc., *are being done.* For I cannot admit the construction εἰς γίνεσθαι, as

[1] E and Hilary read λαος. But the weight of authorities is on the side of λαοῖς.—E. and T.

here is no article intervening (*i.e.* before γίνεσθαι): therefore εἰς ἴασιν is to be construed with ἐκτείνειν. The comma ought to be, not before εἰς, but after ἴασιν: *whilst thou art stretching forth—and whilst signs are being done.* Thus all is clear.—ὀνόματος, *the name*) ver. 17.

31. Ἐσαλεύθη, *was shaken*) A proof afforded that all things are about to be shaken (put in commotion) by the Gospel: ch. xvi. 26 (the earthquake at Philippi preceding the conversion of the gaoler). —ἐπλήσθησαν, *they were filled*) afresh.—μετὰ παῤῥησίας, *with boldness of speech*) Boldness of speech was immediately conferred on them, as in ver. 29 they had prayed; and this they put forth into exercise on the very earliest opportunity among themselves, and in addressing others.

32. Ἡ καρδία καὶ ἡ ψυχὴ μία, *one heart and soul*) *in all matters of belief and of practice* (credendis et agendis). A remarkable character given of them.—οὐδὲ εἷς) *Not even one*, in so great a multitude. The highest degree of concord.—ἔλεγεν, *was saying*) By this very expression it is taken for granted, that *ownership* of property was not altogether abolished.—κοινὰ, *common*) This was required by the Divine direction; as also by the number of believers, which was indeed great, but not so great as it was afterwards; as also by the change of the Jewish state which was impending. The magistrates did not at that time interfere to prevent the Church and individual Christians from disposing of their resources according as they themselves pleased: ver. 34, 35, vi. 1, 2, xi. 30, xxiv. 17; 1 Cor. xvi. 1.

33. Ἀπεδίδουν, the apostles *gave* or *rendered*[1]) Being assured of the truth themselves, they tried to assure others of it.—οἱ ἀπόστολοι, *the apostles*) The giving testimony was peculiarly their province; for they had seen the facts. To them also was given an extraordinary measure of the Spirit: ch. v. 12.—χάρις, *grace*) The grace of God and the favour of the people.

34. Οὐδὲ γὰρ ἐνδεής τις, *for neither was there any in need*) So it ought to be in our days, even without goods being in common,—a state of things which is suited only to the highest perfection (flower) of faith and love.—πωλοῦντες, *selling*) They laid out their wealth to good account, before that the Romans devastated the city. As the

[1] The ἀπὸ implies, that they gave testimony as *a thing that was due*, as of a thing which, having received themselves, they gave *in turn* to others.—E. and T.

Israelites made gain from the Egyptians, so did the Christians from the Jews.[1]

35. Καὶ ἐτίθουν, *and laid them down*) as soldiers lowering or laying down their arms. They hereby were intimating that the apostles, under the guidance of Divine wisdom, should have all the control over their effects.—[καθότι, *according as*) Not according as each had given up more or less.—V. g.]

36. Ὁ ἐπικληθεὶς, *who was surnamed*) A new specimen of the apostles' high dignity, to give surnames to believers.—υἱὸς παρακλήσεως, *the Son of consolation*) A Gospel surname. *De Dieu* on this passage, and Hiller, Onom. p. 300, explain the etymology.[2]—Λευίτης, *a Levite*) Instead of Levitical ordinances, those of Christianity flourish. The priests also follow, ch. vi. 7, "A great company of *the priests* was obedient to the faith."—Κύπριος τῷ γένει) So Ποντικὸς τῷ γένει, Ἀλεξανδρεὺς τῷ γένει, ch. xviii. 2, 24.

37. Ὑπάρχοντος αὐτῷ ἀγροῦ, *having land*) This must have been outside of the land of Israel, in which the Levites had no portion.

CHAPTER V.

1. Ἀνανίας σὺν Σαπφείρῃ, *Ananias with Sapphira*) Names expressing *grace* and *beauty*, but attached to persons whose principles were bad.

2. Ἐνοσφίσατο, *he fraudulently kept back*) The sin of Achan and that of Ananias were in many respects similar, at the beginning of the churches of the Old and New Testament respectively; and the same verb, ἐνοσφίσατο, *fraudulently appropriated* or *kept*, is used of Achan, in Josh. vii. 1. The former, however, in the Old Testament, according to the direction of God, was killed by the hand of men; the latter, in the New Testament, by the Divine hand, at the word of the apostle. The sin of Judas also was similar to that of Ananias. —ἀπὸ τῆς τιμῆς, *of the price*) These two seem not to have believed that Christianity would last long.—συνειδυίας, *being conscious* of it) They sinned the more grievously, since they might have mutually

[1] Viz. by *selling* their lands, which the Roman invasion would soon make worthless to the Jews.—E. and T.

[2] The παρακλήσεως has evident reference to the Παράκλητος, alluded to in ver. 31.—E. and T.

dissuaded one another from the sin.—ἐνέγκας μέρος τι, *having brought a certain part*) just as if it were the whole. Ananias however had wished to seem to have brought the whole: therefore he had not kept back much.

3. Ἐπλήρωσεν) *hath filled*, viz. with audacity and fraud, without there being any resistance made to him on thy part. Ananias himself perhaps did not think that Satan was lurking beneath the temptation. The fulness of heart which comes from Satan is the highest degree of wickedness.—ψεύσασθαί σε) *that thou shouldest deceive*, as far as it lay in thy power, as if the Holy Spirit did not know thy deception: ver. 9. Ψεύδομαι with the Accusative occurs, Deut. xxxiii. 29, LXX., ψεύσονταί σε οἱ ἐχθροί σου: thence in Ps. lxvi. (in Sept. lxv.) 3; Job vi. 10, viii. 18. It is more expressive than if joined with the Dative.[1]—τὸ Πνεῦμα τὸ Ἅγιον, *the Holy Spirit*) Who is in us (comp. 2 Cor. xiii. 3, "Christ speaking in me"), 1 Thess. iv. 8, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit;" and by whose direction the goods of the Church are administered.

4. Μένον, *whilst remaining*) That is, whilst the land remained unsold.—σοὶ ἔμενε, *it remained to thee*) The making of one's goods common property, was a matter of option.—ἐν τῇ σῇ ἐξουσίᾳ, *in thine own power*) A mere purpose, where there is no vow, does not bind to do anything which is good in itself, and yet not necessary. Comp. Joh. Val. Schmidii diss. jur., delivered at Leipsic, A.D. 1712, "de proposito in mente retento nihil operante," § 18.—τί ὅτι, *wherefore*) Ananias sinned most freely (unscrupulously) and with long-continued purpose.—ἔθου, *laid up* ['conceived']) The same sin originated at once from the man and *from Satan*.—τῷ Θεῷ, *unto* GOD) What thou hast professed to give to God, thou hast appropriated to thyself. The relation (ratio) of *the Holy Spirit* in the sentence is contained under the government of the particle ἀλλά, *but*, not under that of the particle οὐκ, *not*. Therefore this is the sense: Ananias lied *unto God and His Spirit*, not unto men and Peter. Venture, if thou durst, O Socinian, to express it thus, "He lied not to the Holy Spirit and Peter, but to GOD." The lie of Ananias, as he lied to the Holy Spirit, and as he lied to GOD, is altogether the same sin, and equally grievous: nay, in some measure it is more grievous, as he lied to the Holy Spirit.

[1] With the Accus. "*to deceive a person* by a lie:" with the Dat. ver. 4, "*to tell a lie to* or *in reference to* a person."—E. and T.

Comp. Mark iii. 28, "He that blasphemeth against the Holy Ghost, hath never forgiveness." A most solid argument, whereby it is proved that the Holy Spirit is a person, and a person of the Godhead.

5. Πεσὼν, *having fallen down*) The terror of Ananias is a specimen of the terror wherewith the ungodly shall be struck in the judgment, without being bereft of life, as he was.—ἐξέψυξε, *was deprived of life, gave up the ghost*) By this verb a miserable death is denoted; ver. 10; ch. xii. 23, Herod; Judg. iv. 21, Sisera, (in the Alex. MS. of LXX., ἐξέψυξεν, for ἀπέθανεν). You may ask why so heavy a punishment and so sudden a death was inflicted at this time of the New Testament, which was so full of grace? Comp. ch. ix. 55, 56, where Jesus rebukes John for desiring fire from heaven, "The Son of man is come not to destroy men's lives, but to save them." The answer is, I. The disciples of their own accord had demanded fire to fall on the Samaritans: whereas in this case the Holy Spirit directs Peter. II. Jesus, in His then existing state of humiliation, had been unknown to the Samaritans, and was afterwards to be preached to them: Ananias and Sapphira had most evidently known the glory of Christ, and the presence of the Holy Spirit, and had had most abundant means of salvation afforded to them. III. Ananias and Sapphira sinned most heinously, most unscrupulously, and by mutual consent, and suddenly filled up the full measure of their sin. IV. At the beginning of that dispensation, a salutary example was given in their case to many, and fear was the result of it. V. What was added to the severity of the punishment in respect to the body, *may have been* taken off from it in respect to the soul.—φόβος, *fear*) Counteracting the force of the very bad example.—τοὺς ἀκούοντας, *them who heard*) Not merely upon those who saw what was done. So in ver. 11.

6. Οἱ νεώτεροι, *the young men*) Peter directed these to do this office.—συνέστειλαν) *wound him up* for burial.—ἔθαψαν, *buried*) at once. For there was no need of delay.

7. Διάστημα, *the space*) The woman, being the weaker vessel, had a longer space for repentance. A precious interval of three hours! —μὴ εἰδυῖα, *not knowing*) For if she had known, her confession would have been nothing great. Nor was she worthy to know, since she had tempted the Spirit of the Lord.

8. Ἀπεκρίθη) *answered* to the woman, whose entrance into the assembly of the saints was equivalent to her speaking.—εἰπέ μοι, *tell*

me) He exhorts her to tell what the real facts of the case were.—εἰ τοσούτου, *whether for so much*) Here Peter, as it seems, expressed the sum.—*οἱ πόδες, the feet*) This is more express than if his expression were, *they who have buried.*

10. Εὗρον, *found* her) after their return from burying Ananias.

11. Ἐκκλησίαν, *the Church*) Here for the first time (with which comp. note on ch. ii. 47) mention is made, and therefore a genuine specimen afforded, of the Church, as constituted in the New Testament, called forth by the Gospel, separated from Judaism, grafted on Christ by baptism, cemented together by fellowship of every kind, and *disciplined* by the death inflicted on (by the excision of) Ananias and Sapphira. In the meantime Luke used the designations, *disciples* and the *number of names* (ch. i. 15); *all that believed* (ch. ii. 44); *the number of the men* (ch. iv. 4); *the multitude of them that believed* (ch. iv. 32).—πάντας, *all*) Even we ought to *fear.*—τοὺς ἀκούοντας, *them that heard*) Without doubt the rulers of the Jews also heard of these things: and yet they did not institute proceedings on that account against Peter. The sin (delinquency) of Ananias was now palpable, and the punishment evidently miraculous.

12. Ἅπαντες, *all*) who believed.—στοᾷ, *in the porch*) a spacious place.

13. Τῶν λοιπῶν, *of the rest*) who were not believers.—κολλᾶσθαι, *join himself*) on familiar terms.

14. Πλήθη) *multitudes.* The Plural expresses greatness of numbers. The definite number is not now any more given, as it is in ch. iv. 4.

15. Ὥστε, *insomuch that*) This depends on ver. 12, at the beginning [" And they were all—women," in ver. 14, being a parenthesis]. —κατὰ τὰς πλατείας, *into*, or *along the streets*) [*secundum plateas*]. The preposition has a distributive sense without the article, ver. 42, κατ' οἶκον, *house by house:* not with the article, ch. viii. 3, " Entering *into the houses*," κατὰ τοὺς οἴκους.—κλινῶν καὶ κραββάτων) A *couch*, κλινή, is more costly: a *pallet*, κράββατος, more humble.—Πέτρου, *of Peter*) He, who had denied Jesus, was now the more on that account conspicuous in faith.—αὐτῶν, *of them*) See the App. Crit., Ed ii., on this passage, as to the addition, *and they were delivered from their infirmity.*[1] The force of this clause is virtually contained in verses 12 and 16.

[1] Ee add καὶ ῥύσθωσιν ἀπὸ πασης ἀσθενείας ἧς εἶχον. D has ἀπηλλάσσοντο γὰρ ἀπὸ πάσης ἀσθενείας ὡς εἶχεν ἕκαστος αὐτῶν: *d* somewhat similar. Lucif. 201 has

[16. Πέριξ, *round about*) The success of the Gospel cause advances continually to greater distances and more widely.—V. g.]—ἅπαντες, *all*) There was now no ἀπότευγμα, *failure*, no abortive attempt to work miracles, as before: Matt. xvii. 16, The man having the lunatic son, "I brought him to Thy disciples, and they could not cure him."

17. Ἀναστὰς, *having risen up*) He thought that he ought not to remain quiet.—τῶν Σαδδουκαίων, *of the Sadducees*) Many gathered themselves together to these, so as that they might the more assail the resurrection of Jesus Christ.—ζήλου, *with indignation* or *angry zeal*) The impotence of this feeling is made apparent by their whole proceeding.

19. Ἄγγελος, *the angel*) "You will in all cases find that these great consolations were not vouchsafed except to those much afflicted:" Justus Jonas.—τὰς θύρας, *the doors*) ch. xii. 10, Peter, released similarly from Herod's imprisonment; xvi. 26, Paul, in the gaol of Philippi.

20. Πορεύεσθε, *go*) at once.—σταθέντες, *standing*) most freely.—ἐν τῷ ἱερῷ, *in the temple*) in public, as before.—τῷ λαῷ, *to the people*) whereas the rulers do not wish them to hear.—πάντα, *all*) without any curtailment.—τὰ ῥήματα τῆς ζωῆς ταυτῆς, *the words of this life*) That is, *these words of life*. With this comp. ver. 32. So among the Hebrews the adjective often is connected with the latter of the two substantives. Comp. ch. xiii. 26, "The word of this salvation." *The words of life*, John vi. 68 ("Lord, Thou hast the words of eternal life"), are to be proclaimed without fear, viz. the words concerning the life of Christ and of believers.

21. Γερουσίαν) A word of the Septuagint.

23. Κεκλεισμένον, *shut*) The angel again had shut it, after having opened it for Peter: ver. 19.

24. Διηπόρουν, *they were perplexed*) The world, in harassing the servants of God, involves itself in countless perplexities, and attributes all the blame to them: ch. xii. 18, xvi. 20, xvii. 6.

25. Ἑστῶτες, *standing*) In antithesis to, *ye have put*.

26. Οὐ μετὰ βίας) *not with violence:* which otherwise they would not have abstained from. Often the rude zeal of the multitude, though not good in itself, is conducive to a good cause: Luke xx. 6.

27. Ἐπηρώτησεν, *asked*) expostulating with them.

et liberabantur ab infirmitate suâ: and so the oldest MS. of Vulg., viz. Amiat., also others, inserting 'omnes.'—E. and T.

28. Παραγγελίᾳ, *with injunction*) He is ashamed to say, *with threatening:* with which comp. ch. iv. 17; for they were not able to punish them (iv. 16).—παρηγγείλαμεν, *we enjoined*) See the coarse cunning of the enemies of the Gospel! They, according to their own pleasure, both make and wrest aside and invent edicts, laws, and prohibitions, which cannot but be broken by the witnesses who obey the God of truth, in order that the innocent may be punished as if they were guilty. O the injustice of such men!—τούτῳ—τούτου, in *this* name—*of this* man) He avoids using the name *Jesus*. Peter uses the name, and does it honour; ver. 30, 31.—τὴν Ἱερουσαλὴμ, *Jerusalem*) in which, say they, we keep watch.—βούλεσθε, *ye wish*) An invidious word. The apostles did not wish that; but they taught according to the truth, that Jesus was impiously murdered by the Jews, and at the same time they showed a way whereby the latter might experience the power (virtue) of Jesus' *blood* in imparting grace and salvation.—ἐπαγαγεῖν) So Judg. ix. 24, ἐπαγαγεῖν τὴν ἀδικίαν—καὶ τὸ αἷμα αὐτῶν ἐπιθεῖναι ἐπὶ Ἀβιμέλεχ.—ἐφ' ἡμᾶς, *upon us*) They themselves had a little before taken upon themselves the blood of the Just One in words, Matt. xxvii. 25; and in actual deed, presently after, ver. 30, "they took the reed and smote Him on the head." [This is the custom of adversaries. Having obtained their opportunity, they show themselves fierce, mad, and unrelenting: then, when the victory inclines to the opposite side, they are unwilling to admit that they have sinned either in deed or intention.]

29. Πετρος, *Peter*) Although Peter had already more than the others felt the hatred of the world, yet he does not put away from himself the task of speaking and acting. He also does not now use the title in addressing them, as in ch. iv. 8; nay, this is as it were the continuation of his speech on that occasion, accompanied with increasing severity.—Θεῷ, *God*) who by the angel ordered him to speak: ver. 20.—ἀνθρώποις, *men*) viz. you who order us to be silent.

30. Τῶν πατέρων, *of our fathers*) ch. iii. 13.—ἤγειρεν, *hath raised up*) of the seed of David: ch. xiii. 23, iii. 22. For it was this raising up that was referred to by the promises given to the fathers. The same verb occurs, Luke i. 69.—διεχειρίσασθε) He had previously said, ἀνείλετε, ἀπεκτείνατε, ἐσταυρώσατε; he now uses a severer expression ["ye have laid violent *hands* on"].—ἐπὶ ξύλου, *on a tree*) In a tree (the tree of knowledge of good and evil) was the beginning of sin: in a tree was the atonement for it.

31. Ἀρχηγὸν καὶ σωτῆρα, *a Prince and Saviour*) The Author of

salvation: Heb. ii. 10, *ἀρχηγὸν τῆς σωτηρίας:* that is, He exalted Him to be a Prince and Saviour; ch. ii. 36.—*ὕψωσε, hath exalted*) The exaltation presupposes the resurrection from the dead, or even includes it. Phil. ii. 9.—*δοῦναι, to give*) Repentance is a joyful *gift*, not a matter of sorrow: ch. xi. 18; 2 Tim. ii. 25.—*μετάνοιαν, repentance*) whereby Jesus is accepted as a *Prince*.—*ἄφεσιν, forgiveness*) whereby He is accepted as a *Saviour*.—*ἁμαρτιῶν, of sins*) even of that sin which ye have committed against Jesus, ver. 28.

32. Καὶ, *and*) and in consequence.—*δὲ, indeed*) This particle amplifies. The testimony of the Holy Spirit is weightier than that of the apostles.—*τοῖς πειθαρχοῦσιν, who obey*) God, saith Peter, hath given us the Holy Spirit: it is He who impels us to give testimony; and we obey; ver. 29. We should note the difference between the two words, comparing ver. 36, 37, 40, where *πείθεσθαι* occurs: it is this, according to Ammonius; *πείθεσθαι* is said of one who voluntarily assents to another (*τὸ ἑκουσίως συγκατατίθεσθαι:* so also *ὑποτάσσεσθαι*), but *πειθαρχεῖν* of one who obeys the command of another (*τὸ κελεύοντι πεισθῆναι*).[1] Comp. Acts xxvii. 11, 21, "The centurion believed (*ἐπείθετο*) the master of the ship:" "Ye should have hearkened (complied with my counsel, *πειθαρχήσαντάς*) unto me."

33. Διεπρίοντο) *they were cut* to the heart; ch. vii. 54. So the Latins say, 'findor.' ["Cor meum *finditur*."—Plaut. Bac. ii. 3, 17.] —ἐβουλεύοντο) *they took counsel.*

34. Ἀναστὰς, *having stood up*) as being about to speak at some length.—*ἐν τῷ συνεδρίῳ, in the council*) God can raise up on every side defenders.—*Φαρισαῖος, a Pharisee*) And therefore believing the resurrection of the dead, which was denied by the Sadducees [who formed a large part of the counsellors present, ver. 17].—*τίμιος, had in reputation*) in high esteem.—*παντὶ τῷ λαῷ, among all the people*) although the rulers, the Sadducees, ver. 17, did not esteem him so much.—*ἔξω, forth out of doors*) So the anger of the rulers was softened.—*βραχύ τι, a little space*) A courteous speech.

36. Πρὸ, *before*) It is an excellent way to support counsels by examples. These Gamaliel prudently puts first, and then adds the consequence to be inferred from them.—*ἑαυτὸν, himself*) A characteristic of false teaching: ch. viii. 9.—*εἰς οὐδὲν, to nought*) Not merely their counsels, but themselves came to nought. How many wretched men have been led on to destruction by false teachers!

[1] Πειθαρχεῖν, from *ἀρχὴ*, implies some degree of constraint or obedience to *authority* and *command*. Πείθεσθαι and *ὑποτάσσεσθαι* are more spontaneous. See Tittm. Syn. N. T.—E. and T.

37. Μετὰ, *after*) It must therefore be a different Theudas whom Josephus places after this Judas [not *before* him, as here].—ταῖς ἡμέραις, *in the days*) A time then well known and suited for attempts to effect a revolution.

38. Λέγω ὑμῖν, *I say unto you*) This formula in this passage has in it something of a bland, rather than a severe character.—ἐάσατε, *let them alone, allow them*) viz. to do what they are doing. We ought to give our assent to a cause that is manifestly good: we ought to resist one that is manifestly bad. But in the case of a matter sudden, new, and doubtful, and in relation to adversaries inflamed with anger, the counsel of Gamaliel is a pre-eminently salutary one.—ἤ, *or*) He means to say by this word, that it should be rather termed a *work* than a *counsel*. At least the apostles were *doing* all things, not by their own, but by the Divine *counsel*.—καταλυθήσεται, *it will be dissolved*, or *come to nought*) It both can and will be dissolved, either by you or by others, or of itself.

38, 39. Ἐὰν ᾖ, εἰ ἔστιν, *if it should prove to be, if it is*) The former expresses mere conditionality; the latter, inasmuch as being antithetical to the former in this passage, implies something absolute and positive [If it be, as it is; since it is]. Therefore also Gamaliel expresses this second alternative in the second person plural [*Ye* cannot overthrow it], not in the first.

39. Μή ποτε καὶ, *lest haply even*) This use of the particles implies courtesy. The *even* signifies, that, independently of the vainness of the attempt, they would be guilty *even* of reckless impiety. This clause depends on the sense of the clause immediately preceding: *ye cannot*, and therefore ye ought not attempt, to *dissolve* or *overthrow* it.—θεομάχοι) This word is put by Symmachus more than once for the Hebr. רפאים. The conjugates are Θεοῦ and θεομάχοι. [There is a large number of such persons.—V. g.]—εὑρέθητε, *ye be found*) in the issue.

40. Ἐπείσθησαν) *They agreed* or *assented*, viz. so far as that they did not kill the apostles: for the members of the council did not adopt a better tone of mind.—δείραντες, *having beaten* them) This had not as yet been done by the Jews, who were afterwards about to inflict severer punishments. Even the world proceeds by successive steps, either as their hatred increases, or else under the show of equity [or leniency].

41. Χαίροντες, *rejoicing*) The characteristic of truth—in afflictions, joy, real, profound, and pure.—ὑπὲρ τοῦ ὀνόματος, *for the name*) viz. *His name, the name* forbidden in ver. 40. Some have added, τοῦ

Ἰησοῦ, or τοῦ Κυρίου Ἰησοῦ, or τοῦ Χριστοῦ.[1] The phrase is put absolutely, as in 3 John ver. 7, ὑπὲρ τοῦ ὀνόματος: Lev. xxiv. 11. The name *Jesus* had been expressed by Luke in the preceding verse. The reference in this verse is to it with an elegant ellipsis of the pronoun.—κατηξιώθησαν ἀτιμασθῆναι, *they were counted worthy to suffer insult* [shame]) A choice Oxymoron [see Append.]: so, "*To you it is given to suffer*," Phil. i. 29: comp. 1 Pet. ii. 19. [Contumely before men is a dignity before GOD.—V. g.]

42. Οὐκ ἐπαύοντο, *they did not cease*) whatever prohibition the world might issue.—τὸν) They announced that Jesus is *the* Christ.

CHAPTER VI.

1. Πληθυνόντων) viz. ἑαυτούς [multiplying themselves]. In the case of a *multitude*, a cause of murmuring easily arises.—τῶν Ἑλληνιστῶν, *of the Hellenists*) These were Jews born outside of Palestine, to whom it seems the Greek tongue, besides the *Hebrew*, was vernacular: as in our days there are many Lusitanian, German, etc., Jews.—παρεθεωροῦντο, *were overlooked*) without any evil design. The apostles were not sufficient for the administration of all things at once.—αἱ χῆραι, *their widows*) who, even in a society of saints, are more easily forgotten, since men are better able to urge their own claims.

2. Ἡμᾶς, *that we*) the apostles.—καταλείψαντας, *having left*) They were not able at once to attend to both: for which reason they sustain that function which is the more noble. It is dangerous to leave those duties which have been especially entrusted to us. This often happens whilst we are unconscious of it. The bishops have put far away from them this principle, since they have become so involved in worldly things, that spiritual things, excepting the solemn outward pageant, are almost entirely swallowed up in their princely function.—διακονεῖν τραπέζαις, *to minister to tables*) The phrase expresses the doing of something unworthy of their office. The antithesis is *the ministry of the word*, ver. 4. What

[1] ABCD*d* Memph. Theb. and Syr. read simply ὀνόματος. Rec. Text adds αὐτοῦ with Orig., and, acc. to Tisch., with Lucif. (But Lachm. quotes Lucif. for ὀνόματος simply.) E*e* adds Ἰησοῦ (and so Vulg.), or τοῦ Κυρίου Ἰησοῦ.—E. and T.

were the functions of the *deacons* in the primitive Church, is a subject of copious disquisition: but the matter may be comprised in a few words. It was the especial duty of the bishops, apostles, evangelists, etc., to preach the word of GOD; it was their secondary duty to have a kind of fatherly care (for the Church was, at the beginning, like a family) of the sustenance, particularly of the poor, of strangers, of widows, etc. But the *deacons*, of both sexes, were appointed strictly to have the same care of the sustenance of the brethren: and in that department they felt it necessary to bestow very much exertion on the church of Jerusalem; in other places, more or less care as circumstances suggested: whatever exertions they could make, after their principal duty was attended to, they devoted to the preaching of the word.

3. Μαρτυρουμένους, *testified of* as to character) Against whom no suspicion of wrongful dealing militated, although there was no need of an oath, a giving of security, or written bond, etc. Comp. 2 Kings xii. 15, xxii. 7. After the example given in Ananias, who was so severely punished in a case affecting his own property, no one would be so (very) ready to break faith in the case of the property of another.—ἑπτὰ, *seven*) These were appointed, not at the beginning, but after the apostles, and by the apostles. In the government of the Church, GOD has left many things to be settled according as the successive occasions (times) may require; but the Church ought to establish nothing without God. There had been about five thousand men; ch. iv. 4; now, with the additions that were made in the meantime, such a number was made up, as that there should be a deacon apiece for the care of the several thousands [viz. *seven*].—πλήρεις, *full*) It is no unimportant matter to dispense the property of the Church. Even in a quæstor (one in charge of the public revenues) and in a deacon, as such, there ought to be administrative and sanctifying gifts. [To wit, ecclesiastical goods are not to be regarded as a spoil, but are to be administered in a spiritual manner, and in such a way as those seven, or as even the apostles themselves, if they were still alive, would use them. GOD Himself will at some time require an account.—V. g.]—καταστήσομεν) The Indicative, as in 1 Cor. vi. 5; Eph. vi. 16,[1] etc.; Phil. ii. 20.

[1] δυνήσεσθε, for *ye may be able*. Often, from the objective character of the Greek mind, that is stated positively in the Indic., which more strictly should be stated dependently in the Subjunctive. So in the Greek Testament, in the case of command, or exhortation, or assertion. Here the apostles, speaking *authori-*

4. Τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου, *to prayer and the ministry of the word*) Prayer takes precedency of the ministry of the word.—προσκαρτερήσομεν, *we will give ourselves continually to*) We will make these our sole pursuit. These are most noble functions, which no bishop can delegate to another, as though he himself were intent on more important matters.

5. Παντὸς, *the whole*) Beautiful harmony, accompanied with obedience.—Στέφανον, *Stephen*) From the Greek names, in addition to other reasons (for instance, lest the Hebrews should have an advantage over the Hellenists in the distribution of food), it is inferred that these seven were in part Hebrews, in part Hellenists. Many Jews had Greek names.—πλήρη, *full*) He was eminent in fulness of the Holy Ghost: the others are not excluded; ver. 3.—πίστεως, *of faith*) Not merely faithfulness (in temporal matters), but spiritual faith.—Παρμενᾶν, *Parmenas*) *Parmenio.* So it is written in the Chronicon Alexandrinum.—προσήλυτον, *a proselyte*) The proselytes might betake themselves for assistance to him who was himself a proselyte. Proselytes, when well tried, may be even employed in offices.

6. Προσευξάμενοι, *having prayed*) viz. the apostles. The subject of the former verb, *they set*, is different from that of the latter, *they* (the apostles) *laid hands;* so ch. viii. 17.

7. Ηὔξανε, *increased*) Whilst harmony was maintained, and assiduity in the word of GOD.—ὄχλος, *the multitude*) The expression ὄχλος is applied even to a not very large number; ch. i. 15; Luke v. 29, vi. 17; John xii. 17. Wherefore there is nothing improbable in this passage. As to the *priests*, there might have been less hope: now, as it is, others are influenced in the greater numbers, owing to their example. The rest of the *people* are alluded to in the next clause.—[ὑπήκουον τῇ πίστει, *were obedient to the faith*) *Faith* here denotes the testimony of the Gospel, which is most worthy of belief: wherefore in other passages the expression is used, *to obey the Gospel*, Rom. x. 16; 2 Thess. i. 8; and thence, *obedience to the faith*, Rom. i. 5, xvi. 26. GOD exhibits to us His testimony; which he who receives as true, submissively lends his ears, and so renders *obedience*.—V. g.]

8. Στέφανος δὲ, *but Stephen*) Stephen, though appointed for the administration of outward concerns, yet also discharges spiritual

tatively, use καταστήσομεν for καταστήσωμεν. The latter would have made their act too much dependent on the initiative act of the brethren.—E. and T.

functions. In a sound state of the Church, all things tend to rise upwards: in a diseased state of it, all things verge downwards, towards deterioration.

9. Ἐκ τῆς συναγωγῆς—Ἀσίας, *of the synagogue—of Asia*) This whole description applies to one and the same synagogue, which was at Jerusalem, and was then in a most flourishing state, attracting the eyes of all to it, consisting of foreign nations, Europeans, Africans, and Asiatics: for instance, it had in it Saul of *Cilicia*. Whence furthermore it is very probable that Gamaliel, the famous teacher (doctor) of the law, as being the preceptor of Saul, presided over this very synagogue, and that this commotion was excited either without his privity, or against his will.—Λιβερτίνων, *of the Libertines*) A Roman term. For many Jews were at Rome; ch. xviii. 2, xxviii. 17: and of these, many who had been made captives in former wars, and had been brought to Rome, having readily recovered their *liberty* (for the Romans had no liking for Jews), had returned to Jerusalem, and perhaps had brought with them many proselytes in the same condition, that is *Libertini*. See Reineccii Annot. on this passage. Therefore, instead of Romans, they are called *Libertines*. Add the note on ch. ii. 10.—τῶν ἀπὸ) Construe, ἐκ τῆς συναγωγῆς τῶν ἀπὸ Κιλικίας.

10. Τῇ σοφίᾳ, *the wisdom*) Wisdom is a most *powerful* thing (ver. 8).—καὶ τῷ Πνεύματι, *and the Spirit*) The epithet *Holy* is not added, as in ver. 3, 5. His adversaries felt that there was a spirit in Stephen: they did not know that it was the Holy Spirit who was in him.

11. Τότε, *then*) The resource of those who prop up a falling cause. —εἰς, *against* or *towards*) The calumniators first speak here indefinitely; then definitely, ver. 13, 14.—τὸν) God *Himself*. The article implies an ἐπίτασις (augmented force, as compared with Μωυσῆν, which has no article. See Append.)

12. Συνεκίνησαν, *they stirred up*) Κινεῖσθαι, *to be moved* or *stirred up*, is especially said of that which is not moved by reason: ch. xxi. 30.—τὸν λαὸν, *the people*) which was powerful by reason of its numbers.—τοὺς πρεσβυτέρους, *the elders*) who were powerful in authority.—τοὺς γραμματεῖς, *the scribes*) who were powerful in learning.

13. Οὐ παύεται, *ceaseth not*) They attempt to create odium against him.—ῥήματα λαλῶν, *to speak words* of blasphemy) The same phrase occurs in Luke xii. 10.—τοῦ νόμου, *the law*) See ver. 14, at the end. Comp. ch. xxi. 28.

14. Γὰρ, *for*) Observe the inference unfairly drawn from the best words, ver. 13.—οὗτος, *this* Jesus) Demonstrative, as in Deut.

ix. 3, Κύριος ὁ Θεός σου οὗτος προπορεύσεται, but used by the adversaries of Stephen in bitterness, and contemptuously. With this comp. Luke xv. 30, note (the elder son applies οὗτος contemptuously to the younger, the prodigal).—καταλύσει, *shall destroy*) Every calumny lays hold of some portion of truth. Stephen, inasmuch as it was now mature time, had intimated something of those things which were about to come to pass. And he seems almost to have seen farther into the truth concerning the abrogation of legal rites, than Peter did before the reply of the Spirit, ch. x. 19, with which comp. what precedes, ver. 15.

15. Ὡσεὶ πρόσωπον ἀγγέλου, *as it were the face of an angel*) The hidden glory of believers often shines forth even from their body, especially from a high cross, and in heaven. Even the face of Moses shone. Scripture, when it praises anything extraordinarily, calls it *divine*, or *belonging to God;* ch. vii. 20; or at least *angelic:* and *splendour* (brightness) is ascribed to the angels, and the angels were, without doubt, attending on Stephen.

CHAPTER VII.

1. Ὁ ἀρχιερεύς, *the high priest*) as the president.—εἰ, *whether*) The interrogation serves the convenience of (gives occasion to) the defence of Stephen against the charges of his adversaries. Ἆρα, *then*, has an appearance of fairness, and of expressing astonishment. This is the sum of the defence: I acknowledge the glory of GOD, revealed to the fathers, ver. 2; the call of *Moses*,[1] ver. 34, 35; the majesty of the *law*, ver. 8, 38, 44; the sanctity *of the temple and of this place*, ver. 7, at the end, 45, 47. And indeed the law is more ancient than the temple: the promise, than the law. For GOD both gave and showed Himself gratuitously (of free grace) to Abraham, and Isaac, and Jacob, and their sons, as their GOD, ver. 2, 3, 9, 10, 17, 18, 32, 34, 45; and they also showed (rendered) faith and obedience to GOD, ver. 4, 20, 21, 23; especially in upholding the law, ver. 8; and their claim to the land of promise, ver. 16. Meanwhile GOD neither at the beginning, nor ever after, tied down

[1] Note, the Italics throughout refer to the very words of their charge, ch. vii. 11, 13, 14.—E. and T.

His presence to this one spot: for even before the erection of the temple, and outside of the favoured land, He vouchsafed (permitted) Himself to be known and worshipped, ver. 2, 9, 33, 44; and that the fathers and their posterity were not utterly restricted (fixed down) to this place, their numerous wanderings show, ver. 4, 5, 14, 29, 44; and exile in Babylon, ver. 43, at the end. But ye always were evil, ver. 9; ye resisted *Moses*, ver. 25, 26, 39, 40; ye turned away from *the land* of promise, ver. 39; ye abandoned God, ver. 40, 41; ye worshipped the temple superstitiously, ver 48; ye resisted God and His Spirit, ver. 51; ye have slain the prophets and Messiah Himself, ver. 52; ye have not kept *the law*, ver. 53. Therefore God is not bound to you, much less to you alone. The histories of former events are wont to be commemorated in Scripture, the fact being traced up from its beginnings; but in such a way that, according to the exigency of the purpose in hand, some things are rapidly gone through, others are omitted: see ch. xiii. 17, 18; Deut. xxxiii. 2, 3; Ps. cvi. 7, 8; Ezek. xx. 5, 6; Hab. iii. 3, 4; Heb. xi. 3, 4, where faith is treated of, as here, unbelief. And most opportunely at this solemn time and place, whereas (whilst) the apostles were rather bearing witness as to Jesus Christ, Stephen makes a recapitulation of ancient events: which also affords a specimen of how one ought wisely to draw out the kernel (to give the salient points) of an *Ecclesiastical History*. Wherefore by no means ought we to assent to Erasmus and others, who think that "many things in this speech have not very much pertinency to the matter in hand which Stephen undertook." In truth, this testimony is most worthy of the fulness of the Spirit, as also of the faith and power which were in him; and although he does not put his enunciations in direct contradiction to the enunciations of his adversaries, yet he answers to all the charges with power. Nor can it be doubted but that Stephen, after that he had cleared up the events of the past and present, would have introduced (inferred) something as to the future, viz. the destruction of the temple, the abrogation of the ceremonial law, and the punishment of the people (with which comp. ver. 43, at the end); and moreover, more at large, as to Jesus being the true Messiah (with which comp. ver. 37), had not "his speech been interrupted by the cries of the Jews vehemently clamouring against him" (as the same Erasmus appropriately suggests). This is the only lengthened speech in this book, delivered by a witness of Christ who was not an apostle; a precious sample of the power of the Spirit.

2. Ἀδελφοὶ καὶ πατέρες, *brethren and fathers*) Stephen, being a young man, addresses them according to their different ages.—ὁ Θεὸς τῆς δόξης, *the God of glory*) The sum of the Divine praise. *Glory* is the Divinity manifest. This magnificent appellation implies that Abraham was indebted to GOD for both himself wholly, and his posterity, and the land and all the blessings promised and performed to himself and his posterity, and this without anything on the credit side of the account.—ὤφθη, *appeared*) as the GOD of glory exhibited Himself to be seen.—τῷ πατρὶ ἡμῶν, *to our father*) Thence it was that this benefit appertained also to the *offspring* of Abraham.—πρὶν ἢ, *before that*) comp. ver. 4, at the end.

3. Ἐξελθε—δείξω) So Gen. xii. 1, LXX., except that they (the LXX.) introduce καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου.—γῆς, from thy *country*) This brought with it (caused) his departure from Chaldea.—συγγενείας, from thy *kindred*) This caused subsequently his departure from Haran or Charran, to which the family of Abraham had come, ver. 4. The more adult part of the family remained in Mesopotamia, the younger portion in Haran; for it is not to be supposed that Terah remained altogether alone there. They who also followed Abraham out of Haran, followed him of their own accord. Abraham was not ordered to bring them with him: and if they had not followed, he still would have gone forth out of Haran: comp. Gen. xi. 31, xxiv. 4 (where Abraham directs his servant to go to his *country* (Mesopotamia) and his *kindred*, implying that the adults of the family had remained in Mesopotamia).—ἣν ἄν, *whichsoever*) Abraham did not know which would be the land: Heb. xi. 8.

4. Χαλδαίων, *of the Chaldees*) whose land belonged to *Mesopotamia*.—μετὰ, *after that*) Abraham, whilst Terah lived in Haran, had in some measure his paternal home in Haran, only acting the part of a stranger or foreign sojourner in the land of Canaan: but when his father was dead, he began altogether to have his home solely in the land of Canaan. It is not without mystery (symbolical meaning), that the father of Abraham did not enter the land of Canaan: for so it was evident, that it was not by the right of worldly inheritance that this land fell to himself and his posterity.—νῦν, *now*) at this present day.

5. Οὐδὲ βῆμα ποδὸς, *not even so much as to set his foot on*) That land, concerning which ver. 16 treats, Abraham did not receive by the Divine gift, but bought; the very fact of the purchase implying that he was a stranger.—ἐπηγγείλατο, *He promised*) Gen. xii. 7.—αὐτὴν, *it*) the whole of it.—οὐκ ὄντος αὐτῷ τέκνου, *when he had* as yet

no child) Not even Ishmael as yet was born: nor was there any hope of offspring, on account of the barrenness of Sarah. Both the inheritance and the posterity itself was according to (by) promise. This clause makes an Epitasis (Emphatic addition to what precedes. See Append.), as does that clause, *not even so much as to set his foot on.*

6. Δὲ, *but*) The antithesis between the *promise* and the time of its fulfilment, which was *to be waited for.*[1]—ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακόσια· καὶ τὸ ἔθνος—ἐγὼ) Gen. xv. 13, 14, LXX., ὅτι πάροικον ἔσται τὸ σπέρμά σου ἐν γῇ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτοὺς καὶ κακώσουσιν αὐτοὺς καὶ ταπεινώσουσιν αὐτοὺς, τετρακόσια ἔτη. τὸ δὲ ἔθνος—ἐγώ.—ἀλλοτρίᾳ, *a strange*) Egypt was not then named. Comp. the ᾧ ἐὰν, "*to whomsoever* they shall be in bondage," in ver. 7.—κακώσουσιν) This clause, which has been omitted by some, is required by the fact itself (concerning which presently) and by the accent in Gen. xv. 13.—ἔτη τετρακόσια, *four hundred years*) These years are to be referred not only to the Egyptian bondage (which began long after the death of Joseph and of his brethren, when the people multiplied, ver. 15, etc.), but to the whole sojourn in the strange land, [viz. from the birth of Isaac up to the departure out of Egypt.—V. g.] Four hundred years in the case of a people, and forty years in the case of a man, constitute a memorable period; even in the case of Israel and Moses. Moreover by this very number it was indicated that the joyful dwelling in the land of Canaan afterwards would be much longer in continuance.

7. Καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ) Exod. iii. 12, LXX., καὶ λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ. These words spoken to him Moses records of the place, Horeb, not excluding the land of Canaan: Ibid. ver. 8. For if service (worship) on Horeb was a sign of Moses' mission, Ex. iii. 12, much more service in the land of Canaan was a sign. Therefore Stephen has woven together the oracles given to Abraham and Moses, in this sense; "They shall go forth from the land of bondage (this was said to both Abraham and Moses), and shall come to Horeb, and shall serve the Lord in this place; and shall come thence into the land of Canaan, and shall serve the Lord." In thus weaving together these things, he shows in a strong way, (1) that what was said to Moses as to the worship

[1] Thus δὲ here, not ἀλλὰ in ver. 5, forms the antithesis. So ABCE*e* and many MSS. of Vulg. read καὶ ἐπηγγείλατο, not ἀλλὰ ἐπ. D*d* Vulg. Amiat. and Iren., however, read ἀλλ'.—E. and T.

of Israel towards GOD, was already in the time of Abraham divinely intended and meant: (2) that they were taught in Horeb to serve GOD for this purpose, that they might worship Him perpetually in the land of Canaan, ver. 44: (3) that the worship in Horeb was very much curtailed by the people [owing to their idolatry of the calf], ver. 40, 41, and was rather rendered at length when they entered into the land of Canaan; ver. 45, "They shall serve Me," is the expression used; they shall not, as previously, serve the Egyptians; they shall serve in freedom, as Priests.

8. Καὶ οὕτως, *and so*) after the covenant of circumcision had been given. For Ishmael had been born previously. Οὕτως, *so*, including the idea of time, as πῶς, "*How* [was it then reckoned," includes the idea, *At what time?* as the answer shows, which see], Rom. iv. 10.—πατριάρχας, *patriarchs*) A magnificent appellation from the LXX. transl.

9. [Ζηλώσαντες, *moved with envy*) Stephen shows that the ancestors of the Jews were already at that early time stiff-necked.—V. g.]—ἀπέδοντο εἰς Αἴγυπτον, *sold away into Egypt*) *removed* (*alienated*) *from* them him who was presently after carried away *into Egypt*. An abbreviated expression: and so the LXX., Gen. xlv. 4, "I am Joseph, whom ἀπέδοσθε εἰς Αἴγυπτον."

10. Ἐκ πασῶν, *out of all*) See 2 Tim. iii. 11, note (Ps. xxxiv. 17).—κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ) Ps. cv. 21 in the LXX., κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ, καὶ ἄρχοντα πάσης τῆς κτήσεως αὐτοῦ.

12. Ἰακὼβ, *Jacob*) Even believers experience the common miseries of life, but to their own good.

13. Ἀνεγνωρίσθη, *was made known to, was recognised by*) *Made himself known to* or *recognised by:* Gen. xlv. 1 in the LXX., ἀνεγνωρίζετο τοῖς ἀδελφοῖς αὐτοῦ.

14. Ἑβδομήκοντα πέντε, *seventy-five*) Stephen, or Luke, follows the Septuagint translation, as being then the best known; which in Gen. xlvi. 27, or even in Deut. x. 22, has given the number *Seventy-five;* whereas in the Hebrew and Samaritan Pentateuch, and in Josephus, the number is *Seventy*. So also Philo, adding one son and one grandson of Manasses, and the two sons of Ephraim and his one grandson: Gen. the ch. already quoted, ver. 20.

16. Καὶ, *and*) We may give this paraphrase of the passage: "Jacob died and our fathers (*namely, Joseph*); and (*because, after the example of Abraham and Sarah, Isaac and Rebecca, they wished to rest in the land of promise, Gen.* l. 13, 25, *for this reason*) they

were carried over into Sychem or Shechem (*and into the sepulchre of Hebron*, Gen. xxiii. 19), and were laid (*in "the parcel of ground" at Shechem* [Josh. xxiv. 32], *and*) in the sepulchre (*of Hebron*), which Abraham had bought (*and Jacob*) for a price in money (*and a hundred lambs*) from the sons of Emmor, (the father) of Sichem or Shechem" (*and from Ephron*). For two most well known histories are intertwined with one another, having reference to a double purchase (examine well Gen. xxiii. and xxxiii.), and to a double burial: Gen. l. and Josh. xxiv. In this passage both histories require the omitted parts, by the force of the relatives, to be supplied mutually one from the other. The brevity which was best suited to the ardour of the Spirit gave Stephen just occasion, in the case of a fact so well known, to compress these details in the way he has done. Moreover there is to be added the consideration that, as Jacob was buried in the sepulchre of Hebron, and Joseph in the land of Shechem, so the rest of the fathers who died in Egypt, or (at least) some of them, are said to have been gathered to both of them. For Josephus, lib. ii. Ant. ch. iv., writes, that they were entombed at Hebron; Jerome, in Ep. ad Pammach. de opt. gen. int., informs us that their sepulchres existed even in his age at Shechem, and were wont to be visited by strangers. From which Franc. Junius, lib. i. Parall. 92, infers that some of them were buried in the one place, some in the other, according as seemed convenient to their posterity. Pererius, in Gen. fol. 672, thinks that they were carried over from Shechem to Hebron. And as it would have been too long for Stephen to have recounted these several details, he with admirable compendiousness has indicated the whole. Therefore the reading Ἀβραὰμ remains intact: nor is there need of the conjecture Ἰακώβ. Flaccius admirably observes on this passage: "Stephen has no time, in going cursorily through so many histories, to narrate each in distinct detail: therefore he compresses into one two different sepulchres, places, and purchases, in such a way that, in the case of the former history, indeed, he names the true purchaser, omitting the seller: on the other hand, in the later history, he names the true seller, omitting the purchaser; as it were by a diameter joining two out of those four contracting parties [two buyers, Abraham and Jacob, and two sellers, Ephron and Emmor or Hamor. Stephen takes and joins Abraham, the first of the first pair, and Emmor of the second]. However much, therefore, the name of the purchaser may be emended, yet still it would not be true that Jacob was buried in Shechem. Abraham bought a place of sepulture from the

sons of Heth, Gen. xxiii.; Jacob was buried there, Gen. xlix. and l.: Jacob purchased a field from the sons of Emmor or Hamor, Gen. xxxiii.; Joseph was buried there, Josh. xxiv. Here you have a type of those contracts, and may see how Stephen contracted the two purchases into one." So says the Illyrian (Illyricus). See also Glassius in respect to Ellipsis. In a similar way the same Stephen, a little before, in ver. 7, contracted two prophecies, viz. that to Abraham and that to Moses, into one: Exod. iii. 12; Gen. xv. 16: and in ver. 9 he condensed into one word the *selling* of Joseph and his removal *into Egypt:* and below, in ver. 43, he joins a saying of Amos and the departure *to Babylon*, out of Jeremiah. So in ver. 24, "A certain one (an Israelite) *suffering wrong;—an Egyptian*" (inflicting the wrong) [τινα ἀδικούμενον—τὸν Αἰγύπτιον]. A Semiduplex [That kind of abbreviated expression, when the relation of two members of a sentence is such that they need *mutually* to be supplied, one from the other. See Append.] sentence of this kind, though to us for the most part it seems strange and unusual, did not seem so to the Hebrews. We shall observe an example exactly like this one, below at Heb. xii. 20. In writing, hiatuses of this kind are usually marked by the pen: but they have place also in speaking, when, in the case of a fact most well-known, and vividly present to the mind of both speaker and hearers, there is said only what is needed, and the other things, which would interrupt the flow of the language, must be supposed to have been said. —μνήματι, *the sepulchre*) As they were pilgrims, the first land which they bought was land for a *sepulchre;* for they were seeking after the heavenly land, their true native country.—τοῦ Συχέμ) τοῦ, viz. πατρός. The son was more celebrated than the father; wherefore the latter takes his designation from the former. Emmor was the father of Shechem.

17. Καθὼς) This is more than ὡς. *Even as* God had promised it would come to pass at a particular time, so it came to pass when the four centuries had elapsed [Gen. xv. 13].

19. Μὴ ζωογονεῖσθαι) viz. τὰ βρέφη. A word of the Septuagint: Exod. i. 17, 18, and elsewhere frequently.

20. Ἐν ᾧ καιρῷ, *at which time*) a sad time, when his birth was seasonable.—ἀστεῖος) So the LXX., Exod. ii. 2, express the Hebrew טוֹב, *a goodly* child. A specimen of godly physiognomy.—τῷ Θεῷ, *to God*) So the LXX., 1 Sam. xvi. 12, ἀγαθὸς ὁράσει Κυρίῳ: Jon. iii. 3, πόλις μεγάλη τῷ Θεῷ. Whatever excellent thing there is, derives its excellence from the Divine gift.—μῆνας τρεῖς, *three months*) They

might have thought that their labour is vain, that the child notwithstanding must perish; but they undertook the labour, and the matter eventuated in a successful result very far beyond their hope.—*πατρὸς*) viz. *αὐτοῦ*. So 1 Cor. v. 1; Gal. iv. 2.

21. Ἐκτεθέντα δὲ αὐτὸν) The accusative absolute, as in ch. xxvi. 3, *γνώστην ὄντα σε πάντων*.—*εἰς υἱὸν*, *for* her *son*) that he should be to her in the light of a son.

22. Ἐπαιδεύθη, *was learned*) as being designed for the kingdom (to be king). Comp. Heb. xi. 26.—*σοφίᾳ*, *the wisdom*) This wisdom the Egyptians had learned from Joseph: Ps. cv. 22. This wisdom was surpassed by that of Solomon: 1 Kings iv. 30. This was held in great account by the adversaries of Stephen, especially the *Alexandrians*: ch. vi. 9—*δυνατὸς*, *powerful*) This *power* was of more consequence than all the *wisdom* of the Egyptians, which Stephen, however, mentions in order to commend Moses; nor was it the wisdom that produced that power, but the promise and faith: Heb. xi. 24, 25. Often wisdom and power are joined.—*ἐν λόγοις*, *in words*) viz. eloquence: although his utterance was defective: Exod. iv. 10.—*ἐν ἔργοις*, *in deeds*) viz. power.

23. Ἐπληροῦτο, *was fulfilled*) There is a ripe time in all things. Before that time we ought to undertake nothing.—*τεσσαρακονταετὴς χρόνος*, *the age of forty years*) Moses' life was thrice forty years: ver. 30, 36.—*ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ*, *it came up into his heart*) A very appropriate phrase. There may be something in the depth of the soul, which afterwards emerges and ascends (comes up) from that sea into the heart, as into an island. It might seem to have come into the mind of Moses at random: and yet Moses was acted on by Divine impulse.—*ἐπισκέψασθαι*, *to visit*) although he himself was happy and they wretched. He was not able to have exact knowledge in the palace of the sorrows of his brethren; therefore he went forth to them.—*τοὺς ἀδελφοὺς*, *his brethren*) A motive of love which Moses also employed to others: ver. 26.

24. Πατάξας τὸν Αἰγύπτιον, *having smitten the Egyptian*) So the LXX. in Exod. ii. 12, where the Hebrew has "he *slew* the Egyptian."

25. Ἐνόμιζε, *he supposed*) Therefore Moses knew the reason why he had done it.—*συνιέναι*, *would understand*) Often from one proof a judgment may be formed as to many cases [instances. Here, as to the general character of Moses].—*οὐ συνῆκαν*, *they understood not*) By sloth and forgetfulness often great matters are neglected. It was this resistance (perverse opposition) of the people that seems afterwards to have induced Moses to refuse the undertaking.

26. Ὤφθη, *he appeared, showed himself*) of his own accord, unexpectedly.—συνήλασεν, *he brought them together*) by the force of kindness.[1]—εἰπὼν, *saying*) An example of fraternal correction.

27. Ἀπώσατο, *thrust him away*) adding sin to sin.—τίς—Δίγύπτιον) So the LXX., Exod. ii. 14. Hebr., *a man a prince and a judge.*—τίς, *who*) The instruments of GOD are often repelled under the pretext of a defect of the human call.—ἄρχοντα, *a prince*) They seem not to have known how great a man Moses was in the palace. It is the province of a *prince* to *judge*.

28. Ὃν τρόπον, *in the same way as*) Those things are often known which we do not suppose are known concerning us.

29. Ἐν τῷ λόγῳ τούτῳ, *at this saying*) when he heard this saying.—πάροικος, *a stranger, sojourner*) In Egypt, as the son of Pharaoh's daughter, he had begun to be at home: now, as a stranger, he wanders abroad from that country also.

30. Ἄγγελος, *an angel*) The Son of GOD. See foll. verses. Moses at first did not know who it was, but presently after recognised Him from the *voice*.—πυρὶ φλογὸς, *in a flame of fire*) signifying the majesty of GOD, who was present.

32. Τῶν πατέρων, *of* thy *fathers*) These are presently named.—σου, *thy*) Whomsoever GOD intends to employ, so as to be a help to others, He previously confirms that very person in faith.—ἔντρομος γενόμενος, *having been thrown into a tremor*) Revelations from heaven begin with striking terror into a man, especially one who has heretofore had no experience of them, and end in consolation. It is by terror that the Divine instruments are prepared.

33. Τῶν ποδῶν, *from thy feet*) He who puts his shoes off his feet is regarded as having himself aright in respect to the whole body. Comp. John xiii. 10.—ὁ γὰρ τόπος, *for the place*) The sanctity of places depends on the unrestricted will and presence of GOD, and is therefore moveable (not stationary).

34. Τοῦ λαοῦ μου, *of My people*) They themselves were by this time, for the most part, ignorant that they were the people of GOD; and yet such they were.—τοῦ στεναγμοῦ, *the groaning*) The sighs, ἐκ στενοῦ, *out of*, or *by reason of straits* [whence comes στεναγμὸς], constitute a peculiar object of the Divine hearing.—κατέβην, *I have come down*) For previously He had not seemed to be near at hand.

35. Τοῦτον, *this*) So οὗτος is used thrice in the three following verses, by a grand Anaphora [See Append. The repetition of the

[1] BCDe Vulg. Theb. read συνήλλασσεν, *he reconciled;* but AE and Rec. Text, συνήλασεν.—E. and T.

same word in beginnings].—ἠρνήσαντο, *they refused* or *denied*) Forty years before, they had denied him. In the book of GOD there is accurate note made of what mortals speak against GOD; and the words and deeds of one man are ascribed also to those who are of the same mind: Rom. i. 32. Something may be denied (it is possible in some cases to deny) even by the mere will or wish.—ἄρχοντα καὶ δικαστην, ἄρχηγον καὶ λυτρωτὴν) A gradation: ἄρχων, *a prince*; ἀρχηγὸς, a chief leader; δικαστὴς, *a judge*, one who delivers or rescues a private individual from a private individual; λυτρωτὴς, *a redeemer* or *deliverer*, who rescues a nation from a nation. So too GOD made Jesus, whom the Jews had denied, Lord.—ἐν χειρὶ) בִּיד is the expression in Hebrew. —ἀγγέλου, *of the angel*) viz. the Lord, the Son of God: see ver. 30, 31. See L. de Dieu on this passage.

36. Γῆ—θαλάσσῃ) The mention of *the land and sea* makes the language august.

37. Προφήτην, *a prophet*) Stephen shows that he does not put in collision with one another Moses and Christ, and that his accusers ought not to do so. The same passage is quoted in ch. iii. 22, where see the note.

38. Οὗτος, *this*) Moses.—γενόμενος) Construed with μετά.—ἐν τῇ ἐκκλησίᾳ) It is not the people in this passage, but the congregation of the people, that is denoted.—μετὰ τοῦ ἀγγέλου—καὶ τῶν πατέρων, *with the angel—and the fathers*) Therefore Moses was mediator. Stephen does not say, *with the angels*, but *with the Angel*, *i.e.* of the covenant. —ἐδέξατο, *received*) did not invent.—λόγια, *words*) *oracles*: λόγιον, a diminutive, on account of the brevity of the several enunciations. Every paragraph that begins with that formula, *And the Lord spake unto Moses*, is in itself a λόγιον. The *Decalogue* especially is referred to.—ζῶντα, *living*) *Living* is his expression, not *life-giving*. He praises the law. It is fiery: it is living; Deut. xxxiii. 2.

39. Γένεσθαι, *to become* obedient) for then especially was the time of submitting themselves.—ἀπώσαντο, *thrust* him *from them*) viz. Moses, along with the law.

40. Ποίησον—οὗτος, ὃς—αὐτῷ) Exod. xxxii. 1, LXX., ἀνάστηθι καὶ ποίησον—οὗτος ὁ ἀνὴρ (Al. ἄνθρωπος), ὃς—αὐτῷ.—ποίησον θεοὺς, *make gods*) By the verb used the notion in the very noun was refuted: for *made gods* are not Gods.—οἱ προπορεύσονται, *who shall go before*) They thought it irksome, by reason of their longing regrets after Egypt, to sit inactive and wait so long.—τί γέγονεν αὐτῷ, *what has become of him*) whether he is about to return to us, or what he is about to bring with him, and at what time.

41. Ἐμοσχοποίησαν, *they made a calf*) A very notorious act of wickedness is signified by an extraordinary and newly-coined word. They imitated the Egyptians, whose God Apis was an ox.—ἀνήγαγον θυσίαν) A rare phrase. But so also in 1 Kings iii. 15, ἀνήγαγεν ὁλοκαυτώσεις.—τῷ εἰδώλῳ, *unto the idol*) They were *idolaters*, although they made the name of God their pretext.[1]—εὐφραίνοντο, *they rejoiced*) with great pageant.—ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν, *in the works of their own hands*) It becomes GOD to rejoice in the works of His own hands: and it becomes us to rejoice in the works of His hands. Men are idolaters who rejoice in the works of their own hands.

42. Ἔστρεψε, *turned*) because our fathers ἐστράφησαν, *turned back* (from Him towards Egypt): ver. 39.—παρέδωκεν, *gave* them *up*) often, from the time of their making the calf down to the times of Amos, and subsequently, as the perversity of the people continually increased.—τῇ στρατίᾳ τοῦ οὐρανοῦ, *the host of heaven*) for example, Mars and Saturn. See the foll. ver. The oldest form of idolatry, which looked more plausible than the others.[2] It is called a *host* or *army*, on account of its multitude, order, and power.—τῶν προφητῶν, *of the prophets*) the twelve.—μὴ—μοι ἔτη—ἐρήμῳ, οἶκος Ἰσραήλ;—Ῥεμφὰν—ἐποιήσατε προσκυνεῖν αὐτοῖς—ἐπέκεινα Βαβυλῶνος) Amos v. 25, 26, LXX., μὴ—μοι οἶκος Ἰσραὴλ ἔτη—ἐρήμῳ; Ῥαιφὰν (instead of Ῥεμφὰν)—ἐποιήσατε ἑαυτοῖς—ἐπέκεινα Δαμασκοῦ (instead of Βαβυλῶνος). The prophecy of Amos has two parts: the former of which confirms ver. 41, as to the guilt of the people; the latter confirms the beginning of ver. 42, as to the judgment of GOD, there being subjoined the mention of their being carried away to Babylon.—σφάγια, *slain victims*) They had offered these to the Lord; but they had not done so either to Him alone, or at all times, or with a perfect and willing heart.

43. Καὶ) *and* therefore.—καὶ ἀνελάβετε, *and ye took up*) Hebr. ונשאתם, *and ye bore*, as litters or biers (for carrying images on), not without pageant. That this was perpetrated in the wilderness not long after the calf was made, is evident from the preceding verse. This idolatry was clandestine (for otherwise Moses would not have concealed or omitted to notice it), but yet it was gross and frequent.

[1] The calves were probably an imitation of the *Cherubim*, a recognised symbol of *the true God*. Hence Aaron says, "These be thy Gods, O Israel, which brought thee up out of the land of Egypt," Ex. xxxii. 4. The plural form, *Gods*, refers to the plural form of the name of God, Elohim.—E. and T.

[2] Called Sabeanism, from *Saba*, *Sabaoth*, the heavenly hosts. See Job xxxi. 26, 27.—E. and T.

τὴν σκηνὴν, *the tabernacle*) A portable shrine.—καὶ τὸ) The four clauses in Amos are read in this order: *And ye bore the tabernacle* (Malcechem) *of your king* [Engl. Vers. *of your Moloch*], and—(Cijun) *the support* or *prop* [Engl. Vers. *Chiun*, the god] *of your images; the star of your god, which ye have made for yourselves:* wherein the third clause is subjoined to the second by apposition, there being now (in this case) no את prefixed; which is the reason why the LXX. translators (whom Stephen follows) have been able, without injury to the sense, to transpose these two clauses [*the star—images*, in LXX.: but *images—the star*, in the Hebr.], and why the fourth clause [*which ye made to yourselves*] has reference to the one of these in the Hebrew [*the star*], but to the other in the Greek [*the figures* or *images*]. *Moloch* and *Cijun*, from being appellative became proper names; and these in Amos are construed with reference to their signification as appellatives, so that that weighty suffix, כם, *your*, should not be excluded [*your* Moloch or else *King*], in such a way, however, as to allude to the proper names: whence the LXX. expressly have translated them as proper names. That what *Cijun* (Chiun) denotes in Amos, is denoted by the *Remphan* of the LXX. translators, is evident from the same transposition of the clauses: namely, Saturn, as Moloch denotes Mars. See the *Specimen Glossarii Sacri* of A. Müller, p. 13; *Selden*, de diis Syr., and on him Andr. Beyerus; Buddei, H. E. V. T. Per. ii. p. 768, etc. Humphr. Hodius, lib. ii. de Bibl. c. 4, fol. 115, 116, plausibly infers that the translator of Amos was an Egyptian, from this Egyptian appellation of Saturn. Joh. Christoph. Harenbergius, in a remarkable disquisition, thinks that Chijun or Remphan was the Nile, which the Egyptians represented by the star Saturn. P. E. Jablonski interprets both of the Sun: Sam. Petitus, both of Saturn.—τὸ ἄστρον, *the star*) So Saturn is called, the star of whom was represented by the image: as contrasted with Mars, whom they worshipped under the form of a human figure.—τοῦ θεοῦ ὑμῶν, *your god*) R. Isaac Caro terms the planet Saturn the Star of Israel, appealing to the unanimous opinion of all astrologers. See Lud. de Dieu on this passage. For the purpose of upbraiding them, he thrice introduces the word *your*.—Ῥεμφὰν, *Remphan*) The stop, judging from the Hebrew accents and the order of the words, ought to have been placed before this word, which is variously written; which, however, the LXX. translators have superseded or rendered unnecessary [by the different order of the words which they give]. But whereas the notion of the word *Cijun* had in it a notion suited for bringing conviction home to the Jews, a

notion which is not fully given in the proper name, Ῥεμφάν, of the same LXX., Stephen supplied it by introducing the verb προσκυνεῖν, *to worship;* whether you derive כיון from כהן (as איוב from אהב, and היה for החה) or from כון, with which comp. the conjugate, להכין, Isa. xl. 20. The word, Ῥεφάν, and by inserting as the Greeks do an μ before the second labial, Ῥεμφάν, seems to have the same origin as תרפים (as to which others have treated); and hence has arisen the name *Remphis*, a king of Egypt. Moloch is a name plain enough. —τοὺς τύπους, *figures*) [types]. Subtilty [in describing images as mere *symbols*, or *types*, representing different attributes of the true God] does not excuse idolatry.—ἐπέκεινα Βαβυλῶνος, *beyond Babylon*) *i.e.* beyond Damascus and Babylon: for Amos in the Hebrew, and the LXX., read ἐπέκεινα Δαμασκοῦ. At the time of Amos they were in dread of Damascus on account of the Syrian wars: Babel (Babylon), the place of their captivity, was not as yet named; Stephen therefore supplied it: and in fact they were carried away beyond the city of Babylon: 2 Kings xvii. 6, "The king of Assyria took Samaria (in the ninth year of Hoshea), and carried Israel away into Assyria, and placed them in Halah and Habor, by the river of Gozan, and in the cities of the Medes." They were carried away, as a punishment, to that quarter from which they had brought their idols. Their thoughts were dwelling on Egypt: they therefore had to depart to another region far removed from it. A similar case of Ampliatio[1] of a quotation in ch xv. 17 (where see the note) should be compared. The *Wecheliana* editio observes, that there is read somewhere Δαμασκοῦ instead of Βαβυλῶνος: and Prideaux, in his Connection of Sacred History with Profane, Part i. p. 14, 15, ed. Germ., thinks this to be derived from old copies, and almost approves of it. The Wechelian readings, when they are supported by no other MSS., owe their origin to the annotations of Beza. Δαμασκοῦ has been plainly derived from the LXX. in (into) Justin, whom Beza quotes.

44. Ἡ σκηνὴ τοῦ μαρτυρίου, *the tabernacle of witness*) So the LXX. for the Hebrew אהל מועד, Ex. xxvii. 21, etc.—κατὰ τὸν τύπον, *according to the fashion*) Heb. viii. 5, note. This 'type' was better than those 'types' ('figures'), of which ver. 43 speaks.

45. Διαδεξάμενοι, *having received*) in a long succession.—ἐν, *in* [or *into*]) when they subdued the peoples (in Canaan).—τῇ κατασ-

[1] The designation of a thing from the future event: as here the applying the future carrying away to *Babylon* to the immediate subject of Amos' prophecy, the carrying away to *Damascus*.—E. and T.

χέσει, *the occupation* ['possession']) מורשה, LXX. κατάσχεσις· ירש, κατέσχε.

46. Εὗρε χάριν, *found favour*) Happy is he who finds favour. Nothing is better.—ᾐτήσατο εὑρεῖν, *sought to find*) ardently: Ps. cxxxii. 2–5.—σκήνωμα) Ps. cxxxii. 5, משכן, LXX., σκήνωμα. This is more than σκηνή.[1]

47. Σολομὼν, *Solomon*) So long was Israel without a *temple*.—οἶκον, *a house*) This is a humble ("tenue") term, and one suited to this passage, instead of *temple*.

48. Οὐκ, *not*) This particle put in the beginning of the sentence has great force. The same protestation was made by Solomon in the very act of dedicating the temple, 1 Kings viii. 27.—ὁ Ὕψιστος, the Highest) An appropriate appellation. He is not to be contained by any edifice.—ἐν χειροποιήτοις, *in what are made with hands*) This is the ancient reading,[2] to which the more modern authorities have added ναοῖς, from ch. xvii. 24: χειροποίητα is wont to be used by the LXX. absolutely for *idols;* also for *shrines* or *sanctuaries*, Isa. xvi. 12. And most elegantly Stephen abstains from the term ναοῖς, refuting thus their superstition. The Divine *manufacture* (making with hands), is the whole *universe of things*, ver. 50.

49. Ὁ οὐρανὸς, κ.τ.λ.) Isa. lxvi. 1, 2, in the Septuag., Οὕτως λέγει Κύριος, ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; καὶ ποῖος τόπος τῆς καταπαύσεώς μου; πάντα γὰρ ταῦτα ἐποίησεν ἡ χείρ μου.—καταπαύσεως, of My *rest*) The Gentiles made for their gods *cushioned couches*.[3] The false use of the temple is hereby reproved.

50. Ἡ χείρ μου, *My hand*) which is ever unwearied.

51. Σκληροτράχηλοι, *stiff-necked*) The *heart* and *tongue* are required in confession: the *heart*, *ears*, and *neck*,[4] are required in receiving the truth. Stephen weightily censures the Jews: and yet not too soon; for they had been before affectionately (courteously) invited by the apostles.—ἀπερίτμητοι, *uncircumcised*) A just reproof: comp. ver. 8.—τῇ καρδίᾳ, *in heart*) Such they show themselves in ver. 54.—

[1] *i.e.* Σκήνωμα implies a more permanent dwelling, though any earthly house of God must still be but a *tabernacle*, σκήνωμα.—E. and T.

[2] This reading is preferred both by the margin of the Ed. 2 and by the Vers. Germ., though the larger Ed. judged differently.—E. B.

So ABCDE Vulg. But Rec. Text adds ναοῖς, without any of the oldest authorities.—E. and T.

[3] *Pulvinaria*, on which their gods were supposed to recline at the banquet called *lectisternium*.—E. and T.

[4] Eagerly stretched out to hear: comp. καραδοκία.—E. and T.

τοῖς ὠσίν, *the ears*) Such they show themselves in ver. 57, "They stopped their *ears*."—ὑμεῖς, *ye*) not we, the witnesses of Jesus. He includes the ancient Jews; comp. the end of the ver.—ἀεὶ, *always*) The sum of his discussion: always, as often soever as ye are called.—τῷ Πνεύματι τῷ Ἁγίῳ, *the Holy Spirit*) who testifies concerning Jesus, and concerning the whole truth, by the prophets.—ἀντιπίπτετε, *set yourselves against*) They were altogether differently minded from what is demanded in the second ver. of the same chapter of Isa. (lxvi.)—ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς, *as your fathers, so ye*) Both are explained (illustrated) in ver. 52.

52. Καὶ ἀπέκτειναν, *and they have slain*) This is commonly construed with what follows; but it is more suitable to connect it with the verb ἐδίωξαν, *persecuted*. [The margin of Ed. 2 and the Vers. Germ. more clearly answers to this judgment than the larger Ed.—E. B.] For, *Which of the prophets not* expresses, with the addition of feeling, the same meaning as, *all the prophets:* whence the construction should be, ["Which of the prophets have not your fathers persecuted and slain," *i.e.*] *all the prophets, who announced* or *showed before*, etc. Syllepsis. [Append. Where the sense regulates the construction more than the words; as here the Plural, τοὺς προκαταγγείλαντας, refers to the antecedent plural *implied* in the *singular*, τίνα τῶν προφητῶν;]—περὶ τῆς ἐλεύσεως, *concerning the coming*) Whence He is so often called ὁ ἐρχόμενος, *the Comer, He who is to come*.—τοῦ δικαίου, *of the Just One*) A remarkable Antonomasia [substitution of an appellative designation for a proper name]. The true Messiah is the Just Author of justice or righteousness.—νῦν, *now*) The *now* answers to the *before* in *who announced* or *showed before*.—προδόται, *betrayers*) to Pilate. Refer this to the previous, *persecuted*.—φονεῖς, *murderers*) Pilate delivering Him up to them. Refer this to the previous, *have slain*.

53. Οἵτινες, *who*) He proves, from the deed which they had perpetrated upon the Christ, that they had not kept the law. Comp. John vii. 19.—ἐλάβετε, *have received*) with subjection, in the first instance.—εἰς διαταγὰς ἀγγέλων, *into, as to* [by] *the dispositions of angels*) [*as being the ordinances established by angels*]. This indicates the majesty of the law: Gal. iv. 14, "Ye received me *as an angel of God*." The angels on Sinai appeared under the appearance of a flame. Comp. Gal. iii. 19 (διαταγεὶς δι' ἀγγέλων), Heb. ii. 2. Εἰς, *at, in respect to*, or *by reason of*, as in Rom. iv. 20 (εἰς τὴν ἐπαγγελίαν: he staggered not at it in unbelief, as being the promise of God). The Jews received the law as that which was to be regarded in

the light that angelical ordinances would deserve to be regarded; namely, with the highest reverence. God has the angels for His ministers. Hence, what is angelic, is certainly also divine.—οὐκ ἐφυλάξατε, *have not kept* it) with all your *phylacteries* [alluding to the verb ἐφύλαξατε]. He who believes on Christ, establishes the law: he who sets aside Christ, sets aside the law. Reason would think that these last words of Stephen ought to have been suppressed by him, because he had by this time completed his defence. But in the state of one making confession of the truth, all things ought to be said, which the glory of GOD and the salvation of the hearers demand.

55. Πλήρης, *full*) As the fury of his enemies increases, the strength of spirit in Stephen increases, as also every fruit of the Spirit.—ἀτενίσας, *having looked stedfastly*) By an earnest look to *heaven*, the mind of those dying by a violent death may be raised up.—εἶδε, *he saw*) Jesus is not said to have addressed Stephen.—δόξαν Θεοῦ, *the glory of God*) the ineffable splendour which shines forth in the third heaven.—ἑστῶτα, *standing*) as if to meet Stephen. Comp. ver. 59. For everywhere else he is said *to sit*. Arator well writes,—

> "Lumina cordis habens cœlos conspexit apertos
> Ne lateat, quid Christus aget: pro martyre surgit.
> Quem tunc *stare* videt, confessio nostra *sedentem*
> Cum soleat celebrare magis. Caro juncta Tonanti
> In Stephano favet ipsa sibi: Dux præscius armat
> Quos ad dona vocat."

"By the light that shone into his heart he beheld the heavens opened, so that it does not escape his glance what Christ is doing there: He rises for the martyr, whom the latter at that time sees *standing;* whereas our confession (creed) is wont rather to celebrate Him as *sitting*. The flesh itself, assumed by the Thunderer, favours, in the case of Stephen, its own self. The prescient Captain of our salvation arms those, whom He calls to gifts."

56. Ἰδοὺ, *Behold*) A confession of faith flowing from a present experimental proof. [From this very moment the eternal life shone upon Stephen more strongly than heretofore.—V. g.]—θεωρῶ, *I see*) It was not the province of his enemies to *see*, but to *believe*, if they had had faith.—τοὺς οὐρανοὺς, *the heavens*) This expresses more than *heaven*, in ver. 55.—τὸν Υἱὸν τοῦ ἀνθρώπου, *the Son of man*) Luke in the preceding ver. calls Him *Jesus*. Not Luke, but Stephen, saw

Jesus. Comp. note on Matt. xvi. 13 as to the appellation, *Son of man.* [An appellation which none but Christ employed, and of Himself during His life. Nor is it found in the twenty-one Epistles.] The article refers to Dan. vii. 13. As Adam is the representative of all his fallen offspring; so Jesus, the second Adam, is the representative-man of all the redeemed sons of men, sustaining their rights and primogeniture. 1 Cor. xv. 47; Heb. ii. 11, where the article is not added, the words being those of David, not Paul. It expresses His *manifested* state, both the past one in lowliness, and the present and future one in exaltation, as Stephen sees Him, and as He shall appear.

57. Κράξαντες, *having cried out*) so as that they should not hear Stephen. The transition is easily made from words, threats, stripes, and imprisonment, to murder.—ὥρμησαν, *rushed*) before that the judges had given (got ready) their votes.

58. Ἔξω τῆς πόλεως, *out of the city*) They regard Stephen as having been injurious to the city, and therefore unworthy to die in it. —ἀπέθεντο, *they laid down*) in order to be the less encumbered.—νεανίου, *of a young man*) Saul already at that time seems to have held some degree of dignity among them. It was, however, so ordered by Providence, that he did not raise his hand against the martyr: ch. xxvi. 10.—Σαύλου, *Saul*) *He was perhaps of the progeny of King Saul.*—Valla. At least they were of the same tribe.

59. Κύριε Ἰησοῦ, *Lord Jesus*) Stephen still confesses His name.

60. Θείς, *laying down* [resting on his knees]) He was not able to do so previously: yet he was able to pray, being more unimpeded in mind than in body. At the same time the knees being laid down, so as to kneel, more properly accords with his intercession for the sin of his enemies.—φωνῇ μεγάλῃ, *with a loud voice*) with boldness of speech; in order that those raising the tumult might hear.—Κύριε, *Lord*) He calls the same Jesus, Lord. Dying persons ought to invoke Him.—ἁμαρτίαν, *sin*) It is not inconsistent with maintaining patience to call sin, sin.—ἐκοιμήθη, *he fell asleep*) A mournful but sweet word. This proto-martyr had (strange to say) all the very apostles as his survivors.

CHAPTER VIII.

1. Σαῦλος, *Saul*) This is closely connected with what goes before. Is Stephen stoned? It is with Saul's consent. Is there a persecution of the Church taking place? He, the same, is assisting in it: ver. 3.—ἡμέρᾳ, on that *day*) The adversaries did not put it off a day. —διωγμὸς, *persecution*) The one wave is followed by more.—πάντες, *all*) the teachers: ver. 4, 5. For others, and, for their sakes, the apostles, remained: ver. 2, 3.—διεσπάρησαν, *were scattered*) So the Gospel was more widely propagated. The wind increases the flame: ver. 4.—πλὴν, *except*) On that account the apostles were in the greater danger; and yet they did not consider that they ought to consult for their safety above the rest. They ought to withstand (endure) dangers, who have attained a greater degree and measure of faith than the others: although much seems to depend on them (on their lives).

2. Συνεκόμισαν, *attended to the burial of*) A holy office. Comp. ch. ix. 37 (Tabitha or Dorcas).—εὐλαβεῖς, *devout*) who feared GOD more than men, although those men were persecutors.

3. [Τὴν ἐκκλησίαν, *the church*) at Jerusalem; as many as remained there.—V. g.] Εἰσπορευόμενος, *entering*) as if an Inquisitor.—καὶ γυναῖκας, *and women*) who ordinarily are more readily spared than men.

4. Οἱ μὲν οὖν διασπαρέντες διῆλθον, *they therefore who were scattered abroad went in different directions*) These very words are resumed, as if after a long parenthesis, in ch. xi. 19, and this thread of the narrative is thus continued. The verb διέρχεσθαι, *to pass on throughout*, in the Acts often signifies doctrine scattered everywhere.

5. Φίλιππος, *Philip*) When Stephen was taken away, Philip rises, the colleague who was next to him; [who is elsewhere called the Evangelist.—V. g.] For it is not Philip the apostle who is treated of here: with this comp. ver. 18, 25 (wherein the *apostles* are distinguished from Philip).—εἰς πόλιν, *to a city*) The article is not added. It was one of the many cities of the Samaritans.—ἐκήρυσσεν, *preached*) openly.—τὸν Χριστὸν, *the Christ*) This is the sum of the Gospel.

6. Ἐν τῷ ἀκούειν αὐτοὺς) *when they heard*, what was being *said* and done.

7. Πνεύματα, *spirits*) The nominative: the accusative case must be understood after τῶν ἐχόντων, "*who were possessed with them.*" It

is worthy of observation, that Luke in the Acts never employs the term *demons* (δαιμόνια) in speaking of those possessed; and yet he himself in the Gospel has employed the term oftener than the other Evangelists. From which one may infer, that the power of possession was feebler after the death of Christ. 1 John iii. 8; Col. ii. 15; Heb. ii. 14.

8. Χαρὰ, *joy*) The proper fruit and characteristic of Christian truth: ver. 39, ch. xi. 23, xvi. 34; Rom. xiv. 17 [2 Cor. i. 24].

9. Ἀνὴρ, *a man*) Such an adversary also Paul found, ch xiii. 6 (Elymas).—προϋπῆρχεν, *was before*) Not always is he, who is prior in point of time, entitled to precedency also in claim of right: ver. 11, ch. xiii. 6. When he was alone, he was able to find applause; but the coming of the light dispels the darkness. Great is the power of the kingdom of God: ver. 7, 13; Exod. ix. 11.—μαγεύων, *using magic* or *sorcery*) There are therefore in reality magicians, and such a thing as magic: Exod. vii. 11, 22, viii. 7.—τῆς Σαμαρείας, *of Samaria*) When the error of this nation has come to its height, the truth is at hand (arrives).

10. Ἀπὸ μικροῦ ἕως μεγάλου, *from the least to the greatest*) In ordinary cases the sense of the common people and that of the upper classes are different. The proverbial phrase, *from small to great*, is wide extended in meaning; according to the materials that form the substratum, it is contracted to this or that kind of *the great* and *the small*.—λέγοντες, *saying*) in their acclamations.—ἡ δύναμις, *Power*) The abstract, and that, with the article.

11. Προσεῖχον, *they paid attention*) The verb is repeated from the preceding verse.

12. Δὲ, *but*) when they had perceived the deceit of Simon.

13. Ἐπίστευσε, *believed*) Perceived, that the power of GOD is not in himself, but is in Philip. It was easier to Simon than to the Samaritans to take up faith; for he felt a power superior to his own. He did not, however, attain to a faith full, justifying, purifying the heart, saving: he had a specious appearance of having reached it, until he betrayed himself in a different character.—βαπτισθεὶς, *having been baptized*) Hence, by a comparison with ver. 22 [where baptism over again is not enjoined], it is evident that baptism is not to be repeated in the case of hypocrites and those who have relapsed.—σημεῖα, καὶ δυνάμεις μεγάλας, γινόμενα) The epithet of *greatness* (μεγάλας) is more appropriate to δυνάμεις, and the participle γινόμενα is more suited to σημεῖα, which move men to faith [therefore

γινόμενα agrees with σημεῖα, not with δυνάμεις]. A similar variety (change in the gender) also occurs Eph. ii. 1, etc., τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις· ἐν αἷς—ἐν οἷς, κ.τ.λ. Some have made a change in the μεγάλας; others, in the γινόμενα.[1]

14. Δέδεκται, *had received*) Δέδεκται, ἐδέχθην, δεχθήσομαι, are often used in a Passive signification; ch. xv. 4; wherefore in this place the verb may be interpreted, *was made to receive*. Yet it is more simple to take it *received*. Comp. ch. xvii. 7 (ὑποδέδεκται).—ἀπέστειλαν, *they sent*) He who is sent, is sent either by a superior or an equal. The authority of the apostolic college was greater than that of Peter and John individually. In our days the Pope of Rome would not be said to be sent by any one.

15. Προσηύξατο, *prayed*) In the ministry of the Gospel prayer has not less power than preaching. He therefore who cannot pray, cannot be a perfect minister. For the things of GOD ought to be laid before men, and the things of men ought to be laid before GOD.

18. Θεασάμενος, *having seen*) again something new. Comp. ver. 13.—τῶν ἀποστόλων, *of the apostles*) It was therefore an apostolical gift. Philip the Evangelist had it not. Yet Ananias had it in the case of Paul: ch. ix. 17.—χρήματα, *money*) Thence has arisen the term *Simony*. The hire (of which "the workman is worthy") is given and received, not for a spiritual gift, but for work or labour: Matt. x. 10.

19. Τὴν ἐξουσίαν, *power*) He himself first ought to have prayed, that the Holy Spirit might be given to him. He wished to become on a level with the apostles, and superior to Philip. Pride is the mother of heresies and abuses, as is evident in the case of Simon the magician, the father of heretics.—ᾧ ἐὰν, *to whomsoever*) after baptism, or even without baptism.

20. Εἴη, *may* thy money *be* or go to destruction) An anathema of the person and of the thing. Peter exercises the 'binding' power. —τὴν δωρεὰν, *the gift*) Matt. x. 8, "*Freely* (δωρεὰν) ye have received, *freely* give."—ἐνόμισας κτᾶσθαι, *thou hast thought to acquire* or *purchase*) νομίζω [statuo] is said of the understanding and the will. So 2 Macc. vii. 19, μὴ νομίσῃς ἀθῶος ἔσεσθαι. [Both sin and guilt especially belong to the heart: ver. 21, 22.—V. g.]

[1] ABC (which omits however γινόμενας) D*d* Vulg. Syr. Memph. and Theb. read σημεῖα καὶ δυνάμεις μεγάλας γινόμενας: and so Lachm. E*e* read δυνάμεις καὶ σημεῖα (σημια) μέγαλα γινόμενα: so Tisch., but omitting μέγαλα, without any of the oldest authorities.—E. and T.

21. Οὐκ ἔστι σοι μερὶς, οὐδὲ κλῆρος) *thou hast no part* by purchase, *nor lot* freely or gratuitously. Μερὶς and κλῆρος are also joined, Deut. xviii. 1; Isa. lvii. 6, with which comp. Ps. xvi. 5.—ἐν τῷ λόγῳ τούτῳ, *in this word*) in this matter, of which thou hast spoken. The purity of religion admits of no foreign (adulterated) admixture with it.—γὰρ, *for*) In a minister and partaker of the Gospel the heart ought to be right. The *heart* is the citadel of good and of bad.—οὐκ ἔστιν εὐθεῖα, *is not right*) that is, is very much distorted. [Rectitude of heart does not admit the mixture of spiritual intentions with temporal.—V. g.]

22. Μετανόησον οὖν, *repent therefore*) Repentance ought to be present first: then next we may seek gifts of grace. An abbreviated expression for, Repent, (and cease) from this thy wickedness.—[καὶ δεήθητι, *and pray*) However lost one be, yet he ought himself to pray, rather than lean on the intercession of others: ver. 24.—V. g.] —εἰ ἄρα, *if* [haply]) The force of the doubt falls on the repentance and prayers of Simon, not on the forgiveness of guilt which is to be hoped for by the penitent.

23. Εἰς, *in*) [*in the light of, as one who is the gall*, etc.: not as Engl. Vers. *in the gall*, etc.] He calls Simon himself the *bitter gall*, etc.; and signifies that both he is such already, and that soon he may injure others. Comp. εἰς, ver. 20 [May thy money be *as* destruction], ch. iv. 11, "He who is *become the head* (εἰς κεφαλὴν) of the corner;" v. 36, vii. 5, 21, xiii. 47.—πικρίας, *of bitterness*) Heb. xii. 15.—σύνδεσμον ἀδικίας) So the LXX., Isa. lviii. 6.—ὁρῶ, *I perceive*) even from thy deeds.

24. Δεήθητε, *pray ye*) Peter had said, *Pray* GOD. But Simon says, *Pray ye*. Therefore he felt the power of the apostolic reproof. No one ought to depend merely on the prayers of others: Heb. xiii. 18.—ὅπως, *that*) He confesses his fear of the punishment, not horror of the guilt. However, on account of this declaration, he seems not to have been immediately rejected by the Church.—ὧν εἰρήκατε, *which ye have spoken*) Here the history of Simon Magus is broken off, of which the remaining facts at the time that Luke wrote were well known, and are partly recorded in Church History in our days. The Scripture deems it sufficient to have marked the commencements: it has left the rest to the times and to the last judgment.

25. Διαμαρτυράμενοι, *having testified*) having fulfilled their testimony, which was circulated abroad among all.—εἰς Ἰερουσαλὴμ, *towards Jerusalem*) for what they did on the way to it is subjoined. As yet it was the province of the apostles for the most part to remain at

Jerusalem.—πολλὰς, *in many*) Divine operations easily succeed: human counsels, only with anxiety.

26. Ἄγγελος, *the angel*) The angel bids him arise; the Holy Spirit, to "go near:" ver. 29. Philip is hereby fortified against acting too timidly after the deceit of Simon.—κατὰ μεσημβρίαν, *towards the south*) This was to serve him as his guide as to his course. The Gospel soon reached all quarters of the world: ch. xi. 19.—ἐπὶ, *unto*) It is not yet told him what he is about to find. Always faith and obedience have to be exercised. So also in ch. xiii. 2, "Separate me Barnabas and Saul for the work" [without adding *then* what that work should be].—αὐτὴ) Others [Lachm. and Tisch.] have αὕτη. But הוּא αὐτὸς is wont to be used to designate anything; as here, αὐτή ἐστιν ἔρημος. So Ἱεροβάαλ, αὐτός ἐστι Γεδεών, Judg. vii. 1; and so 2 Kings xviii. 9; 1 Chron. vii. 31, viii. 12, xxvii. 6, 32; 2 Chron. v. 2. Philip was directed that he should betake himself to the desert way, not to the other, which was the more frequented way. [Gaza, it seems, had lain desolate for a long time; and so it is probable that the use of the way had in the mean time, for the most part, ceased. Comp. Lev. xxvi. 22. On that account the direction of the angel is the more wonderful.—V. g.]

27. Κανδάκης, *of Candace*) *a name which*, according to Pliny, *has now for many years passed to the queens* (of Ethiopia).—[προσκυνήσων, *for the purpose of worshipping*) He seems also long ago to have received circumcision.—V. g.]

28. Ἀνεγίνωσκε, *was reading*) aloud: ver. 30, "Philip *heard* him read." We ought to read, hear, search thoroughly, even upon a journey, even though we imperfectly understand. It is to him that hath that it is given. Scripture [above all worldly books, however clear.—V. g.] affects by its sweetness, and retains its hold on the reader, however deficient in intelligence, just in the same way as perfumes transmit their odours even through the coverings in which they are wrapped.

29. Εἶπε, *said*) The Holy Spirit is therefore a Person: ch. i. 16, x. 19, 20, xiii. 2, xxi. 11 [in all which passages the Holy Ghost is represented *speaking* as a Person].

30. Ἤκουσεν, *heard*) The text was known well to Philip.—ἆρά γε, *dost thou at all*) A marvellous address to make to one unknown, and him too a great man. In holy conversation we ought, without circumlocution, to come at once to the truth itself. Philip did not make a beginning, as is usually done, with such topics as these—the weather, the news of the day, etc.

31. Γὰρ) An elegant particle, in this sense: *Why ask me this question?* [*i.e.* virtually, *I do not, for* how could I unless, etc.] He confesses his ignorance.—*ἐὰν μή τις, unless some one*) He who has the first knowledge of Jesus, can understand the prophets even without a human guide.—*παρεκάλεσέ τε, and he besought*) There was in the Eunuch modesty and an eager desire to learn.

32. Ἡ δὲ *περιοχὴ, but* [now] *the passage*) By means of that 53d chapter of Isaiah, not only many Jews, but even Atheists, have been converted: history records the names of some of these; GOD knows them all.—*ὡς πρόβατον—κείροντος αὐτὸν—ταπεινώσει αὐτοῦ—τὴν δὲ γενεὰν, κ.τ.λ.*) So the LXX., Isa. liii. 7, 8; except that they have not *αὐτὸι, αὐτοῦ*, and *δέ.—ἤχθη*) *It suffered itself to be led, i.e.* the sheep: *ἤχθη* is connected with *πρόβατον*, and *ἄφωνος* with *ἀμνός*. For the Apodosis begins at *οὕτως, so*. Comp the Hebrew accents. Ὡς is put for *καθώς, even as:* Rom. v. 18, *ὡς δι' ἑνὸς,—οὕτως καὶ*: 2 Cor. xi. 3. It is not a mere simile (icon), but a comparison.—*ἄφωνος, dumb, without a voice*) though it has a voice, using none, as though it had none.

33. Ἐν, *in*) *when* He was humbled, *immediately* His judgment was taken away [was set aside by God]. "He was *justified* in the Spirit:" 1 Tim. iii. 16.—*γενεὰν*) *age*, and thence *progeny*. Both are joined in Isa. liii. 10, *He shall see His seed, He shall prolong His days;* and ver. 11, *He shall see* of the travail of His soul, and *shall be satisfied*. The sense is, "The age of other men is, say, Seventy years," but the age of Messiah is inexpressible.—*ὅτι*) כִּי, *because*. The connecting link between His humiliation and exaltation.—*αἴρεται ἀπὸ τῆς γῆς, is taken away from the earth*) The life of Jesus Christ, as compared with the fathers, Luke iii., was very short *on the earth:* He was *cut off*, Dan. ix. 26, which serves as a most lucid argument that His *generation* is fixed elsewhere.

34. Δέομαί σου, *I pray thee*) A simple and candid question.—*περὶ τίνος, concerning whom*) To every text this question may be applied, *Concerning whom?* and, *For what end?—περὶ ἑαυτοῦ, concerning himself*) It is the duty of a prophet not to speak much *concerning himself*, but concerning Christ.—*ἤ, or*) By dividing rightly, one comes nearer to a decision.—*ἑτέρου, another*) Who is that other, save *Christ?* concerning whom all the *prophets* testify.—*τινὸς, some*) The Eunuch asks very indefinitely as yet.

35. Ἀνοίξας, *having opened*) Already he had spoken some things; but now he lays himself out (formally applies himself) to speak. So ch. x. 34.—*ἀρξάμενος, having begun*) A convenient mode of teaching, to begin with the text which has been presented to us, and to sub-

join the remaining remarks which need to be made: ch. xiii. 17; Luke iv. 21.—ἀπὸ, *from*) From every text of Scripture, not merely from so remarkable a one as this was, it is possible to come to Jesus: and then there is a wide field of speaking thrown open to us.—τῆς γραφῆς, this *Scripture*) which indeed treats concerning *the Minister* or *Servant of the Lord* (for so Christ is called in Isaiah [xlii. 1]). And often it is from the predicate alone that this subject is known (recognised): Matt. ii. 23, "He shall be called a Nazarene;" viii. 17 [where His *name* as the subject is not given, but His *attributes* show that it is He who is spoken of].

36. Κατὰ τὴν ὁδὸν, *along the way*) Even the circumstances of one's journey are divinely guided. The kingdom of GOD adapts itself to external circumstances without force: as air yields to all bodies, and yet permeates all things: ch. xiii. 5, 14, xvi. 13, xvii. 2, 17, xxi. 3. —τί κωλύει, *what doth hinder*) He was prepared and eager to submit himself to whatever even yet remained to be done. *Faith* within, and *water* without, were ready (were here).—βαπτισθῆναι, *to be baptized*) Therefore he had heard from Philip as to *baptism*. It is probable that the Eunuch had been circumcised; for Philip presented himself to him: whereas Cornelius [who was uncircumcised] had to send for Peter. Peter at the beginning hesitated, ch. x. 14; but Philip did not hesitate. At least the proceeding with the Eunuch at that time was secret. For it is in the case of Cornelius that the beginning of the call of the Gentiles is fixed.

37. Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, *if thou believest with all thine heart*) Supply from the previous interrogation, *then nothing hinders thy being baptized*. Some have supplied σωθήσῃ, *thou shalt be saved*, or ἔξεστιν, *thou mayest*. Lest the reader should wonder at the fewness of the witnesses for the shorter reading, let him remember the observations which I have made in my Apparatus concerning the multitude of MSS. which are without this verse. The same is the case with the reply given by the Eunuch, to which again many have added the name Χριστὸν, which is so frequent everywhere. It is not found in the MS. cod. *Berolinensis* in the Latin, and others.[1]—ὅλης,

[1] No part of this 37th verse is found either in critical texts or in the first printed edition, viz. the Complutensian. Erasmus, though admitting that he *found it in no Greek MS.*, but only *in the margin* of one MS., has coolly inserted it; and so it has been perpetuated, on the ground of a gratuitous assumption, "*arbitror* omissum librariorum incuriâ." Ee, however, with some variations, Cyprian 318, Iren. 196, and Vulg. Amiatinus (alone: the other MSS. of Vulg. omit it), support it. But the weightiest authorities, ABC, Amiat. MS. of Vulg. corrected, Memph. Theb. and Syr. omit the verse.—E. and T.

the whole of) which was more than Simon had done: ver. 13 [He *believed*, but not with his *whole heart*]. Philip, though deceived by the magician Simon, does not however hesitate to baptize the believing Eunuch. [He acts cautiously: but not more distrustfully than was proper.—V. g.]

38. Ἀμφότεροι, *both*) It is not recorded what became of the attendants of the Eunuch.—Φίλιππος, *Philip*) He is put in the first place; for he was greater, as the baptizer, than the Eunuch, who was being baptized.

39. Ἥρπασε, *caught away*) with miraculous velocity, without any action or exertion on the part of Philip, to a distance; as was needed in a pathless region. Such things often happened to the prophets: 1 Kings xviii. 12; 2 Kings ii. 16. The same verb occurs, 2 Cor. xii. 2, 4; 1 Thess. iv. 17. By this very mode of departure the faith of the Eunuch was confirmed. By a like mode of transit one or two apostles *might* (*may*) have reached even America, if no other way was open to them.—γὰρ) in the strict sense, *for*. He did not see, nor did he anxiously care to see, Philip more, by reason of joy. He who has obtained the Scripture and Christ can now dispense with a human guide. We do not read of the imposition of hands on the Eunuch.—[χαίρων, *rejoicing*) To a soul disposed aright, what an amount of good can be vouchsafed at one and the same time!—V. g.]

40. Εὑρέθη, *was found*) On the way, neither Philip himself seems to have known where he was, or what was happening to him, nor did any one else see him.—τὰς πόλεις, *the cities*) Between Gaza and Cæsarea; as, for instance, Joppa, Lydda, etc. Here too, as in the city of Samaria, he prepared hearers for the apostles: ch. ix. 32.—εἰς Καισάρειαν, *Cæsarea*) In this remarkable city he fixed his residence, being about therein to minister to the supply of the saints on their journey: ch. xxi. 8, 9, "We (Paul, Luke, etc.) entered into the house of Philip the Evangelist, one of the seven, and abode with him."

CHAPTER IX.

1. Ἔτι, *as yet*) Thus it was when his vehement ardour in sinning had reached its height, that he was rescued and converted. Comp. ch. xxii. 3, etc., xxvi. 4, etc., 11. For Luke puts off until then, as

is the wont of Scripture, the narration of many details concerning the whole matter, and concerning the words of Ananias (xxii. 12–16).—τῷ ἀρχιερεῖ, *unto the High Priest*) His *authority* influenced the Jews even at Damascus: ver. 14.

2. Εἰς Δαμασκὸν, *to Damascus*) There was a great harvest of believers to be gathered there.—τῆς ὁδοῦ, *of the way*) Religion is the *way;* and in it we must walk, not loiter.—δεδεμένους, *bound*) The civil power at Damascus gave much indulgence to the Jews: ver. 14, 24.

3. Ἐν δὲ τῷ πορεύεσθαι, *as he journeyed*) Ordinarily they who are performing a journey are not readily susceptible of apparitions, by reason of the motion and the noise.—ἐξαίφνης, *on a sudden*) When GOD suddenly and vehemently attacks (accosts) a sinner, it is the highest benefit and unbounded faithfulness on His part. It is thus that Saul is taught to cease breathing out slaughter at the time that his fury has come to its height; and what was wanting in the duration of his discipline, is made up for by the terror which penetrated all the inmost depths of his soul: by which very means being thus suddenly converted into an apostle, he is also fortified against the danger to which novices are liable.—αὐτὸν, *him*) A most evident apparition: ver. 7, 8. Not unlike was the vision of Constantine, wherein he saw a cross; which vision is at least as worthy of credit as the dream of Alexander the Great as to the High priest of the Hebrews. The history is given in Josephus, and is well worthy of being read.

4. Φωνὴν, *a voice*) stern, and yet full of grace: ch. xxii. 14.—Σαοὺλ, *Saul*) JESUS knew Saul before that Saul knew JESUS.

5. Τίς εἶ; *who art thou?*) Conscience itself would readily say, that it is Jesus.—ἐγὼ, *I*) *The very One whom thou persecutest am I, Jesus.* [I Jesus am the very One whom, etc.]—ὃν σὺ διώκεις, *whom thou persecutest*) The verb is repeated, with the emphatic pronoun σὺ, *thou.* This very verb Saul, when once stricken with terror, often from time to time brought back to his memory. In conversion, the will of a man is broken and melted: the Divine will is taken up [as the ruling principle henceforth]: ch. xvi. 30. As to the efficacy of such terror, comp. Exod. xx. 20; 2 Sam. vi. 9; 1 Chron. xxi. 30. The most solid arguments for the truth of Christianity are afforded by the conversion of Saul, ver. 21: and he is an extraordinary example of the amplitude of free (gratuitous, undeserved) grace.

6. Ἀλλὰ) Instead of this particle, the longer portion (periocha) has been introduced, σκληρόν σοι πρὸς κέντρα λακτίζειν· τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτόν: That

this is a gloss, composed from the parallel, ch. xxvi. 14, and from a paraphrase, is betrayed by the manifold discrepancy among the few authorities which support the passage. See App. Crit., Ed. ii., on this place [which altogether refutes this paraphrase that has originated from the parallelism. This is done more fully in the Defence of the New Testament, published separately, A.D. 1739 and 1745. (App. Ed. ii., P. iv. n. ix.) —*Not. Crit.*][1]—εἰς τὴν πόλιν, *into the city*) Saul is desired to prosecute his journey and enter the city, but now in a different state of mind. Without this command, he would not have known what he ought to do. It was in those localities first, wherein he had been a persecutor, that Saul confessed the name of Jesus: ch. xxvi. 20.—λαληθήσεται, *it shall be told* thee) Saul was obliged to wait and submit himself to the ministry, as was the case with Cornelius afterwards: ch. x. 5, "Send men to Joppa, and call for one Simon," etc. To the ministry Jesus sent away the one, the angel the other, in words which were for that reason few. They are not exempt from danger who, without communion with competent men, seek a path to heaven. The συγκατάβασις, *condescension*, is marvellous, that the Lord deals with us through men like ourselves.—τί σε δεῖ ποιεῖν, *what thou must do*) Saul had asked concerning this: Ananias told him this, ver. 17. The apostle learned the rest from the Lord Himself.

7. Οἱ συνοδεύοντες, *who journeyed with* him) some of whom he had been about to employ as executioners.—εἰστήκεισαν, *were standing*) They too had fallen, ch. xxvi. 14; but they had arisen before Saul, of their own accord.—ἀκούοντες, *hearing*) ch. xxii. 9, *They saw indeed the light, but heard not the voice.* Therefore they must have seen the light (ch. xxvi. 13, 14), but not Jesus Himself: they heard the voice alone, not the voice accompanied with the words. Comp. John xii. 29.—μηδένα, *no man*) It is not said, *They did not see Jesus*, but, *they saw no man:* for they did not know that Jesus had been seen by Paul.

8. Ἠγέρθη, *arose*) at the word of Christ, ch. xxvi. 16.—ἀνεῳγμένων, when his eyes *were opened*) Therefore they who beheld Saul would not have thought that he did not see.

[1] Vulg. Amiat. supports the addition of these words as in Rec. Text: but not so Amiat. corrected. Also Syr. with an asterisk has them. None other of the oldest authorities has them, except that Hilary has this part of them, "Tremens et pavens dixit, Domine, quid me vis facere?" ABCE*e* (*Ee* Syr. add σκληρόν σοι πρὸς κέντρα λακτίζειν after ver. 4) Memph. and Theb. omit the words. Also Lachm. *seems* to state that Amiat. Vulg. omits them; but Tisch. otherwise.—E. and T.

9. Ἡμέρας τρεῖς, *three days*) A period worthy of note. Whilst his sight and taste were quiescent, he was inwardly collected in mind and recovered (reconciled to God) through prayer: ver. 11. The business of conversion is worthy that a man should bestow whole days upon it, when he is being drawn to God. If he does not do so (devote whole days to it) of his own accord, the goodness of GOD confines him to his bed for the purpose.—μὴ βλέπων, *not seeing*) And yet however he is not said to be 'blind,' because it was not a punishment. Comp. ch. xiii. 11 (where, on the contrary, in the case of Elymas' *punishment* it is said, "Thou shalt be *blind*").

10. Ἦν δὲ, *but* [now] *there was*) Ananias and Saul do not seem previously to have been known to one another.—μαθητὴς, *a disciple*) not an apostle: lest Saul should seem to have been a disciple of the apostles; but an ordinary *disciple*, that Saul might be the more humbled, and that he might not however seem to have been taught by Ananias.—ὁ Κύριος, *the Lord*) Jesus.

11. Πορεύθητι, *go*) So to Saul, ch. xxii. 10; and so again, ver. 15, to Ananias, πορεύου, *go*.—ἰδοὺ, *behold*) Saul was shown to Ananias, praying. Jesus sees those who are praying.—γὰρ, *for*) The force of the Ætiology (assigning of the reason) appertains to the words, *He hath seen—Ananias*.—προσεύχεται, *he prayeth*) All spiritual motions flow together, and are exercised, in the act of praying.

12. [Καὶ εἶδεν, *and hath seen*) A pair of visions, the one of which corresponds to the other; as in this place the corresponding visions vouchsafed to Ananias and Saul respectively, set aside all suspicion of fallacious fantasy (phantasm). The same observation applies also in the case of Cornelius and Peter, ch. x.—V. g.]—Ἀνανίαν, *Ananias*) This *name* Saul caught up, either with his ear or his mind, during the vision.—ὅπως ἀναβλέψῃ, *that he may recover his sight*) The peculiar (extraordinary) effect of laying on the hands is expressed: the more ordinary one is to be understood: ver. 17, "that thou mightest be filled with the Holy Ghost."

13. Ἀπὸ πολλῶν, *from many*) Saul had been a notable persecutor.—τοῖς ἁγίοις σου, *to Thy saints*) Christians are even already saints. Christ regards the saints as His own: therefore He is GOD.

14. Τοὺς ἐπικαλουμένους τὸ ὄνομά σου, *who call upon Thy name*) A description of Christians: ver. 21; 1 Cor. i. 2. By this phrase the LXX. for the most part express that Hebrew one בשם קרא.

15. Ἐκλογῆς—παθεῖν, a vessel *of election* [a chosen vessel]—*suffer*) These words are connected. The mention of election dispels every doubt of Ananias. The προορισμὸς, *fore-ordination* or *predestination*

(Rom. viii. 29, "Whom He did *foreknow*, He also did *predestinate*;" with which comp. ver. 28), converts things unfavourable unto things favourable.—τοῦ βαστάσαι, *that he may bear*) An arduous, splendid, and blessed office.—τὸ ὄνομά μου, *My name*) To this refer, *for My name's sake*, ver. 16.—ἐνώπιον, *before*) in public.—ἐθνῶν, *Gentiles*) The Gentiles are put first; for Paul was an apostle of the Gentiles. Paul bore the name of Christ before the people in narrating his own conversion, ch. xxii., and before the Gentiles and kings, ch. xxvi.

16. Ἐγὼ γὰρ, *for I*) *i.e.* do thou diligently, Ananias, what thou art commanded: for I will take care of the rest, that Saul may be Mine, and may remain so.—ὑποδείξω, *I will show*) by the actual fact, throughout his whole course. This is predicted to Ananias, not to Saul himself: it was Saul's part to obey.—παθεῖν, *to suffer*) So far is he from being about to assail others hereafter. See the beginning of his suffering, ver. 23, 29.

17. Ἀδελφὲ, *brother*) by the old Jewish tie of connection, and by the new tie of Christianity.—ἐπιθεὶς, *having put on*) before his actual baptism. Comp. ch. x. 44, 45 (The Holy Ghost fell on Cornelius and all who heard Peter, and this *before* baptism).—εἶπε, *said*) Ananias does not relate to Saul all that had been said to him concerning Saul. It was not for Saul to know of how great consequence he already was (how highly he already was esteemed).

18. Εὐθέως, *immediately*) A miracle.—ἀπέπεσον, *there fell from*) Saul, after having beheld Christ, does not see by reason of the splendour: upon Ananias, whom He sent, coming, he recovers his sight. —ὡσεὶ λεπίδες, *as it were scales*) The humour in the eyes having been dried up.—ἐβαπτίσθη, *he was baptized*) by Ananias; but instructed by the Lord.

19. Ἐνίσχυσεν) Neuter verb. So ἐνισχύσωμεν, *Let us be valiant*, 1 Chron. xix. 13.—ἐν Δαμασκῷ, *at Damascus*) What Paul had done before his conversion in a bad cause, the same afterwards he either himself did in a good cause, and in the same localities, or else suffered at the hands of the Jews.

20. Εὐθέως, *straightway*) Some after conversion are as rivers, immediately from the source (head), broad and deep: others after a longer course. Saul, becoming immediately an apostle, had made as much progress in three days, as others do not make in many years. [By the most thorough humiliation which had preceded, he was fortified beforehand against the danger that otherwise threatens neophytes or novices (1 Tim. iii. 6).—V. g.]

22. Συνέχυνε, *he confounded*) So that they contradicted themselves.

The antithesis on the part of Saul is συμβιβάζων, *confirming* or *proving assuredly*. And yet he does not now fight against the Jews with those arms with which both himself had fought against believers, and with which he is now assailed by the Jews.

24. Παρετήρουν, *they kept watching*) by the assistance of the governor. Comp. 2 Cor. xi. 32.

25. Καθῆκαν, *let* him *down*) This fact had been known to but few, before that Paul mentioned it, 2 Cor. xi. 31, etc., "The God and Father of our Lord Jesus Christ—*knoweth that I lie not.*" Luke knew most intimately all the affairs of Paul.

26. Παραγενόμενος, *when* Saul *was come*) three years after: Gal. i. 18. This space of three years also Paul leaps over, ch. xxii. 17.—τοῖς μαθηταῖς, *to the disciples*) modestly: not immediately, to the apostles.—ὅτι ἐστὶ μαθητὴς, *that he is a disciple*) So far were they from believing that he is an apostle.

27. Βαρνάβας, *Barnabas*) With him afterwards Saul had a peculiar connection.—πρὸς τοὺς ἀποστόλους, *to the apostles*) Peter and James, Gal. i. 18, 19.—διηγήσατο, *related*) He who previously had been an adversary, deservedly *proves* himself (has to prove himself) a changed man.

31. Ἐκκλησία, *the Church*) So ch. xvi. 5, as to the *churches*, they "were established in the faith, and increased in number daily." [The Singular number is emphatic.—*Not. Crit.*][1]—καθ' ὅλης, κ.τ.λ., *throughout all Judea and Galilee and Samaria*) Recapitulation.—εἰρήνην, *peace*) after that Saul, the principal persecutor, was converted.—πορευομένη) So ὑπάγητε, John xv. 16, where see note [as הלך of progress, not in reference to place, but to time and degree]. In both passages there is an Hendiad. So ἐπορεύετο χεὶρ τῶν υἱῶν Ἰσραήλ, Judg. iv. 24.—φόβῳ—παρακλήσει, *in the fear—comfort*) An excellent blending. *Comfort*, peace internal: εἰρήνη, *peace* external, with the *fear* of the Lord, the dread of men being taken away.—ἐπληθύνετο, *was multiplied*) in the number of believers.

32. Διὰ πάντων) The masculine [not as Engl. Vers. "throughout all *quarters*"]. Comp. with this ἐν οἷς, ch. xx. 25.

33. Ὀκτὼ, *eight*) He had heard of Christ without a doubt, who was healing all at that time (eight years ago).

34. Ἰᾶται, *maketh thee whole*) not merely, *may* Jesus *make thee whole*. Comp. ver. 40, where he prayed first: ch. iii. 6, xiv. 10. This language establishes the presence and Divine power of Christ.

[1] E*e* and later Syr. support the Plural αἱ ἐκκλησίαι of Rec. Text. But the best authorities, ABC Vulg. Syr. Memph. and Theb. have ἡ ἐκκλησία.—E. and T.

35. [Πάντες, *all*) Lydda, according to Josephus, was a town as large in compass as a city. Therefore this was a numerous conversion.—V. g.]—τὸν Σάρωνα, *Saron*) Saron was the name of the tract, in which was the town of Lydda. Hence the article is added.—ἐπὶ τὸν Κύριον, *to the Lord*) Jesus Christ. Those are said *to be converted to the Lord* who have already before embraced the Old Testament: ch. xi. 21 (which presumes the reading, ver. 20, Ἑλληνιστάς); 2 Cor. iii. 16. The Gentiles are said to be *converted to God*, Acts xv. 19, xx. 21.

36. Ἔργων, *of works*) These works, consisting in the making of garments, were estimated at a high value, and recompensed with a great reward.—ἐλεημοσυνῶν, *of alms-deeds*) Therefore there did not exist at Joppa community of goods.

38. Οἱ μαθηταὶ, *the disciples*) Therefore these had not the gift of miracles.—δύο, *two*) on a weighty business. [They were hoping that there would happen that which actually did ensue.—V. g.]—μὴ ὀκνῆσαι, *that he would not be loath* [think it irksome]) Faith does not set aside courtesy in words, such as they here used: LXX., Num. xxii. 16, ἀξιῶ σε, μὴ ὀκνήσῃς ἐλθεῖν πρός με, "I pray thee, think it not irksome to come to me."—διελθεῖν, *to come over to* them) They by this word intimate, that the journey of Peter will be profitable even to others on the road [διὰ referring to the country *through* which he has to pass in coming].—ἕως, *even to*) An argument from the ease with which he can come.

39. Συνῆλθεν αὐτοῖς, *came with them*) An indication of his humility. Comp. ver. 43.—μετ' αὐτῶν οὖσα, *when she was with them*) *i.e.* before she died.

40. Ἐκβαλὼν, *having put out*) Solitude was in all respects suited to the ardour of his prayer and the greatness of the miracle: and the astonished admiration and faith on the part of all afterwards was the greater on that account.—ἀνεκάθισε) *she sat up:* Luke vii. 15, "He that was dead *sat up*" (the young man at Nain).

41. Καὶ, *and*) *and* especially *the widows*.—[ζῶσαν, *alive*) By this restoration to life, a time was afforded to her for doing more good deeds.—V. g.]

43. Ἱκανὰς, *a considerable number* of days) He did more than they had asked, ver. 38.—Σίμωνι, *Simon*) who lived perhaps near the place.—[βυρσεῖ, *a tanner*) What condescending familiarity with the people did the illustrious apostle in this instance exhibit in external things, after the great deed which he accomplished in this very town, Joppa, and before the grand business which he was about to undertake at Cæsarea!—V. g.]

CHAPTER X.

1. Ἀνήρ, *a man*) Heretofore all the facts described took place among the circumcised: now we come also to the Gentiles.—ἐν Καισαρείᾳ, *at Cæsarea*) Already the doctrine of salvation was not unknown there: ch. viii. 40. Comp. below, ver. 37. For which reason Peter quotes the prophets, ver. 43. Jerusalem was at that time the seat of the ecclesiastical government of the Jews: Cæsarea, of the civil government. The Gospel, preached as it was by those divinely taught, though unlearned men, took hold of each metropolis, which was followed by the other towns: it was so afterwards in the case of Philippi, Athens, Corinth, Ephesus, and Rome itself. —Κορνήλιος, *Cornelius*) A frequent name among the Romans.—Ἰταλικῆς, *the Italian*) A considerable portion of these soldiers were alive at the time when these things were written; and they could bear witness of their truth. Οἱ τῆς σπείρης τῆς Ἰταλικῆς πεζοί, *the foot-soldiers of the Italian Band*, are mentioned also by Arrian, as C. G. Schwarzius observes in his dissertation on the Italian and Augustan cohort or band, p. 42.

2. Σὺν, *with*) Implying the close connection of the master and his household, of the commander and his soldiers: ver. 7.—οἴκῳ, *his house*) Comp. ch. xi. 14.—τῷ λαῷ, *to the people*) Among many of the Jews there was at that time great poverty. GOD repaid the debt of the poor, in their stead. The grace of GOD towards Israel recompenses the favour of Cornelius towards the Israelites.—δεόμενος, *praying*) *Prayer* and *liberality* are commended here; *fasting* is added, ver. 30. The beneficent do what GOD wishes: what these same persons in praying wish for, GOD does.

3. Ἐν ὁράματι, *in a vision*) not in an ecstasy, as Peter.—φανερῶς, *manifestly*) So that it could not be a deception of the senses which was disturbing Cornelius, who was not accustomed to such things.—ἐννάτην, *the ninth*) This is about our third hour (three o'clock) in the afternoon: a time in which the senses are wont to be fresh and lively.

4. Ἔμφοβος γενόμενος, *becoming struck with fear*) owing to the brightness of the angel: ver. 30.—Κύριε, *Lord*, or *Sir*) So he calls the angel, as one unknown to him.—προσευχαί, thy *prayers*) These precede: the *alms* follow, though in respect to men they are the

more conspicuous of the two [and therefore are put first in]: ver. 2. —ἀνέβησαν, *have come up*) The angel does not say that he presented them: ver. 31. Yet they did ascend, like a sacrifice: Rev. viii. 4. Angels are not said to be ἱερεῖς, but yet they are λειτουργοί. A joyful message. O how many things fall upon the earth, not ascend!—εἰς μνημόσυνον, *as a memorial*) We should pray and do good, even though we do not immediately feel (perceive) the effect. [With what sweet sensations may we suppose Cornelius to have been profusely filled upon receiving this announcement!—V. g.]

5. Μετάπεμψαι, *send for, invite to come*) Cornelius is not sent to Peter, but is desired to send for him, that he should not seem to have become a mere proselyte [*i.e.* attaching himself as a convert to the Jews], and that it might be thus intimated that so the Gospel is about to come to the Gentile nations, to each in its own country. —Πέτρος, *Peter*) A surname not unpleasant to the Gentiles: as also is the case with the surname *Paul*.

7. Ὡς, *when*) *when* first, as soon as: ver. 33, "*Immediately* therefore I sent."—ἀπῆλθεν, *was departed*) He did not suddenly disappear. —δύο, *two*) In our days, he who is deemed to be the successor of Peter receives more splendid embassies.

8. Ἅπαντα, *all things*) Implying pious (affectionate) familiarity towards his domestics, [which, without any sacrifice of their authority, experience of the Divine grace induces even illustrious (noble) men to exercise.—V. g.] Cornelius prudently (with a view to the subsequent confirmation of the faith of his household) speaks out all that he had seen. Peter prudently is silent as to his vision: ver. 21; with which comp. ver. 28 (where he only alludes to it, without going into the details).—ἀπέστειλεν, *sent*) There was no need of a letter.

9. Δῶμα, *the house-top*) The house of the tanner had no ὑπερῷον, *upper room*.—προσεύξασθαι, *to pray*) The time before dinner or supper (ver. 3) is seasonable for prayer.—ἕκτην, *the sixth*) dinner hour, and, before it, the hour of prayer: Ps. lv. 17, "Evening, and morning, and at *noon*, will I pray." Unawares (not expecting it) he meets with so great a revelation.

10. Ἐγένετο, *he became*) immediately after prayer.—πρόσπεινος, *hungry*) at the regular time of meals: however in somewhat of an extraordinary manner. The tokens of apparitions accord with the state of the natural faculties.—γεύσασθαι, *to taste* [to partake of food]) A verb expressing temperance.—παρασκευαζόντων, *whilst they were making ready*) viz. those persons whose business it was *to make*

ready. Even when the natural faculties are not quiescent, still the Divine operation can predominate.—ἔκστασις, *a state of mental transport, a trance*) Prayer makes the mind adapted for receiving a revelation; and the *trance* fortifies a man against his own spirit.

11. Τὸν οὐρανὸν, *the heaven*) The vessel was not only lifted up from the earth into heaven, but was first let down from heaven. Therefore the reception of the Gentiles into heaven presupposes the first origin of man to be heavenly (from heaven). And in heaven first are the types of the things which are afterwards made on earth for the salvation of men: comp. Heb. viii. 5.—σκεῦος, *a vessel*) a napkin. —τέσσαρσιν, at the *four*) corresponding to the same number of quarters of the world.—ἀρχαῖς, *corners* or *extremities*) These were not tied together in one knot, but were severally (separately) let down from heaven: ch. xi. 5.

12. Πάντα τὰ τετράποδα καὶ τὰ ἑρπετὰ τῆς γῆς, *all four-footed animals and creeping things of the earth*) Under the name *all four-footed animals* Luke comprises *wild beasts* also, which however recent transcribers have inserted here, from ch. xi. 6.[1] By these symbols not only was it signified, that Peter is allowed to eat all kinds of food (of every nation), but that the Gentile nations themselves, who had been heretofore designated as unclean animals, are now clean: ver. 28.

[13. Φάγε, *eat*) Such food was awaiting Peter as Christ Himself is satisfied with: Isa. liii. 11, "He shall see of the travail of His soul, and shall be *satisfied*."—V. g.]

14. Μηδαμῶς, *by no means*) A trance leaves a man liberty in respect to that particular thing which is vividly set before him: ch. xxii. 19. But besides, it is a sign of the power being strengthened, even though the senses are bound, for example, in a dream, to maintain one's conscientiousness. The first objection started by a man, when GOD orders something difficult, sometimes has an indulgence, ch. xxii. 19, 20: but there ought to be no repetition of it: John xiii. 8; Exod. iv. 13; Deut. iii. 26; Ezek. iv. 14. From the delay (reluctance) of Peter, the will of GOD shines forth the more clearly. And on that account the more easily could Peter bear the doubts (hesitation) of the brethren: ch. xi. 2, 3, "They that were of the

[1] For this reason the reading καὶ τὰ θηρία, which the larger Ed. thought was not to be omitted, is deemed an inferior reading by Ed. 2, and is omitted also in the Germ. Vers.—E. B.

Ee support τὰ θηρία after τῆς γῆς. Orig. 1,249*a* has it before τῆς γῆς. Rec. Text, with later Syr., reads τὰ θηρία before καὶ τὰ ἑρπετα. But ABC corrected, Vulg. Orig. 1,386*b*, 388*b*, omit τὰ θηρία.—E. and T.

circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them."—οὐδέποτε, *never*) He who has once done anything, more easily repeats his act. See therefore that thou doest no evil for the first time (even once). Peter had always been observant of the law.

15. Ἐκαθάρισε, *hath cleansed*) hath made and declared to be clean. For nothing save what is clean (pure) is let down from heaven. Peter continued to remember well this verb: ch. xv. 9. Comp. as to Paul, ch. xiii. 2, note.—σὺ, *thou*) who art less than GOD: ver. 26, ch. xi. 17.—μὴ κοίνου, *do not* thou *call common*) There is no third or middle term between pure (clean) and common.

16. Ἐπὶ τρὶς, *thrice*) The decisive number, confirming the fact and signifying immediate speed. Comp. Gen. xli. 32.

17. Ἐν ἑαυτῷ, *within himself*) It is by implication indicated, that Peter was now no longer in a state of trance. Comp. ch. xii. 11 (Peter, after his deliverance from prison, "Now *I know of a surety* that the Lord," etc.).—διηπόρει, *doubted, was perplexed*) The apostles were not without care for knowledge.—ἰδοὺ, *behold*) Often the things which encounter the godly *from within* and *without at the one time* mutually reveal one another [shed light one upon the other]. The things which thus meet and concur together are wisely to be weighed in the mind.—διερωτήσαντες) *having by inquiry reached*, or *found out*.—Σίμωνος, *of Simon*) The names indicated by the angel were a matter of surprise both to the inquirers and to the people of Joppa.

18. Φωνήσαντες, *having called*) their boldness of speech (confidence) being now increased.

19. Ἰδοὺ, *Behold*) Peter was prepared by degrees for receiving this new direction (suggestion) of the Spirit. Believers are led gradually, so far as is sufficient for the time being, in each particular case.—ἄνδρες, *men*[1]) Peter had not heard the three men 'calling.'

20. Μηδὲν διακρινόμενος, *nothing doubting*) A requisite in the highest degree necessary in the case of a good action. Often long-continued doubt is suddenly, when need requires, taken away in life or at death.

21. Ὃν ζητεῖτε, *whom ye seek*) So courage was imparted to those seeking Peter.

[1] The reading ἄνδρες τρεῖς, which was pronounced to be less established by the margins of the Greek Editions, is notwithstanding received by the Germ. Vers. —E. B.

ACE*e* Vulg. Memph. read the τρεῖς: and so Lachm. But D*d* and later Syr. omit it: and so Tisch. B has δύο: comp. ver. 7.—E. and T.

22. Δίκαιος, *just*) Occupatio [The figure by which we anticipate an objection that might be started, and refute it: ἀνθυποφόρα].—μεταπέμψασθαι, *to send for*) Otherwise Cornelius himself would not have hesitated to come to Peter.

23. Εἰσκαλεσάμενος, *having called them in*) Peter had not moved a step (gone forth) from his house.—ἐξένισε, *entertained them as guests*) not distrusting them as strangers: not disdaining them as Gentiles. At first the Gentiles came to the Jews: afterwards these latter to the former.—τῇ δὲ ἐπαύριον, *but on the morrow*) In the case of a matter, however good, there is not always required urgent haste.—τινὲς, *some*) six; ch. xi. 12. They were not divinely ordered to go; and yet it was with a pious feeling they did so. Many things are often left to the free discretion of the godly; in which, however, they are governed (guided) by the secret hand of GOD. Afterwards it became evident, how advantageous it was, that so many witnesses were present: ch. xi. 12.[1]—συνῆλθον, *went with*) A holy company, consisting of ten men of various ranks.

24. Ἦν προσδοκῶν, *was waiting for* them) He had not suffered himself to become immersed in other business meanwhile, but wholly devoted himself to this concern, and during the whole of this time was being made ready for it.—τοὺς συγγενεῖς, *his kinsmen*) The kingdom of GOD is often propagated, as external circumstances admit. Συγγενεῖς, *kinsmen*, are from one stock, including those so connected even collaterally.—τοὺς ἀναγκαίους, *his connections, his intimate* friends [Lat. *necessarios*, those bound to one by any tie, 'necessitudo']) This tie of connection is wider in extent than *kindred*, and is applied even to affinity, neighbourhood, colleagueship, or fellowship in the same college, etc.—φίλους, *friends*) Not all kinsmen and connections are friends. He called together those whom he thought likely to wish to be present. [They were therefore men who were themselves not unlike Cornelius: ver. 2. How often is it the case, that friendship cultivated with the good or the bad, when we are not expecting it, turns out either to our gain or to our hurt!—V. g.]

25. Εἰσελθεῖν, As it happened *that* Peter *was entering*) the house.—συναντήσας, *having met*) with joy, and by way of compliment to him.—ἐπὶ τοὺς πόδας, *at his feet*) viz. those of Peter.—προσεκύνησεν, *worshipped*) Luke does not add *him*. A Euphemism [avoiding the expression of that which is idolatry].

[1] They enabled him to meet the charge of those of the circumcision, ch. xi. 2.—E. and T.

26. Ἤγειρε, *raised him up*) Why then is the kissing of the Pope's feet not only admitted, but made an ordinary ceremony?—[κἀγὼ, *I also*) as Cornelius, ver. 28. Cornelius is not said to have worshipped *Peter;* and yet Peter, for all that, does not fail to check him.—V. g.]—ἄνθρωπος) *a man*, not *God*. On this account we ought to control both our own exaltation (conceit of ourselves) and the admiration of others. We ought not to look with admiration on mortals, but on the gifts of GOD in them. [As the Galatians had received Paul (Gal. iv. 14), so Peter had received Cornelius. —V. g.]

27. Συνομιλῶν, *talking with* them) familiarly.—εἰσῆλθε, *he went in*) into the inner part of the house.—πολλοὺς, *many*) A joyous harvest of souls to be reaped.

28. Ὑμεῖς) *ye* yourselves. He addresses all in his own name, not also in the name of those accompanying him.—προσέρχεσθαι, *to come unto*) an act which is even less than κολλᾶσθαι, *to join one's self with*. —ἀλλοφύλῳ, *one of an alien nation*) Euphemism [for *Gentile*].—καὶ) for ἀλλὰ, *and* for *but*.—ἐμοὶ, *to me*) This word is emphatic.—[ὁ Θεὸς, GOD) Peter might suppose the knowledge of the true GOD as existing on the part of Cornelius: ver. 34, 36.—V. g.]—ἔδειξε, *hath showed*) The word is employed in the strict sense: ver. 11. He speaks sparingly as to his own hesitation, and as to the secret vision which he had seen.—ἄνθρωπον, no one that is *a man*) This is elegantly put last: it involves an Ætiology [the reason assigned], and intensifies the universality of the language.

29. Ἀναντιῤῥήτως, *without gainsaying*) for he had previously cleared away all the difficulties in the way of his coming, with GOD.—πυνθάνομαι, *I ask*) Each has his part in the speaking. [And it is by *asking* many questions that an opportunity of speaking is easily obtained.—V. g.]

30. Ἀπὸ, *from*) from the beginning of the day, which, counting backwards, is the fourth day, up to the present day and this hour of the day.—τετάρτης, *fourth*) The first day (counting backwards, the fourth) was the day of the vision and of sending the messengers: the second, was the day of the arrival of the messengers: the third, the day of the setting out of Peter: the fourth, the day of his arrival at Cornelius' house [ver. 3, 9, 23, 24].—ἤμην νηστεύων, *I was fasting*) It is not meant that he fasted for four days, but on the fourth day, counting backwards. [These acts were praiseworthy; yet Cornelius recounts them with humble simplicity.—V. g.—τὴν ἐννάτην ὥραν, *the ninth hour*) Cornelius may have imitated the Israelites in this

respect: ch. iii. 1, "Peter and John went up—into the temple at *the hour of prayer*, being the *ninth* hour."—V. g.]

33. Καλῶς ἐποίησας, *thou hast done well*) A formula of approbation. He praises Peter, in that he has not hesitated to come: ver. 29.—ἐνώπιόν σου, *in thy presence*) A most ancient reading.[1] A transcriber easily took τοῦ Θεοῦ for σοῦ, either from the end of the verse or from ver. 31.—πάρεσμεν, *we are present*) Cornelius, in his own house, speaks in the same way as if he and his friends were at Peter's house. They had been religiously prepared for hearing. The soil was good; and in consequence the fruit was most speedy in its growth: ver. 44.—τὰ προστεταγμένα σοι, *that have been commanded thee*) It does not seem to have been previously told to Peter what he should say.

34. Ἐπ' ἀληθείας καταλαμβάνομαι, *of a truth I perceive*) From the harmonious concurrence of all things. [The very narration of Cornelius suggested to Peter a full knowledge of the state of the case. —V. g.]—οὐκ ἔστι προσωπολήπτης, *is no accepter* or *respecter of the person*) Peter had not thought, previously, that God is an *accepter of persons;* but now for the first time he experiences that whereby it is made most manifestly conspicuous, that God is not a *respecter* or *accepter of persons.*—ὁ Θεὸς, *God*) To Him all things are ascribed, ver. 38, 40, etc.

35. Ἐν παντὶ ἔθνει, *in every nation*) It is not an *indifferentism of religions*, but *an indifferency* (impartiality) *as to* the acceptance of *nations*, that is here asserted. This is even evident from the contrary opinion, viz. that as to the circumcised only being pleasing to God; the opinion which Peter confesses himself delivered from. Cornelius had not been utterly ignorant of the doctrine as to the Christ, and the report concerning Jesus Christ (following verses), although he had not received circumcision; God so ordering it in His providence. Wherefore Peter speaks with him very differently from the way in which Paul afterwards dealt with idolaters, as the Gospel advanced onwards to more remote nations. See ch. xiv. and xvii. Hence also in ver. 43 he appeals generally to the prophets; which Paul, in the passages referred to, did not: nor does he, however, as he is wont everywhere to do in addressing the Jews, specially quote the testimony of the prophets.—ὁ φοβούμενος αὐτὸν καὶ

[1] Which the Germ. Vers. prefers, following the margin of Ed. 2 rather than the larger Ed.—E. B.

ABCE*e* (B has Κυρίου in the collation of Birch, probably an error of the collator) have τοῦ Θεοῦ. D corrected, *d* Vulg. Syr. and Theb. have σου.—E. and T.

ἐργαζόμενος δικαιοσύνην, *he that feareth Him and worketh righteousness*) According to the measure (standard) of primitive knowledge derived from the light of nature, and (or) rather from the revealed word. An indefinite description, suited to the matter in hand and its commencement (the exordium of his speech). Such men in various grades are elegantly described: for instance, ch. xvii. 4, 11, 12. — αὐτὸν, *Him*) the true God. — δεκτὸς, *acceptable*) one to whom grace may be vouchsafed, even without circumcision. The verb λαβεῖν, *to take* ("out of the Gentiles a people for His name"), corresponds to this, ch. xv. 14, where this very passage is had in view.

36. Τὸν λόγον ὃν ἀπέστειλε) A Hebraism, in accordance with which it is equivalent to את, *this is*, as in Hagg. ii. 5 ["*According to* (understood) the word that I covenanted with you"], τὸν λόγον, ὃν διεθέμην ὑμῖν. Ed. Basil or Aldin. Ludovicus de Dieu adds the passages, Zech. vii. 7, viii. 17; 2 Kings ix. 25. Others, however, formerly wrote in Acts τὸν λόγον ἀπέστειλε (with which comp. Ps. cvii. 20, LXX., ἀπέστειλε τὸν λόγον αὐτοῦ), so that τοῦτον should be understood[1]). Comp. Matt. xix. 22 (τὸν λόγον, sub. τοῦτον); John vii. 40, etc. At all events, Peter seems to have had in his mind that expression of Isaiah, ch. ix. 8, דבר שלח, "The Lord *sent a word*," and to have referred it to what goes before in that passage, concerning the Prince of *Peace* and His government; so as to say, "That good thing which has been vouchsafed to Israel through the Messiah, that same I say is yours." However, I understand both passages as to the word of doctrine. Comp. Acts xiii. 26. It is not to be construed, τὸν λόγον οἴδατε (ver. 37). These new hearers knew the history, concerning which presently he speaks: they did not as yet know also its inner bearings and principles (rationes), concerning which he treats in this verse.—ἀπέστειλε, *sent*) God. The ellipsis confirms the connection of this verse with ver. 34, out of which it is to be filled up. Moreover God *sent*, when His Son came: and "*preached the Gospel of* peace," speaking through Him.—εὐαγγελιζόμενος εἰρήνην, *preaching the Gospel of peace*) peace between God and men, between Jews and Gentiles: Isa. lvii. 19, "Peace to him that is far off, and to him that is near, saith the Lord." Eph. ii. 17. —διὰ, *by*) Construe with *peace:* as appears from the fact that he

[1] The Vers. Germ. agrees with this: although the margin of both Greek Editions has pronounced the omission of the word ὃν as less established.—E. B.

The ὃν is read by CDEe and both Syr. Versions: and so Tisch. AB (and, according to Lachm., but erroneously, C) Vulg. Memph. Theb. omit ὃν: and so Lachm.—E. and T.

forthwith calls Christ *Lord of all*, even of the Gentiles. Comp ver. 42, 43. The one Lord comprehends all in peace.—πάντων, *of all*) Masculine. Christ is Lord of all: and God, in Christ, is God of all: ver. 34; Eph. iv. 5, 6.

37. Ὑμεῖς οἴδατε, *ye know*) from proofs more ancient than my coming. [Therefore they had no need of a fuller relation of these events.—V. g.]—ἀρξάμενον) The participle either by itself, or used as an adverb: with which comp. Luke xxiv. 47, ἀρξάμενον ἀπὸ Ἱερουσαλήμ. It is employed absolutely by a frequent and elegant Græcism.—ἀπὸ τῆς Γαλιλαίας, *from Galilee*) John i. 43, ii. 1 (Cana). Cæsarea was tolerably near to that region, but somewhat remote from Jerusalem: ver. 39.—μετὰ, *after*) John constitutes the boundary between the Old and New Testament.—τὸ βάπτισμα, *the baptism*) that most celebrated ordinance.

38. Ἰησοῦν—ὡς ἔχρισεν αὐτὸν ὁ Θεὸς, *Jesus—how God anointed Him*) This being joined by apposition with *the word*, τὸ—ῥῆμα, depends on *ye know*. Therefore the words in construction have the same force as if it were said, Ἰησοῦς ὡς ἐχρίσθη; which is equivalent to, τὰ περὶ Ἰησοῦ, ὃν ἔχρισεν ὁ Θεός. The sentiment is this, that Jesus, and that too as the Christ, was known to them.—ἔχρισεν αὐτὸν, *anointed Him*) especially in baptism. Matt. iii. 16, 17; Luke iv. 1, 14, 18.—Πνεύματι Ἁγίῳ καὶ δυνάμει, *with the Holy Spirit and with power*) The mention of the Holy Ghost is often so made, as that there is added mention of that gift of the Spirit specially which accords with the matter in hand for the time being: as in this place, where the works of Christ are the subject predicated of, there is added, with *power*. So in ch. vi. 3, the Seven, "full of the Holy Ghost and *wisdom*;" ch. xi. 24, "full of the Holy Ghost and of *faith*;" ch. xiii 52, "The disciples were filled with *joy* and with the Holy Ghost." Comp. the words, *spirit and truth*, *spirit and life*, John iv. 23, vi. 63. The concrete and abstract nouns are joined in the same way as in 1 Pet. iv. 14.—εὐεργετῶν, *doing good*) All the miracles of Christ brought health and salvation, not injury, to men. The genus, *good deeds*, is followed by the species, *healings*.—πάντας, *all*) There had been, especially at that time, a great multitude of persons possessed and sick.—καταδυναστευομένους, *oppressed by*) with unjust force.—μετ' αὐτοῦ, *with Him*) He speaks somewhat sparingly of the Majesty of Christ, so as to adapt himself to the capacity of his hearers.

39. Καὶ ἡμεῖς, *and we*) This has the force of Epitasis (emphatic addition). It answers to the *ye* in ver. 37.

41. Οὐ, *not*) *Not* now any longer, as He did before His death.—

οὐ παντὶ τῷ λαῷ, *not to all the people*) His kingdom is a kingdom of faith, which was to be propagated by witnesses, and those witnesses persons divinely approved of and trustworthy: and it is a heavenly, not a worldly kingdom; not one of vain splendour, but (as Justus Jonas expresses it) one lying hid *under the* (various) *forms of the cross*.—ἡμῖν, *to us*) The Apposition of the noun (μάρτυσιν) and pronoun (ἡμῖν).—συνεφάγομεν καὶ συνεπίομεν αὐτῷ, *did eat and drink with Him*) during two years and more before His passion. There is denoted by this phrase (concerning which comp. John xv. 27), long-continued converse: nor were the apostles wont at any time to mention that they did eat with Jesus *after* His *resurrection;* for Jesus did this for their own conviction, not for that of others: and He even had spoken more widely as to not afterwards drinking of wine, Luke xxii. 18, 16, "I will not any more eat thereof [of the *Passover*, not of *any food*] until it be fulfilled in the kingdom of God," than concerning the not eating of the Passover (in opposition to any use of food whatever). Therefore μετὰ, *after*, depends on ver. 40 ["Showed Him openly, after He rose from the dead;" not, "We did eat and drink with Him after He rose"]. Christ appeared after His resurrection to those who before had believed on Him, and who could bear witness that He, who was said to have risen again, was truly the Christ whom they had known before.

42. Παρήγγειλεν ἡμῖν, *He enjoined us*) viz. God: ch. v. 29, "We ought to obey God rather than men."—τῷ λαῷ, *unto the people*) Answering to the beginning of ver. 41.—διαμαρτύρασθαι, *to testify*) Understand, even to the Gentiles: ch. i. 8; Matt. xxviii. 19.—αὐτὸς, it is *He Himself*).—ὡρισμένος, *ordained*) by an immoveable decree.—κριτὴς, *judge*) This name expresses by Synecdoche (a part for the whole) all the glory of Christ, and in relation to believers it denotes the crowning consummation of the benefits of Christ: 2 Tim. iv. 8, with which comp. Heb. xii. 23. He will judge even the Jews, who condemned Him; even the Romans, who held the Cæsarean seat of the government of Judea; even the dead, from among whom He rose again, and who are about to rise again in their own proper time; 1 Pet. iv. 5. [Comp. ch. xvii. 31. So the Lord Jesus also testified of Himself as the Judge, before that He made mention of His own ascension; John v. 22, "The Father judgeth no man, but hath committed all judgment unto the Son."—V. g.]

43. Πάντες, *all*) Those whose books are, as also those whose

books are not extant: ch. iii. 24.—προφῆται, *the prophets*) In this discourse Peter had not yet cited the testimonies of the Old Testament; and now, whilst he appeals to the *prophets* in general, the result is accomplished at the beginning of his discourse, ch. xi. 15, at once, as is appropriate to the economy regarding the Gentiles, in the case of such hearers.—μαρτυροῦσιν, *are witnesses*) as *we*, ver. 39. Peter does not use here the term, *promise*, as described by the prophets.—ἄφεσιν ἁμαρτιῶν, *remission of sins*) which is the source (head) of all benefits.—πάντα, *every one*) even of the Gentiles.

44. Ἔτι, *yet*) Peter abounded in copious matter, so as to be ready to speak much more: ch. xi. 15; but when his hearers too received the Spirit, the work of hearing and of speaking has accomplished all that is in its province. [It is by the preaching of faith that the Spirit is received: Gal. iii. 2.—V. g.]—ἐπέπεσε, *fell*) in a conspicuous (visible) manner. In ordinary cases, baptism was received before the coming of the Holy Ghost. But in this instance it might have been doubted whether they should be baptized without circumcision. On this account it *fell* immediately upon the hearers of the word. Grace has its order of operations unrestricted.

45. Ἐπὶ τὰ ἔθνη, *on the nations*) So one house is called, either because they hence inferred that the other Gentiles also were about to receive the Holy Spirit: for once that one was admitted, now henceforth the *door* is closed against none; and rightly from this instance they draw the conclusion as to all cases; ch. xi. 18, xiv. 27: or else because it was not convenient to use the term ἐθνικούς, *Gentiles*.

46. Γὰρ, *for*) They draw the conclusion from the effect.—γλώσσαις, *tongues*) various.

47. Τὸ ὕδωρ, *water*) He uses the term *water* for *baptism* by ταπείνωσις (less expressed than is implied). When the greater thing has been given, that which is less is added by the giver, and is not despised by the receiver. He does not say, They now already have the Spirit; therefore they can do without the water. They are not circumcised, and yet they are baptized. Therefore the footing on which baptism stands is much higher; comp. ch. xv. 8, 9, which passage shows they were not to be circumcised; and yet Peter considered that they ought to be baptized.—κωλῦσαι, *forbid*) ch. xi. 17.—τις, *any one*) either I or any of the brethren.

48. Προσέταξε, *He commanded*) He did not baptize with his own hands; there were others present to whom that office could be

becomingly delegated; ver. 45. Comp. 1 Cor. i. 17, [ver. 15, "Lest any should say, I baptized in my own name."]—Κυρίου, *of the Lord*) Christ Jesus.—ἐπιμεῖναι) *to tarry longer.*—ἡμέρας τινὰς, *some days*) Golden days.

CHAPTER XI.

2. Διεκρίνοντο, *discussed* or *contended*) *i.e.* they showed that they had doubts as to that point.

3. Ἀκροβυστίαν ἔχοντας) They speak in a kindly tone: they do not call them *uncircumcised*, but *having the foreskin.* With this comp. (The sons of Jacob speaking in a conciliatory tone to Shechem and Hamor) Gen. xxxiv. 14, ἀνθρώπῳ ὃς ἔχει ἀκροβυστίαν.—εἰσῆλθες καὶ συνέφαγες, *thou wentest in and didst eat with*) An accusation heretofore plausible, and that accusation of a grave character and twofold. But Peter had just reasons for *going in;* and after he had gone in, he got reasons also for *eating with* them.

4. Ἀρξάμενος, *beginning*) *He began* to speak in many words.—ἐξετίθετο, *expounded*) Peter was not offended at his being questioned; nor did he demand, that he, even without any exposition of his reasons, should be held as superior to all (any) objections being made on the part of his colleagues and all believers. It is not the indication of the best mind or the best cause, along with the Pope or his attendants (hangers-on), to be offended at the question, *What art thou doing?* Peter answers with mildness, as to a subject which he himself before had not very readily comprehended.

10. Ἐπὶ τρὶς, *three times*) the number of the men who applied to him, viz. *three*, accorded with this: v. 11.

13. Τὸν ἄγγελον, *the angel*) He speaks, adding the article, as of an occurrence now very well known to him.

[15. Ἐν—τῷ ἄρξασθαί με, *as I began*) How great must have been the fulness of Peter's heart!—V. g.]

16. Ἐμνήσθην, *I remembered*) Comp. John xiv. 26, as to the Paraclete being about to *bring all things to the remembrance* of the disciples. In the words of Christ there were the seeds of the whole course of the Gospel.

17. Τὴν ἴσην, *the like*) So 2 Pet. i. 1. They are alike blessed, who have received the Holy Spirit immediately (without the mediation of

ordinances) or mediately.—ἡμῖν, πιστεύσασιν, *unto us who believed*, i.e. *when we believed*) It was not, saith he, because we had circumcision, but because we had faith, that the Holy Spirit was given to us.—ἐγὼ, *I*) I, a mere instrument. The brethren had asked only concerning his having taken food with the Gentiles: Peter gives them also a satisfactory account concerning his having conferred baptism on them; and establishes the certainty that he had acted rightly, not only from the Divine command, but also from the event, which had been crowned by the Divine blessing.

18. Ἐδόξαζον, *they glorified*) A sign of firm (entire) assent.—ἄραγε, *so then*) It was not immediately evident to the Jews, that salvation was about to come also to the Gentiles: now, when it has come to them, the holy admiration of believers is the greater in proportion: ἄραγε, *so then*, expresses full approbation. This *repentance* denotes the whole mention of their spiritual state, and is a token and sample of the conversion of all nations.—ἔδωκε, *has given*) A great gift: ch. v. 31, note. [(Though it is a matter of joy, not sadness, it is a thing) which truly the world is exceedingly afraid of. —V. g.]—εἰς ζωὴν, *unto life*) For where forgiveness of sins is, there life is. [Ezek. xviii. 23.]

19. Ἐπὶ Στεφάνῳ, *concerning Stephen*) The violence against Stephen was in continuation directed towards others.—διῆλθον ἕως, *passed on* [through] *to, travelled as far as*) So too ver. 22. They preached the Gospel also in the nearer places.—Φοινίκης, καὶ Κύπρου, καὶ Ἀντιοχείας, *to Phenice, and Cyprus, and Antioch*) *Phenice* was to the north; *Cyprus*, to the west; *Antioch*, to the east.—Ἰουδαίοις, *to Jews*) Such as were themselves "scattered abroad" [just as these Christian Evangelists, ver. 19].

20. Κυρηναῖοι, *men of Cyrene*) ch. xiii. 1, *Lucius of Cyrene;* ii. 10, *The dwellers in the parts of Libya about Cyrene.* These, as well as the Cyprians, were more accustomed to be conversant with Gentiles.—Ἕλληνας) The more common reading is Ἑλληνιστάς.[1] But

[1] This had been preferred by the larger Ed., but both the 2d Ed. margin and the Germ. Vers. answers to the Gnomon.—E. B.

Ἑλληνιστάς is the reading of B (judging from the silence of the collators) E. But AD corrected have Ἕλληνας. This seems to be required by the sense: for it was *nothing new* to preach to *Hellenists* or *Grecian Jews;* but it was a special "grace of God," taken particular notice of by the Church, ver. 22, 23, that the Gospel should be preached to *idolatrous Gentiles.* Even Cornelius had been a *devout* Gentile, or proselyte of the gate; but these converts were made of *Greeks*, idolaters. Hence the need of the new name, then first given, *Christians*, to distinguish them *altogether* from the Jews; whereas before they might seem to have

the *Hellenists* are opposed to *the Hebrews*, ch. vi. 1, with which comp. ch. ix. 29. The *Greeks* are opposed in this place to the *Jews*, as everywhere. [Ἰουδαῖοι are either *Hebrews* or *Hellenists*: ch. vi. 1.—Not. Crit.] Ussher on A. M. 4045 rightly approves of this reading.

21. Χεὶρ Κυρίου, *the hand of the Lord*) His spiritual power, putting itself forth by the Gospel. So *the arm of the Lord*, John xii. 38.

23. Παρεκάλει, *exhorted*) The best kind of *exhortation*, which is stimulated by joy.—προθέσει, *with stedfast purpose*) ch. xxvii. 13, "Supposing that they had obtained their *purpose*." The contrary is in Heb. iii. 12, "An evil heart of unbelief, in departing from the living God."—προσμένειν, *to adhere to, cleave to*) *To be converted*, is the act: *to adhere*, is the state.

24. Ἀγαθὸς καὶ πλήρης Πνεύματος Ἁγίου καὶ πίστεως, *a good man and full of the Holy Ghost and of faith*) Gal. v. 22, "The fruit of *the Spirit* is love—*goodness, faith*."

26. Εὑρὼν, *when he had found*) It is probable that Saul had lain hid.—ἐνιαυτὸν ὅλον, *a whole year*) How very little, in our days, is a year spent without fruit thought of! Many in the present day make not much progress in many years.—χρηματίσαι, it came to pass that the disciples *were named*) χρηματίζω (viz. με), reciprocal or neuter, thence also Passive. A remarkable verb, whereby is denoted an appellation received in common use.—τοὺς μαθητὰς, *the disciples*) inasmuch as their multitude was now a very large one.—Χριστιανοὺς, *Christians*) Whereas heretofore they had been called *Nazarenes* and *Galileans*. The name, *Christians* [*i.e.* adherents of Christ.—V. g.], as the name of Christ itself, though noble in itself, was odious in the estimation of those without. Comp. 1 Pet. iv. 16.

28. Ἀναστὰς, *having stood up*) in the assembly.—ἐσήμαινε, *signified*) What, in the case of all other men, natural or political sagacity may foresee, that the Spirit foresees in the case of believers. [This prophecy was a great gain to the brethren in Judea. Never is the indication of things future unattended with its use, where it is laid out to good account.—V. g.]—μέλλειν ἔσεσθαι, *that there was about to be*) A double future.

29. Μαθητῶν, each *of the disciples*) Luke does not say, *of the Christians*. At the commencement the name, *disciples*, continued the customary one among themselves: others distinguished them (the

been a mere sect of Judaism. Vulg. has *Græcos*, but it does not seem to distinguish *Hellenists* and Hellenes.—E. and T.

same persons) by the name, *Christians*, especially the more friendly lookers-on.—ὥρισαν, *determined*) They who *determine*, the more readily afterwards give effect to their determination: ver. 30.—ἐν τῇ Ἰουδαίᾳ, *in Judea*) The bounty of the believers at Antioch very much assured the Jews as to the reality of the conversion of the former.

30. Πρὸς τοὺς πρεσβυτέρους, *to the elders*) [through whose agency it should be distributed to the brethren.—V. g.] Therefore the office of the *seven* deacons, and the community of goods, no longer now were on the same footing as at the beginning: but they were not, however, on the same footing as in our day.—Βαρνάβα καὶ Σαύλου, *of Barnabas and Saul*) "Here thou seest how they regard as a weighty and serious business this collection for the poor saints: otherwise they would not employ so great personages, and these moreover leaders in the ministry of the word, Paul and Barnabas. So above, in ch. vi., we heard of most influential and spiritual men having been appointed *Deacons*. So, in 2 Cor. viii., Paul says that he did not employ in this business any persons except such as were of approved faith. And yet we in our day think it sufficient to commit this so great a business to any persons whatever, from whatever quarter they may present themselves to us."—Justus Jonas.

CHAPTER XII.

1. Κατ' ἐκεῖνον δὲ τὸν καιρὸν, *but* [now] *at that time*) The apostolical Church had rest and persecution blended together, of which, when the one or other much prevails, a more severe Divine judgment either will come or is not present.—κακῶσαι, *to afflict*) The art of the world. Herod did this, influenced by his own mind [over-ruled by Providence], on account of the time [the juncture, which God saw required such a sore discipline,—τὸν καιρὸν], and on account of [the loving purposes of] grace.

2. Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου, *James the brother of John*) The one of these two brothers left the world at the earliest time, the other at a time long subsequent. At the time that Luke wrote, John, who survived, was better known than James, who is designated from John.

3. Ἰδὼν, *having seen*) Two incentives, leading men to act ill and

omit to do good: the desire to please others, and fear; the one is the worse, the other the more violent (active) of the two, even in the case of kings.—τοῖς Ἰουδαίοις, *the Jews*) These were hostile, owing to conscience, but that a perverted conscience; Herod from wantonness, at the cost of believers, wishes to gratify them.—τῶν ἀζύμων, *of the unleavened bread*) It was at the same time of the year formerly that they had taken Jesus. The people were congregated together.

4. Τέταρσι τετραδίοις, *four quaternions*) So that they might keep watch by turns, and in several places: ver. 10.—ἀναγαγεῖν, *to bring* him *forth*) Such proceedings used to be carried on in elevated places. Therefore ἀναγεῖν is employed, and this by a Metonymy of the antecedent for the consequent, viz. the punishment.

5. Προσευχὴ, *prayer*) Philem., ver. 22, "I trust that through your prayers I shall be given unto you."—ἐκτενὴς) *instant and earnest.*—ὑπὲρ αὐτοῦ, *for him*) They prayed concerning a thing which was even of such a kind that, when it was come to pass, it seemed incredible to them, ver. 15. How marvellous and subtle (recondite) is the nature of faith and prayer! Why did they not also pray for James? Because he had been speedily slain.

6. Ὅτε, *when*) The aid sent, when the danger was come to its height, shows that the result was not accidental [ch. xxiii. 11].—κοιμώμενος, *sleeping*) There is frequent mention of men sleeping in danger, either with faith or with torpor.—μεταξὺ, *between*) The enemy had supposed all to have been made secure.—τὴν φυλακὴν, *the prison, the place of watching*) The place is meant [not "kept *watch*"].

7. Φῶς, *a light*) miraculous.—οἰκήματι, in *the-dwelling*) A general term for the special one, *prison.*

8. Εἶπε, *said*) It was not the angel himself who clothed Peter; for there was no need. Decorum was observed.—περίζωσαι, *gird thyself around*) His girdle, sandals, and garment, either Peter himself had laid aside when going to sleep, or else the guards had taken away: now he is ordered to put them on. Still Peter had his time for *walking* uninterfered with (at his disposal): John xxi. 18, "(περιεπάτεις) whither thou wouldest; but when thou shalt be old,—another shall gird thee, and carry thee whither thou wouldest not."

10. Καὶ δευτέραν, *and the second*) in which also there appears to have been a portion of the soldiers.—αὐτομάτη, *of its own accord*) so that neither Peter applied his hand to it, nor did he see any hand applied to it by the angel.—ῥύμην μίαν, *one street*) lest there should be any doubt on Peter's part what house he should repair to: ver.

12.—ἀπέστη, *departed*) For by this time Peter was sufficient to take care of himself.

11. Εἶπε, *he said*) with a ready, grateful, pious, joyful mind.—οἶδα ἀληθῶς, *I know of a truth*) The antithesis is, *he thought*, ver. 9. All things externally accorded with the internal vision.—ἐξείλετό με, *hath delivered me*) It was not yet the time that Peter should die: John xxi. 18.

12. Συνιδὼν, *having considered*) viz. what he ought to do. The same verb occurs, ch. xiv. 6, συνίδοντες, *having become conscious* of it. —συνηθροισμένοι, *gathered together*) at midnight.

13. Τοῦ πυλῶνος, *the vestibule* or *porch*) [atrium, *entrance room*] before the house itself. Πύλη, is the *gate*: πυλὼν implies something larger and more spacious, and expresses either the large gate or even the entrance next to it, the unclosed Subdiale, ὑπαίθριον, *open gallery*. Peter entered through the gate into this πυλὼν, atrium, and then into the house. What Mark, ch. xiv. 68, calls the προαύλιον, is the πυλὼν of Matt. xxvi. 71, *the porch*.—προῆλθε) *came forward*.[1] The antithesis is εἰσδραμοῦσα, *having run in*, ver. 14.—ὑπακοῦσαι, *to answer the knock, to hearken*) עָנָה, LXX. ὑπακούειν.

14. Εἰσδραμοῦσα, *having run in*) speedily.

15. Μαίνῃ, *thou art mad*) [Some subjoin the mark of interrogation after this word. But the margin of both Gr. Editions leaves it undecided.—E. B.] A formula used in case of a thing which is not believed.—διϊσχυρίζετο, *she perseveringly affirmed*) Quite differently from what they are wont to do, who are either mad or sleeping.—ὁ ἄγγελος αὐτοῦ, *his angel*) So they inferred from the similarity of the voice. From the opinion of those saints as to the angel of Peter, whom they were supposing to be close to death, having been heard by the damsel, no solid conclusion can be inferred as to a single angel being the attendant on each individual among men. [Scripture assigns frequently to one holy man the guardianship rather of many angels.—V. g.] However even Peter speaks definitely with the article τὸν, ver. 11, τὸν ἄγγελον αὐτοῦ: whereas ordinarily the article is not always added to possessive pronouns. Comp. Matt. xix. 28, δόξης αὐτοῦ; Acts iii. 2, μητρὸς αὐτοῦ.

17. Κατασείσας, *having made a motion* to them with his hand) modestly: that a cry might not be raised. They were speaking

[1] The reading προσῆλθε had been preferred by the larger Ed.; but the reading προῆλθε was elevated from the sign ε to the sign γ in the margin of Ed. 2, and is presented to us by the Germ. Vers. along with the Gnomon.—E. B.

Lachm. and Tisch., with the oldest authorities, read προσῆλθεν.—E. and T.

much, through astonishment.—Ἰακώβῳ, *unto James*) the surviving apostle of that name.—ταῦτα, *these things*) that they may know, what has taken place.—ἐπορεύθη, *he departed*) In persecution, often one person in particular is aimed at by the persecutors; and it is allowable for him to escape, rather than the rest: ch. xvii. 14. Peter afterwards returned: ch. xv. 7.—εἰς ἕτερον τόπον, *into another place*) not very distant.

18. Ἐν τοῖς στρατιώταις, *among the soldiers*) These had seen the faith, patience, and prayers of Peter; and yet they had not ceased to attack (treat with unkindness) him.—τί ἄρα, *what at all*) The agitation of the soldiers is expressed by this peculiar phrase.

19. Ἀπαχθῆναι, *be led away to execution*) The ungodly succeeds to the place of the righteous.—ἀπὸ τῆς Ἰουδαίας, *from Judea*) with shame, on account of Peter not having been forthcoming.—[Καισαρείαν, *Cæsarea*) There he died.—V. g.]

20. Ἦν δὲ, *but* Herod *was*) A restless kind of life.—θυμομαχῶν, *warring in mind*) θυμομαχεῖν is said of one who is borne with hostility against his enemy only in mind, when his strength has been now lost, as Raphelius, from Polybius, shows to have been the case with Herod, or else has not been yet collected. Even without recourse to arms, by withholding supplies of grain, etc., to their markets, Herod could press heavily on the people of Tyre and Sidon, as usually happens in the case of marts for commerce.—πείσαντες, *having appeased* or *made a friend of*) So the Christians also, in the providence of God, were relieved from the dearness of provisions there: comp. ch. xi. 28.—τὸν ἐπὶ τοῦ κοιτῶνος, *the chamberlain*) Such personages have often great power with kings; [and they were the more in need of *peace* on account of the dearness of provisions.—V. g.]—εἰρήνην, *peace*) They knew not to what lengths the offended king might proceed.—ἀπὸ τῆς βασιλικῆς, *from the king's*) Repeat χώρας, *country*. Even Hiram, King of Tyre, had sought provisions for his household from Solomon: 1 Kings v. 9.

21. Τακτῇ δὲ ἡμέρᾳ, *but on an appointed day*) The solemn celebration of games for the safety of Cæsar, as Josephus says, l. 19, Ant. Jud. ch. 8, who describes at large this impiety of Herod and its punishment: "Clad in a garment which was all woven of silver by marvellous workmanship, and which, struck by the rays of the rising sun and emitting a kind of divine splendour, was inspiring the spectators with veneration accompanied with awe: and presently after pernicious (baneful) flatterers raising acclamations, each from a different quarter, were hailing him as a god, begging him that he

would be favourably propitious; for that heretofore having revered him as a man, they now perceive and acknowledge that there is in him something more excellent than mortal nature: this impious adulation he did not correct or repel.—There ensued torturing pains in the belly, which were violent from the very first. Having therefore turned his eyes towards his friends, 'Behold,' said he, 'I the god, as you called me, am commanded to leave life, the fatal necessity of death confuting your lie; and I, whom ye hailed as immortal, am hurried away by a mortal stroke.'—Then worn out by the torture, which did not at all abate for five days in continuation, he ended life."—πρὸς αὐτοὺς, *unto them*) It is probable that among his hearers were ambassadors of the Tyrians and Sidonians.

22. Θεοῦ φωνὴ, καὶ οὐκ ἀνθρώπου, *the voice of a god, not of a man*) That *divine* praises were sometimes given to speakers, especially princes, by the acclamations of their hearers, is demonstrated by Ferrarius, l. 3, de acclam. ch. 13 and 14. But their customary character increases, instead of diminishing the impiety of such formulas.

23. Παραχρῆμα, *immediately*) The disparagement (insult) to the Divine honour is most speedily counteracted (prevented): comp. ch. xiv. 14; also Rev. xix. 10.—ἄγγελος Κυρίου, *the angel of the Lord*) a good angel. As to this important circumstance Josephus has nothing, though he enters into many matters of less consequence. To such a degree do Divine and human histories differ. The angel of the Lord led forth Peter: the angel of the Lord struck Herod. That both acts were done by angels, mortals saw not: it was only known to the saints.—οὐκ ἔδωκε, *he gave not*) He is not blamed for his having been praised; but because he accepted the praise. This sacrilege earned a more speedy punishment than the murder of James and his other crimes. [When the stroke was inflicted, Herod confessed (according to the statement of Josephus), that he had contracted guilt thereby.—V. g.]—σκωληκόβρωτος, *eaten of worms*) What a change to him! Worms, to a man in the case of death, most natural, and least natural, according as they either follow or precede death. The deaths of persecutors have been striking. The Gospel overcomes and survives them: ver. 24.

25. Ὑπέστρεψαν, *returned*) to Antioch: ch. xi. 30, having been *sent* thence *with relief unto the brethren in Judea.*—συμπαραλάβοντες, *having taken with* them) Jerusalem was a nursery (seed-bed) of workmen.—Ἰωάννην, *John*) ver. 12. He too had both a foreign and a Hebrew name. Comp. ch. xiii. 1, 8, 9. This variety of names accords with the beginning of the union of Jews and Gentiles.

CHAPTER XIII.

1. Τὴν οὖσαν) *which* already *was*, and in a flourishing condition: ch. xi. 20–27: and from which, therefore, teachers might be sent to the rest. Comp. ch. xv. 35, "Paul also, and Barnabas, continued in Antioch, teaching and preaching the word of the Lord, with many others also."—προφῆται, *prophets*) eminent for their power in the Divine word, and who had a solid knowledge of Divine things, with the power of setting it forth.—Λούκιος, *Lucius*) The same name occurs, Rom. xvi. 21.—Μαναήν, *Manaen*) freed from the temptation of a court.—Σαῦλος, *Saul*) He had now for several years borne the apostleship; but among the veterans at Antioch, with remarkable modesty, he was content with the lowest place, as David even after his anointing fed sheep. Afterwards he was attached to Barnabas, and subsequently became superior to him: ver. 9, 13. For some time, now the one, now the other is put first of the two: and Barnabas indeed is so in the public letter, ch. xv. 25.

2. Λειτουργούντων, *as they ministered*) by the exercise of the word and prayer, and by fasting: ver. 3.—ἀφορίσατε, *separate*) They did so: the foll. verse. It was on this very word that Paul relied, Rom. i. 1, "*Separated* (ἀφωρισμένος) unto the Gospel of God." "All things tend to prove this truth, that no one should teach in any place, to which he is not called by GOD."—Justus Jonas.—δή, *therefore*) viz. since ye offer yourselves.—καὶ τὸν) The article puts Saul on a level with Barnabas, as contrasted with (as superior to) others, who in ver. 1 are joined to him without the article.[1]—εἰς τὸ ἔργον, *for the work*) It was not the custom of the apostles to remain very long in one place: ch. xi. 26.—ὅ) The accusative depends on the preposition in προσκέκλημαι.—προσκέκλημαι, whereunto *I have called*) Therefore some internal call had come to Barnabas, and Saul himself; which now is reiterated by the mouth of others (comp. note on Luke xxiv. 34, "Appearances of Jesus took place on both sides, whereby they mutually confirmed one another"), in order that these latter also might know the call of the former, and might subscribe their assent to (might confirm) it. The correlatives are προσκέκλημαι and

[1] Unfortunately for Bengel's remark, the oldest authorities ABCDE have no article before Σαῦλον in this verse.—E. and T.

ἀφορίσατε, *I have called, Separate.* Often things which appertained to Paul himself, were intimated to him through others. The same verb occurs, Ex. v. 3, ὁ Θεὸς τῶν Ἑβραίων προσκέκληται ἡμᾶς, *the God of the Hebrews hath called us.*

3. Νηστεύσαντες, *when they had fasted*) afresh: with which comp. ver. 2. So they did, ch. xiv. 23, when *ordaining elders in every church.* [By many, fastings are held in less account than is proper. —V. g.]—ἐπιθέντες, *having laid* their hands *on* them) Paul had hands laid on him the second time (comp. ch. ix. 17).

4. Ἐκπεμφθέντες) *having been sent forth*, whithersoever they should have to go.—[ὑπὸ τοῦ Πνεύματος Ἁγίου, *by the Holy Spirit*) ver. 2, 9.—V. g.]—Κύπρον, *Cyprus*) the country of Barnabas: ch. iv. 36.

5. Ἐν ταῖς συναγωγαῖς, *in the synagogues*) As occasions presented themselves, so they availed themselves of them: ver. 7, 14, 42. They were by degrees led on to the Gentiles themselves more openly: ch. xiv. 14, 21.—ὑπηρέτην, *minister*) Faith does not set aside various degrees of ministerial functions. Barnabas and Paul were divinely nominated: and it was free to them to join to themselves others. In some things there is left a greater option, in others a less.

6. Πάφου) *Paphos* was a city in the west: *Salamis*, in the east.—μάγον ψευδοπροφήτην, *a sorcerer, a false prophet*) Two predicates very closely joined together.—Βαριησοὺ) *Bar-Jehu* was in itself a name, equally as *Jehu*, applicable to a man, but one very convenient to a sorcerer, a false prophet, for arrogating the claim of divinity. *Jehu* and *Jehovah* are kindred names (Collactanea); which also seems to be the reason why the Syriac version has translated *Barjehu* as *Bar Schumo.* In *Barschumo* and in *Elymas* the Syria Græca of Hermann von der Hardt, pp. 110, 114, states that there is contained the notion of *blindness:* but even from the fact, that *Barschumo* is a most frequent name among the Syrians, as is evident from the Bibliotheca, or. T. 2, c. i., of Assemann, a more pleasing notion is to be looked for in it. Ludovicus de Dieu interprets it, *the son of ulcers, a physician healing ulcers;* as *Elymas*, in his view, is חלומא, *healer.* Paul calls that *Barjehu, Son of the devil*, rebutting thus by a parody the impostor's arrogant assumption of a name expressive of divinity.[1]

7. Ἦν σὺν τῷ ἀνθυπάτῳ, *was with the proconsul* [deputy]) ἀνθύπατος, *proconsul*, was the expression commonly used for *proprætor*, or *proquæstore*, among the Cyprians. Elymas *was* with *Sergius Paulus*, or

[1] Some MSS. of Vulg. read *Barjehu:* others, Βαριησοῦ, *Barjesu:* and so Memph. B (judging from the silence of the collators) CEe Theb. read Βαριησοῦς: AD corrected, Βαριησοῦν: Lucif. 209, etc. *Barjesuban.*—E. and T.

was wont to be frequently with him. The latter had either admitted the former of his own will, or had borne with him by a kind of necessity. Yet it was an act of *prudence*, not to be held fast by his impositions, but to seek the truth. The *prudence*, which acts with sobriety, watchfulness, and moderation, is a memorable virtue in the case of those, who might esteem power in their magistracy as if it were reason.—οὗτος, *he*) as being a *prudent* man. Prudence did not make Sergius positively disposed to faith, but less indisposed towards it.

8. Ὄνομα, *name*) *Barjehu* and *Elymas* [akin to *Elohim*, as *Jehu* to *Jehovah?*] are in some way synonymous. See L. de Dieu, Hiller. et al.—διαστρέψαι, *to turn away*) The same verb occurs, ver. 10.

9. Ὁ καὶ Παῦλος, *who also Paul*) Paul having laid aside his old name, which he had borne from the time of his circumcision, receives a new name, equivalent to the surname קטן [= *little:* the Latin *paulus*, Paulus], which it seems implied by the particle καὶ that he bore in entering upon his apostleship; and this new name was given him in consequence of his first gospel victory towards the west among the Greeks, the single letter being changed (S into P), not by an error of the Greeks of Cyprus, but by the Divine counsel, appropriately and seasonably. The cause is either external or internal. Externally, he seems to have adopted the name of the proconsul, because he had showed himself the friend of Paul, perhaps in confirming his right as a Roman citizen; for this was wont to be a reason for assuming a name. See Cic. l. 13, fam. ep. 35 and 36. The inner cause is, that Sergius Paulus himself, the first-fruits of this expedition, had formed a spiritual tie of connection with the apostle. This name besides was one familiar to the Gentiles, of whom he was presently after the apostle, and agreeable to them, rather than the Hebrew name, *Saul;* it answered also to his stature, 2 Cor. x. 10 ("His bodily presence is weak:" Paulus = *little*), and to his feeling as respects himself, Eph. iii. 8, with which comp. Ps. lxviii. 27.—πλησθείς, *filled*) by a present active operation, against this energetic sorcerer. Therefore Barnabas gives place to him from this point: ver. 13.—Πνεύματος Ἁγίου, *with the Holy Ghost*) John xx. 22, 23.

10. Ὦ) The interjection, *O*, properly coheres with the substantives, *Son* (*Child*) and *enemy:* but as these signify the severest rebuke, the Ætiology (reason assigned) is prefixed, *full*, etc.—δόλου, *of subtilty*) Hereby he is stigmatised as a *false prophet.*—ῥᾳδιουργίας, *craft*

[versutia]) Hereby he is stigmatised as a *sorcerer*.—υἱὲ διαβόλου, *son of the devil*) This too is applicable to a *sorcerer*, and such a man as is not only himself bad, but also forbids others from becoming better.—ἐχθρὲ πάσης δικαιοσύνης, *enemy of all righteousness*) This also applies to a *false prophet*: a true prophet teaches *righteousness*, and that in Christ.—οὐ παύσῃ, *thou wilt not cease*, or *wilt thou not cease*) Now at least it had been time to have ceased from the wickedness which he had even heretofore practised. Not to cease is *devilish*. Many read this with an interrogation.—τὰς εὐθείας, *the right* ways) Rectitude and simplicity are characteristic of Divine doctrine.

11. Τὸν ἥλιον) *the sun*, and light. It is probable, that the sorcery of Elymas was much directed to observations of the sun.—ἄχρι καιροῦ, *for a season*) There was no need that the time should be definitely indicated by Luke. A double miracle: blindness was inflicted, and there was a limiting of its duration (of the time).—ἀχλὺς, *a mist*) internally.—σκότος, *darkness*) externally.—ἐζήτει, *he was seeking*) A criterion of blindness.

12. Τὸ γεγονὸς, *what had happened*) Often the obstacles which have stood in the way of the truth, when overcome, are subservient to it. —διδαχῇ, *the doctrine*) By the miracle his attention was sharpened in relation to the doctrine.

13. Οἱ περὶ τὸν Παῦλον, *Paul and those who were with him*) Already more regard is had to Paul than to Barnabas [Paul has the chief prominence given to him].—Πέργην τῆς Παμφυλίας, *Perga in Pamphylia*) The name of the region is added, because Perga was less known of itself.—ἀποχωρήσας, *having departed*) either because he could not bear the fatigues of the journey, or because he hesitated to go and have to do with Gentiles. He lost a glorious opportunity.

14. Ἀντιοχείαν τῆς Πισιδίας, *Antioch in Pisidia*) a different one from that, concerning which ver. 1 speaks.—ἐκάθισαν, *they sat*) which was the usual posture of hearers. The antithesis is ἀναστὰς, *having stood up*, ver. 16.

15. Τὴν ἀνάγνωσιν, *the reading*) the customary reading, whereby Moses' writings used to be read through on the Sabbaths in the course of the year; and readings (lessons) in the earlier and latter prophets, consonant with the Mosaic lessons, used to be subjoined. "*Elias in Thisbi*, upon the word פטר [from which the lessons are called *Haphtara*], shows that the reading of the prophets arose after the times of Antiochus Epiphanes, and not earlier, when the reading of the law was openly and severely forbidden; but that it

was retained subsequently."—L. de Dieu.—*οἱ ἀρχισυνάγωγοι, the rulers of the synagogue*) who kept themselves (had their place) in a different part of the synagogue. The several synagogues had a ruler for each: therefore the term in this place is taken in a wider sense, as *ἀρχιερεῖς* in the plural. See Rhenferd. op. philol. p. 430. —*εἴ ἔστι, if there be, if ye have any*) It is not all who are the fit persons to speak, nor at all times. [And it is in no small degree truly conducive to edification, when the province of discussing a subject is always committed to those, to whom it is most seasonable (fit) to commit it, and that too with the understanding, that these very persons are not to proceed further than so long as their speech flows freely. When the condition of the Church at the time is poor (when there are few, if any, possessing the word of edification), it is right that God should be implored in prayer, that He would deign to come to the relief of man's need.—V. g.] This pair of men never wanted words to speak.—*ἐν ὑμῖν, among you*) It may have been already made evident, by various indications, that they were fit persons to speak.—*παρακλήσεως, of exhortation*) from which the name *Barnabas* is derived [= Son of *paraclesis*, consolation, or exhortation, ch. iv. 36].

16. Κατασείσας, *having made a motion* with his hand) lest even his first words should not be heard.—*ἄνδρες, men*) The appellation recurs in ver. 26, 38.—*καὶ οἱ φοβούμενοι τὸν Θεὸν, ye who fear God*) These were proselytes, not to the exclusion of the Gentiles: comp. ver. 17, 26, 43, xiv. 1.

17. Ὁ Θεὸς, *God*) By such a mention of Him their minds were conciliated, when they saw that Paul agrees with the books of the Old Testament. They were proved by Paul to lie under a peculiar obligation towards the supremely good and great God, and were invited to have faith in His promise and its fulfilment. In the six verses, 17–22, the whole recapitulation of the Old Testament is clearly set forth (is completed): the rest of his address treats of the New Testament.—*τοῦ λαοῦ τούτου, of this people*) Paul especially addresses those whom he calls persons *fearing* GOD; and he speaks *of* (not *to*) Israel, ver. 23; until in ver. 26 he more directly addresses the Israelites also.—*ἐξελέξατο, chose out*) It was the Divine election that *exalted* the people; not the merit of the people, or any worthiness in them: Ezek. xx. 5.—*πατέρας, fathers*) Abraham and his posterity.

18, 19. Καὶ—*ἐτροφοφόρησεν, and—bore like a nurse* [*τροφὸς*]) The beginning of this discourse, ver. 17, 18, 19, has three Greek verbs,

which are partly rare, partly altogether peculiar to the sacred writings, ὕψωσεν, ἐτροποφόρησεν, and κατεκληρονόμησεν; of which the first occurs in Isa. i. 2, the second and third in Deut. i. 31, 38. And moreover these two chapters, Deut. i. and Isa. i., are to the present day read on the one Sabbath: whence it is established with sufficient certainty that both were read on that very Sabbath, and that too in Greek, and that Paul referred especially to that reading of Moses and of the prophets spoken of in ver. 15. For even the mention of the *Judges*, ver. 20, accords with the Haphtara, or lesson read, Isa. i. 26, "I will restore thy judges as at the first:" and it is customary with the Jews to take their discourses, or the beginnings of them, from the Sabbath lesson read in the synagogue. [It was also at that time the same part of the year in which the temple, along with the city, both had been formerly desolated by the Chaldeans, and was subsequently to be desolated by the Romans. —V. g.] Now, as relates to the verb ἐτροποφόρησεν, instead of which valuable MSS. have ἐτροφοφόρησεν, it is already put beyond dispute that the passage referred to in it is Deut. i. 31, ἐν τῇ ἐρήμῳ ταύτῃ ἐτροφοφόρησέ σε Κύριος ὁ Θεός σου, ὡς εἴ τις τροφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ. The Hebrew נִשָּׂא, *bore*, expresses the simple notion: *how* did he bear with them? In endurance (tolerance) or in beneficence (kindness)? Answer: God *bore*, not merely *led*, the people of Israel in the wilderness, in a way most beneficent and altogether peculiar, such as would properly suit (apply to) that tender age, in which the people did not bear its own self as an adult man, but God bore it as a little child not yet able to help itself, so as that they were exempted from all anxiety concerning food, concerning raiment, and concerning their goings forth. Accordingly Scripture, in speaking of the people in the wilderness, distinguishes this peculiar way of their being borne from everything else of the kind. See Deut. viii. 2, 5, 15, xxxii. 10, etc.; Isa. lxiii. 9, at the end; Hos. xi. 1, etc.; Amos ii. 10; Nehem. ix. 21, in which passage the conjugate διέθρεψας occurs; also comp. Numb. xi. 12, ὡσεὶ ἄραι τιθηνὸς τὸν θηλάζοντα. And it is to this that the passage also in Deut. i. has reference, and Paul here: whence *Laud.* 3, along with *Æth. Arab.* and *Syr.* versions, has rendered the word *nourished.* For God *bore with the manners* (ἐτροποφόρησε) of the people even previously, Ezek. xx. 9, when *bringing them forth out of the land of Egypt;* and afterwards, Ps. cvi. 43, 44, "Many times did He deliver them, but they provoked Him with their counsel." Wherefore if τροποφορεῖν always had a different meaning

from τροφοφορεῖν, ἐτροφοφόρησε should be by all means read; a verb which occurs also in 2 Macc. vii. 27, and in Macar. homil. 46, § 3. But ἐτροποφόρησεν is used in the same sense. For this verb has a double force, according as it is derived from τρόπος or τροφὸς (not from τροφή): for φ before φ passes into π, as in writing the forms used are, not ἀφὴ, θαφὴ, ἐχεχειρία, ὀχεθηγία, φέφυκα, χιθὼν, ἔχω, ἀμφέχω (from which however come ἕξω, ἀμφέξω), but ἀπὴ, ταπὴ, ἐκεχειρία, ὀχετηγία, πέφυκα, κιθὼν or χιτὼν, ἔχω, ἀμπέχω, from a wish to avoid aspirates, a feeling which goes so far that the transcribers wrote everywhere, οἱ Φαρισαῖοι, αἱ ἡμέραι, εἷς ὁ, κ.τ.λ. The Scholiast on Aristophanes employs it in the sense derived from τρόπος: commenting on the verses,—

Οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν,
Μάλιστα μὲν λέοντα μὴ 'ν πόλει τρέφειν.
Ἦν δ' ἐκτραφῇ τίς, τοῖς τρόποις ὑπηρετεῖν—
Ranæ, Act v., Scene 4, 185 f.—

he renders the last phrase by the verb τροποφορεῖν. Also Tully, l. 13, ad Att. Epist. 29, τὸν τύφον μου τροποφόρησον. But in Scripture, even those who write τροποφορεῖν, nevertheless mean τροφοφορεῖν. The Cod. Cantabrigiensis has in the Greek ἐτροποφόρησεν, and yet in the Latin, "ac si nutrix aluit." The Apost. Constit. have ἐτροποφόρησεν αὐτοὺς ἐν παντοίοις ἀγαθοῖς, I. vii. c. 36. And so clearly Ephraim Syrus, ὥσπερ νήπιον,—οὕτω καὶ αἱ ψυχαὶ αἱ χάριτος θείας μέτοχοι γενόμεναι, τροποφοροῦνται ἐν τῇ γλυκύτητι καὶ ἀναπαύσει τοῦ πνεύματος, κ.τ.λ., fol. υκς. ed. Oxon. On the contrary, τροποφορεῖν from τρόπος, at least in the testimonies just quoted, implies some degree of consent (approval): but God by no means approved of the manners of the people in the wilderness. He says προσώχθισα, *I was grieved*, Heb. iii. 10; with which comp. Exod. xxiii. 21, "Provoke Him not, for He will not pardon your transgressions;" xxxii. 10; Ps. cvi. 23; Isa. lxiii. 10; Ezek. xx. 13. Then, even though it may be understood of an unobjectionable *toleration* of bad *manners*, yet in this passage, as Mill says, "perhaps it is not even true. For how can it be said that God bore their manners for forty years in the wilderness, seeing that He destroyed them all, excepting one and a second (Joshua and Caleb), in the wilderness?" Nor would that notion accord with the design of the apostle: for he would thus, by implication, be accusing the Israelites; which it is not probable that he wished to do immediately at the beginning of his

address, especially as that beginning was so mild a one. Procopius Gazæus joins τρέπω and τρέφω in the derivation of this verb, explaining that ἐτροποφόρησεν, Deut. i., ὁ σύμμαχος ἐβάστασε, φησί. Κυρίως δε σημαίνει τὸ τοὺς παῖδας δυσκολαίνοντας τρέπειν καὶ μεταφέρειν διὰ συμψελλισμῶν καὶ συγκαταβάσεως. See Hoeschel on Orig. c. Cels., p. 480. At all events, whatever of good the notion has in it from the term τρόπος, still remains: for evidently a τροφὸς, *nurse*, also performs as well the other offices of kindness, as also especially tolerates patiently the manners (temper and ways) of a peevish little child: and God tolerated the manners of the Israelites, but He also, in many other ways, ἐτροφοφορησε: see the whole of Ps. lxxviii. Comp. App. Crit. Ed. ii. on this passage.[1] We must say something also of the κατεκληρονομησεν. It denotes not merely, *to take an inheritance*, but also *to give an inheritance;* Judg. xi. 24, "That which Chemosh shall *give* thee *to possess*," κληρονομήσει, and κληρονομήσομεν, "we will *possess* as an inheritance." And in this passage of Luke it rests on the best MSS. A very few have κατεκληροδότησεν.[2] The same variety of reading is found in Deut. i. 38, LXX.—ὡς τεσσαρακονταετῆ χρόνον, *about the space of four hundred years*) Paul, in recounting the benefits of GOD towards the people in chronological method, at the same time furnishes to his hearers occasion (handle) for thinking about the length of the ages from the Exodus down to Christ, and invites his hearers on that account the rather to acknowledge that Jesus is the Christ. Comp. Matt. i. 17, note (as to the three periods of fourteen generations from Abraham to Christ).

19. Ἔθνη ἑπτὰ, *seven nations*) Deut. vii. 1. [There were ten in all, Gen. xv. 19–21 (where *the Rephaims* stand instead of the *Hivites*, and the *Kenites*, *Kenizzites*, and *Kadmonites* are added to the seven); but seven were destroyed by Joshua.—V. g.]

19, 20. Ὡς ἔτεσι, κ.τ.λ.) This passage requires a fuller consideration.

I. *The ancient reading ought to be retained.*

Very many MSS., though less ancient, have it thus: ὁ Θεὸς—τὴν γῆν αὐτῶν. Καὶ μετὰ ταῦτα ὡς ἔτεσι, κ.τ.λ. Authorities fewer in number, but yet more ancient and trustworthy, have it thus: ὁ Θεὸς—τὴν γῆν αὐτῶν, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα. Καὶ μετὰ ταῦτα ἔδωκε

[1] AC corrected, E, have ἐτροΦοΦόρησεν. *Nutrivit* in *e*: *ac si nutrix aluit* in *d*. But B (judging from the silence of the collators) D Vulg. have ἐτροποΦόρησεν. —E. and T.

[2] ABCDE support κατεκληρονόμησεν. None of the oldest authorities support the κατεκληροδότησεν of the Rec. Text.—E. and T.

κοιτὰς, κ.τ.λ.. Therefore the mention of *about four hundred and fifty years* is connected with *the distribution of the land* among them, not with the giving of *judges*. The short clause as to the period of *about* 450 *years* was readily passed over by less ancient transcribers, and was supplied in the subsequent period.[1]

II. *The distribution of the land is not the beginning of the period of about* 450 *years, but its goal.*

In marking *time*, the Dative case or the Accusative is sometimes employed indiscriminately; but here purposely between the Accusative, which goes before in ver. 18, and that which follows in ver. 21, the Dative in this one instance is put. The Accusative answers simply to the question, *how long?* But by the Dative there is implied how great a period of years intervened from the beginning of an event until the event itself came to pass. Comp. John ii. 20, τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναός, "The temple was forty-six years from its commencement to its completion." If Paul were to say, ἔτη, *years*, the language would lead to the inference, that the land was distributed to the Israelites, to be possessed for *about* 450 *years*, namely, down to the *promise* given to David concerning the Messiah: for otherwise the whole time of the possession was much longer in continuance. Grotius counts almost 450 years from the Exodus to that time, in which David ejected from the citadel Zion the Jebusites, who had been long before ejected from the city of Jerusalem. *So long a space of time*, saith he, *was spent in settling the Hebrew nation in those seats* (possessions). Nay, but the *whole nation* was settled in those seats by Joshua, Jos. xi. 23, xiv. 15, xix. 51, xxi. 43, 45; although they were rather slothful in occupying the *whole land* that was given to them: Judg. xviii. 1. Wherefore the *occupation* of the land is no more included in the words, *about* 450 *years*, than the possession of the land when occupied. But when Paul says ἔτεσιν, *years*, he means, that from the time when God chose out their fathers, having given them a promise, and from the time

[1] ABC Memph. and Vulg. have the ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα *before* καὶ μετὰ ταῦτα; the meaning thus will be, that *the distribution of the land was about* 450 *years* after the promise given to Abraham. The only very old authorities for Tisch. and Rec. Text's placing the words *after* καὶ μετὰ ταῦτα are Ee. Beng. in the larger Ed. followed the latter reading; but in marg. Ed. 2, and Vers. Germ., and Gnomon, the former. The spurious reading of the Rec. Text has given rise to whole volumes; and in Sir H. Ellis' Ed. of Blair's Chronol. Tables this period (altogether the fruit of a wrong reading) is still called "The computation of Paul."—E. and T.

that the fathers were sojourners down to the time of the distribution of the land, there were *about* 450 *years*. The following Table shows these *about* 450 *years*.

A. M. 2046. Isaac is born.
2485. Sihon and Og are subdued.
2486. Jordan is crossed over.
2491. Caleb especially receives his portion.
The land is distributed, to be subsequently possessed.
2492. The root of the sabbatical years [Josh. xiv. 15].
2493. The beginning of the cultivation of the land.

See *Ord. Temp.* pp. 3, 4, 66 [Ed. ii. p. 56], which represents the date of the beginning of the agriculture less appropriately, pp. 424, 85 [Ed. ii. pp. 364, 74, 75]; wherefore in this passage I have rendered it more perspicuous. The year 2492 would be the very sabbatical year, if at that time already sabbatical years had been counted: otherwise there would have been *seven* years of cultivating the land, not six; whereas there ought only to be *six*. The beginning of the cultivation of the land is removed from the birth of Isaac by 447 years, which are "about 450;" especially since afterwards, also, there was land which was being occupied (which should be occupied). The more common Greek reading is itself bent into much the same sense by Mill.

III. *The more modern Greek reading does not cause us a difficulty.*

The years of the Judges, from Othniel to the death of Eli, are 339, and the years of their servitudes, taken separately, are 111; the sum total is 450. Thus they seem to have calculated the number, who changed the reading. But in actual fact the whole period of the Judges is much shorter, from the distribution of the land to the very death of king Saul. For from the Exodus to the foundation of the temple there are only 480 years. We who embrace the old reading have no necessity to waste our time and labour in accommodating the period of *about* 450 *years* to the time of the *Judges*, or to have recourse to conjecture on the subject, so as to read 350 instead of 450, as Luther, perseveringly and confidently, and many others, as mentioned in Jac. Dorncrellius, have done.

20. Μετὰ ταῦτα, *after these things*) these things mentioned ver. 17–19.—ἔδωκε, *He gave*) It was an act of kindness to them.—κριτὰς, *Judges*) The times of the Judges were especially glorious

(prosperous), nor did their servitudes occupy a great part of those times: therefore Paul draws his mention of the Judges from that Haphtara (Lesson read on that Sabbath): Isa. i. 26, "I will restore thy *judges* as at the first."—τοῦ προφήτου, *the prophet*) Before Samuel, prophets were rare; afterwards, very numerous.

21. Σαοὺλ—Βενιαμίν, *Saul—Benjamin*) Paul had been of the same name and tribe.—ἔτη τεσσαράκοντα, *forty years*) Here the years of Samuel *the prophet* and Saul *the king* are brought together into one sum: for between the anointing of king Saul and his death there were not *twenty*, much less *forty* years: 1 Sam. vii. 2, "While the ark abode in Kirjath Jearim—twenty years" (a considerable part of Samuel's ministry before the reign of Saul).

22. Μεταστήσας, *when He had removed* him) This is said appropriately (seasonably): for from this it might be understood that the economy of GOD admits of variation.—αὐτὸν, *him*) The kingdom (dynasty) of Saul presently after expired in the person of his son.—ἤγειρεν, *hath raised up*) This denotes more than *gave;* for it signifies firmness.—ᾧ, *to whom*) Construed with μαρτυρήσας, *having testified.*—μαρτυρήσας, *having testified*) as of a thing hidden deeply in the breast.—εὗρον Δαυὶδ, *I have found David*) So the LXX., Ps. lxxxix. 20: εὗρον, *I have found*, as something rare, and not forced.—τὸν τοῦ Ἰεσσαί, *the* son *of Jesse*) 1 Sam. xvi.—ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου) 1 Sam. xiii. 14, in LXX., ζητήσει Κύριος ἑαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ, καὶ ἐντελεῖται Κύριος αὐτῷ, κ.τ.λ.—κατὰ τὴν καρδίαν μου) *according to Mine own heart*) Dost thou wish to know what is right, and who is right? Examine the question according to the heart of GOD. We ought to refer all things for decision to the heart of GOD, but the heart of GOD we ought not to judge according to our heart.—ὅς, *who*) A type therein of Christ.—θελήματα) *wishes*, which are many, according to the variety of the matters in hand.

23. Κατ' ἐπαγγελίαν, *according to* His *promise*) 2 Sam. vii. 12, "When thy days be fulfilled—I will set up thy seed after thee—and I will establish his kingdom." The mention of the *promise* gives a handle for *faith* in relation to these hearers.—ἤγαγε, *hath brought*) So the best MSS.[1] Many have ἤγειρε, which evidently comes from ver. 22. But הֵבִיא is rendered by the LXX. ἄγειν, in Isa. xlviii. 15, "I have *brought* Him, and He shall make His way prosperous;" Dan. ix. 24, "To *bring in* everlasting righteousness."

[1] ABE*e* Vulg. Memph. read ἤγαγε. CD*d* and Rec. Text have ἤγειρε.—E. and T.

Especially let the passage, Zech. iii. 8, be well weighed, "Behold I *bring forth*, ἄγω (*I bring to* you), My servant the Day-spring" (or else *the Branch*).—σωτῆρα, *a Saviour*) So σωτηρίας, *of salvation*, ver. 26. He alludes to the signification of the name *Jesus*, which is expressed also in ver. 32.

24. Πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, *before the presence* [face] *of His entry* [His coming among us]) L. de Dieu observes the remarkable emphasis expressed on account of the nearness of the Messiah, already then present. With this comp. Num. xix. 4, ἀπέναντι τοῦ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου, *before the presence of the tabernacle of witness*.

25. Τὸν δρόμον, *his course*) The functions of many of the most excellent of the servants of GOD have been speedily fulfilled and ended: therefore the term *course* is used (implying *speed*).—τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ) *I am not he whom ye think that I am* is the rendering of the Latin Vulgate. From which Luther has, *Ich bin nicht der, dafür ihr mich haltet*. For in the time of Luther the copies of the Latin Vulgate, which he *sometimes* followed in the Acts (ch. iv. 9, v. 6, ix. 31), generally were without the mark of interrogation. But in this passage the language is very energetic, (and therefore should be written) with the interrogation, which was afterwards added here also in the Latin editions. Whether τίνα can be used in this place for ὅντινα, or cannot, we do not inquire. Raphelius says it can, Wolf says it cannot.

26. Ὑμῖν, *to you*) The application. The word ὑμῖν belongs to the whole audience, and at the same time forms an antithesis to *the people of Jerusalem:* comp. in the fol. verse γὰρ, *for:* although the γὰρ, *for*, also is subservient to the connection between ἐπλήρωσαν, *have fulfilled*, and ἐξαπεστάλη, *has been sent:* Luke xxiv. 46, 47, "Thus *it is written*, and thus it *behoved* Christ to suffer—and that repentance, etc., should be preached in His name—beginning at *Jerusalem*." Paul ascribes to the people of Jerusalem, not to the whole nation, the slaying of the Messiah.—ἐξαπεστάλη) An elegant double compound: "The word which God *sent*," Acts x. 36, was *sent forth* from Jerusalem into remote localities.

27, 28. Καὶ τὰς—καὶ μηδεμίαν) Καὶ, καὶ, *as well, as also:* φωνὰς depends on ἐπλήρωσαν, not on ἀγνοήσαντες.—τὰς φωνὰς, *the voices*) clear, harmonious, numerous.—ἀναγινωσκομένας, *which are read*) The hearers are hereby admonished. With this comp. ver. 15, "If ye have any word of exhortation."—κρίναντες) *in having condemned* Him *in judgment*.—ἐπλήρωσαν) The compound follows, ἐκπεπλήρωκε, ver. 33 (32 in Bengel's text), with Epitasis (the *emphatic addition* of the ἐκ).

28. Μηδεμίαν αἰτίαν, *no cause*) The innocence of Christ.—εὑρόντες, *when they found*) although they sought it.

29. Γεγραμμένα, all *that was written*) They could do no more (*nothing beyond* what was written). In Jesus all things that were written were fulfilled.

31. Τοῖς συναναβᾶσιν, *by them that came up with* Him) That last journey both presupposes all the rest, and is in itself the most momentous one.—οἵτινες νῦν εἰσι, *who now are*) Paul mentions nothing as to his own vision of Him; for there was no need to descend into this detail in the beginning: nor does he say anything of himself as distinguished from Barnabas: wherefore, in ver. 32, he speaks more generally.—αὐτοῦ, *His*) Christ's: ch. v. 32; comp. note, ch. ii. 32, "This Jesus hath God raised up, whose (*God's*) witnesses we all are;" ch. x. 41; 1 Cor. xv. 15.—λαὸν, *the people*) Answering to ὑμᾶς in the following ver.

32. Τὴν) The sense is, εὐαγγελιζόμεθα, ὅτι τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν ὁ Θεὸς ἐκπεπλήρωκε. Comp. ὅτι, ch. xvi. 3, "They all knew his father, that (ὅτι) he was a Greek," for, "they all knew that his father was a Greek."—ἐκπεπλήρωκε) A rare verb, nowhere else employed either in the Old or New Testament of a promise having been *fulfilled*.—ἀναστήσας Ἰησοῦν) *in that He hath raised up Jesus*, and has exhibited Him present before us. From this "raising up," used absolutely (as in ch. iii. 22), we are to distinguish the "raising up from the dead," ver. 34.[1] Both raisings are confirmed by the Old Testament.—[ἡμῖν, *to us*) in order that we may be able to be the first in our age to enjoy the fulfilment: ch. iii. 26, "Unto *you first*, God having raised up his Son Jesus, sent Him to bless you."—V. g.]

33. Ἐν τῷ ψαλμῷ, *in the Psalm*) Kimchi thinks that this Psalm was written by David about the beginning of his reign. However, that it was written at Jerusalem, may be inferred from the words in Acts iv. 27, *in this city*.[2] For Sion is mentioned in Ps. ii. 6. Luke mentioned the Psalm without the numeral epithet[3] (see Appar.

[1] This signification of the word ἀναστήσας is confirmed also by Ernesti, Bibl. th. T. iv., p. 477.—E. B.

But Engl. Vers. here understands it, *raised up again*.—E. and T.

[2] Rec. Text in Acts iv. 27 omits the words ἐν τῇ πόλει ταύτῃ. But ABDE*de* Vulg. Hilar. Iren. and Lucif., the weightiest authorities, support them.—E. and T.

[3] Which is more openly shown by the margin of Ed. 2, than by the margin of the larger Ed.—E. B.

Lachm. reads ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ πρώτῳ, following (1) the *order* of the words in ABC, and (2) the *numeral* which Origen expressly mentions as

Crit. p. 622; Ed. ii. pp. 294, 295. Add Hesychius the Presbyter, in the Anecdota Græca of Wolf, T. iii. p. 175): otherwise the word *first* would not have been written by some, and *second* by others afterwards; nay, the doubt whether it was the first or second Psalm would have never arisen among the ancients. Why should not Luke have also specifically said, at least (*if he specified the Psalm in the former case*) at ver. 35, which makes reference to this ver. 33, the 15th or 16th Psalm? [Whereas he only says, "In *another* Psalm."]—Υἱός μου εἶ σύ· ἐγὼ σήμερον γεγέννηκά σε) So the LXX., Ps. ii. 7.—Υἱός μου, *My Son*) This is the sentiment, *Thou, Jesus, art My Son, and therefore the true Messiah.* Comp. note on Heb. v. 5, "Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son" (not meaning that the priesthood was conferred on Him at the time when the Father said, Thou art My Son, for the Sonship is prior to the Priesthood; but that the Son, who alone was capable of that Priesthood, as such received it from the Father).[1]—σύ) *Thou*, alone, the Messiah. Paul refers, whilst he quotes the chief point, to the whole Psalm, which was well known to his hearers, and especially the second verse, where there is express mention of the Messiah, "The Lord and His *Anointed*." The pronouns, σύ, ἐγὼ, *thou, I*, are put together in succession with marvellous force.—σήμερον, *this day*) The Son of GOD is indeed from everlasting: but His everlasting nature is never signified by the expression, *this day*. Wherefore the words, *This day have I begotten Thee*, are used in this sense: *This day I have definitely declared*, that *Thou art My Son*. The generation, properly so called, is presupposed. The Lord *said*, *Thou art My Son*, at the time when the psalm was sung: comp. Heb. iv. 7, 8, 9, note: and also at the time when Christ was born as the Son of David. Moreover, a thing is often said to be done then, when it is vividly presented

being the reading of the passage, 2,538*a*; also D*d* Hilar. 27,42, though not in the same order. Tisch. has ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται, following D and Hilar. as above. Rec. Text has τῷ δευτέρῳ, with E*e* Vulg.; but Jerome supports πρώτῳ. The reading of Rec. Text no doubt was a correction to suit the present order and division of the Psalms.—E. and T.

[1] I think the connection of the *Sonship* with the *Resurrection* of Jesus (for so I take ἀναστήσας), according to the apostle's reasoning, is, that the latter was the *manifestation* of the former to all. So Rom. i. 4: *Declared* to be the *Son* of God with power—by the *resurrection* from the dead. The same connection exists between the believer's sonship (heretofore *hidden*) and his future resurrection, which shall *manifest* it; Luke xx. 36; 1 Pet. i. 3; Rev. i. 5; 1 John iii. 2; Rom. viii. 23.—E. and T.

to the eyes as done or about to be done: 2 Chron. ix. 6, The Queen of Sheba to Solomon, "I believed not—until—mine eyes had seen: and the one half—was not told me; for thou hast *added to*, προσέθηκας (*i.e.* I *see* there is *additional* greatness in thee *besides*), the fame that I heard:" Josh. xxii. 31, ἐῤῥύσασθε, *ye have delivered* (*ye have shown yourselves* as *delivering*: Phinehas to the children of Reuben): and so Heb. i. 6, "When He bringeth the first-begotten into the world;" Acts i. 18, note, where Judas is said to have *purchased* the field, because he was the occasion of its being purchased, and had himself designed to purchase it: a condensed mode of expression. Glassius has collected more examples out of the sacred writings, l. 3, tr. 3, can. 15; and Linacer, l. 2, at the end, some out of profane authors. The expression *this day*, which occurs, Luke ii. 11, "Unto you is born *this day*," may be compared. Comp. ibid. ch. i. 32, 33, 35. Often the particle *to-day* expresses present time, as Deut. xxxi. 2, "I am an hundred and twenty years old *this day*:" Josh. xiv. 11, so Caleb, *this day*. It is therefore an abbreviated expression, as John viii. 58, *Before that Abraham was made, I* (was, and to-day) *am*. So *I have begotten Thee;* and that fact *is this day visible, that I have begotten Thee*. Comp. Heb. x. 8, 9, note (the authority of the Psalms is shown, in that the declaration of the Son of God was made at the time that the second Psalm was composed, as the oath of Jehovah as to His Priesthood was made when the 110th Psalm was composed).

34. Ὅτι, *that*) Paul does not prove the everlasting life of Christ by, as it were, presupposing the resurrection; otherwise, in ver. 37, he would say in the future, *He shall not see corruption;* but proves the resurrection itself (comp. following ver.), and mentions additionally, that His everlasting life is conjoined with it. The question was concerning the resurrection itself of Christ, not, presupposing it, concerning His everlasting life.—μηκέτι, *no more hereafter*) Not even once did Christ see corruption. Therefore resolve μηκέτι thus: μηκέτι, He shall *no more* go to death, which in ordinary cases is wont to be followed by διαφθορὰ, *corruption*. Comp. Rom. vi. 9, οὐκέτι, "Christ being raised from the dead, dieth *no more*."—ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά) Isa. lv. 3, in the LXX., διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά.—τὰ ὅσια Δαυὶδ, *the holy things of David*) חסדי דויד, *the graces of* (the acts of grace promised to) *David*. Christ is called ὁ ὅσιος, *the Holy One*, חסיד, in ver. 35; τὸ τοῦ Χριστοῦ, *that which is the peculiar attribute of Christ*, is expressed by חסדים, an abstract term. And it is in the plural in Isa. lxiii. 7,

loving-kindnesses; in John i. 16, *grace for grace* (*i.e.* grace accumulated upon grace); and in ver. 17, ibid., "*grace and truth* came by Jesus Christ." They are those Divine graces promised in Christ to David, and eagerly looked for by David: comp. ver. 23.—τὰ πιστὰ) הנאמנים, *sure*, firm, solid, which altogether uphold and answer to their name (Rom. xi. 6, "If by grace, then is it no more of works: otherwise grace is no more grace"), and which mutually sustain one another; of which some precede others, some follow others by necessary consequence, and on which we ought altogether to lean, and which will stand fast for ever. Comp. אמן, *amen*, 2 Cor. i. 18, 20; מכות נאמנות, νόσους πιστὰς, *sure plagues*, Deut. xxviii. 59. Comp. ibid. ch. xxxii. 20, where, by comparing with it the following ver., such sons in whom there is no *faith* (אֱמֶן, LXX., πίστις), are *no sons* (comp. ver. 19, *His sons*). Isaiah has from the parallel put before this phrase, "an everlasting covenant." Hence necessarily follows the *resurrection of Christ*, Heb. xiii. 20; for without it the promised benefits of the Messiah could not have been enjoyed by the people of God. אמונה, πίστις, *faith*, is a conjugate and correlative to these (ὅσια) πιστά.

35. Ἐν ἑτέρῳ) *in another*, viz. Psalm, or rather, passage; for in the preceding ver. Isaiah is quoted.—λέγει, *saith*) David, in the name (character) of the Messiah.—οὐ δώσεις, *Thou shalt not give*) See note on ch. ii. 27.

36. Δαυὶδ, *David*) Hereby the objection is met, that the Psalm is treating of David; and this Paul refutes by the event: comp. ch. ii. 29, 30: and at the same time he shows, that the ὅσια Δαυὶδ are so called, not because David was about to give them, but because they were looked for by David.—ἰδίᾳ γενεᾷ) The ablative, to be construed with ὑπηρετήσας, *after that in his own generation he had served the will of God* [Not as Engl. Vers., "After he had *served his own generation by the will of God*"]. The part that David acted does not extend beyond the limit of an ordinary age: 2 Sam. vii. 12. To this brief space of time the everlastingness of the Messiah is opposed, ch. viii. 33. ["To every man a fixed period of life is vouchsafed: and according as one uses it, especially the part of it verging towards its termination, so in a future world he fares either well or ill; just the same as if he had behaved himself well or ill from the first day of the foundation of the world down to the last day. There are not wanting persons, who think, with an opinion often not altogether false, that either others or themselves are necessary to the world, and therefore lament concerning the approaching

death of those persons or of themselves. But indeed every man has enough to do in serving the will of God *in his own days*. The same GOD who heretofore has governed the world, will also hereafter govern it. He commands from time to time a new crop of good men to spring up to maturity.—V. g.]—ὑπηρετήσας, *having served*) Say, why art thou here? a man, in the world. David most admirably spent his time: ver. 22.—βουλῇ, *the will*) which especially had regard to the Messiah. Construe with ὑπηρετήσας, *having been subservient to*: Comp. Wisd. xix. 6.—ἐκοιμήθη) שכב, *fell asleep*.—προσετέθη, *was laid unto*) This verb is to be referred to the body also, no doubt, as the German *beysezen*, but at the same time to the soul; and it presupposes the immortality of the soul.

37. Ἤγειρε, *raised up*) Here there is not denoted the resurrection from the dead [as Engl. Vers. has it]: inasmuch as it is this very point which is evinced in the conclusion: but *He whom God raised up*, is *the Holy One of* GOD, ver. 35; so that this description of the subject may contain the reason (Ætiology: see Append. *Because* He was the One whom God hath *raised up*, i.e. given us as a Saviour, *therefore* He saw not corruption [the Conclusion]).

38. Διὰ, *through*) Construed with ἄφεσις, *forgiveness*.—καταγγέλλεται, *is announced*) by our instrumentality. The correlative is *belief*, in the foll. ver.

39. Ὧν) ἀπὸ is to be repeated from what immediately goes before.—οὐκ ἠδυνήθητε, *ye could not*) Not merely, *ye cannot*, but *ye never could*, although ye tried it.—νόμῳ) *by the law*, which ye so revere: ver. 15. We ought not to suppose that the division of the law into the moral and ceremonial was as familiar to the Jews as it is to us in the present day, since at that time both flourished together. Wherefore this passage treats of the whole law. Moses is Moses, whether he enjoins concerning rites or concerning morals: and on the other hand, Christ is Christ.—ἐν τούτῳ, *in Him*) In antithesis to *the law of Moses*.—πᾶς, *every one*) whether having, or not having the law: whether Jew or Gentile; for some of the latter were present: ver. 42.

40. Βλέπετε, *beware*) An admonition, as yet unaccompanied with censure, but yet one of a serious kind.—ἐν τοῖς προφήταις) in the Twelve *prophets*; namely, in Hab. i. 5.

41. Ἴδετε οἱ καταφρονηταὶ) So the LXX. for the Hebrew ראו בגוים, *Behold ye among the heathen*. There may seem to have been read בגדים, *ye violent* or *perfidious*, as also by the Syr. translator, who has *transgressors*. They derive it from the Arabic בגא, *he bore himself*

in an elated manner, *inflicting injury*. See Gebhard, on the Twelve Lesser Prophets, p. 1017, from Pocock.—καταφρονηταί, *despisers*) The sum and source of destruction is slothfulness [which leads men to *despise* Christ].—καὶ θαυμάσατε) LXX. have καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια.—ἀφανίσθητε, *lose your colour*) the colour of your countenance; through excess of wonder, which in the Hebrew והתמהו תמהו is signified either by the verb or by the doubled termination of the verb. The imperative has this force, that the despisers should be left to their own astounded surprise.—ὅτι) The LXX. διότι.—ἔργον) The LXX. have only ὅ.—ὅ, *which*) There is hereby expressed in general terms the judgment on the Jews: then in ver. 46 it is most openly indicated.—οὐ μὴ πιστεύσητε, *ye shall in no wise believe*) "Hab. i. was written in opposition to the incredulity of those, who did not credit the word which promised deliverance out of the power of the Chaldeans. Those words of the prophet were undoubtedly then used among the pious as a general proverb against all unbelievers, whoever they might be."—Justus Jonas.—ὑμῖν) The LXX. have not this word.

42. Ἐξιόντων) Many Jews who refused to hear Paul *went out* before the time: see the foll. verse. Comp. ch. xxviii. 25, 29.—παρεκάλουν) *besought*, in contrast with what the Jews did.—εἰς τὸ μεταξὺ σάββατον, *on the following Sabbath*) μεταξὺ is an adverbial denoting the Sabbath that intervened between the rest of the days which Paul and Barnabas were about to spend at Antioch; and that was the seasonable time for discussing *the same matters* ("these words"). The proper notion of the *Sabbath* [as distinguished from its use to express *a week*] is to be retained, as long as the case admits of it.

43. Σεβομένων) *worshipping* God. As to these, see on ch. xvii. 4.—προσλαλοῦντες, *addressing*) with somewhat of familiarity.—ἔπειθον, *persuaded*) Temptation was likely to assail them.—τῇ χάριτι τοῦ Θεοῦ) *in the grace of* God, which they had received from the Gospel.

44. Ἐρχομένῳ, *the following*) the next. No other Sabbath had intervened between these two.

45. Τοὺς ὄχλους, *the multitudes*) even of Gentiles.—ἀντέλεγον, *they spake against*) Presently after their contradiction increased: for there follows the word βλασφημοῦντες, or as others read, ἀντιλέγοντες καὶ βλασφημοῦντες, *contradicting and blaspheming*. If this fuller reading be preferred, it is an instance of the repetition of the verb, another being superseded, as in Judg. iv. 24 (Hebr. ; 1 Kings xx.

37; Isa. xix. 22; Jer. xii. 17.[1] Such men are left to themselves: ch. xviii. 6, xix. 9, xxviii. 24, 28.

46. Παρρησιασάμενοι, *having waxed bold* [using freedom of speech]) They who impede others ought especially to be reproved in public. —ἀναγκαῖον, *necessary*) although ye were not worthy. He shows that he had not preached with the confident assurance of their obedience.—ἀπωθεῖσθε, *ye repel* it) The antithetical words are, *to repel the word of* GOD, and, *to glorify the word of the Lord*, ver. 48.—οὐκ ἀξίους, *not worthy*) The Divine consideration [lit. "deeming *worthy*"] towards you is great; but ye are not *worthy;* Matt. xxii. 8: and although ye think us unworthy of being heard, and esteem yourselves alone worthy of eternal life, yet ye yourselves of your own accord rush into this *judgment*, that ye are unworthy, and it is all the same as if you were to say, "We are unworthy." There is therefore a Metonymy of the antecedent for the consequent. The antithesis is, *they* (the Gentiles) *were glad*, ver. 48.—τῆς αἰωνίου ζωῆς, *of everlasting life*) ibid. "ordained to *eternal life*."—ἰδοὺ, *lo*) This points out a thing present. A grand point of time; a great revolution.

47. Ἐντέταλται, *hath enjoined*) by sending us forth, ver. 4, and by offering us the opportunity of fulfilling His will and prediction.—ἡμῖν, *us*) It often happens, that one and the same prophetical saying urges some rather than others to the fulfilment of itself. So it was that this saying urged Paul, as also that which he quotes in Rom. xv. 21. Another instance occurs in 2 Kings ix. 13, 25 (The anointing of Jehu by the prophet is the occasion of Jehu's companions putting him on the throne; and again, Elijah's prophecy urges him to cast Jehoram's corpse into the ground of Naboth).—τέθεικά σε εἰς —γῆς) Isa. xlix. 6, ἰδοὺ δέδωκά σε εἰς διαθήκην γένους, εἰς φῶς—γῆς.—σε, *Thee*) the Messiah.

48. Ἀκούοντα) *hearing this*, that light is vouchsafed to them, and that this was foretold long before.—ἔχαιρον, *were glad*) with most grateful piety. [A mark of the best disposition.—V. g.]—ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *as many as were ordained to eternal life*) To the *Jews*, who were judging themselves unworthy of eternal life, there are openly put in antithesis those of the Gentiles, who having been ordained to the same life, take up (receive) faith: for so a man's own destruction is wont to be ascribed by Scripture to himself; but his

[1] The margin of Ed. 2 and Germ. Vers. are less favourable to the fuller reading than the larger Ed.—E. B.

D and later Syr. support the full reading; and so Tisch. But ABC Vulg. the shorter reading. Ee have ἐναντιούμενοι καὶ βλασφ.—E. and T.

salvation, to GOD: Rom. ix. 22, note. Therefore GOD is meant, who ordained the Gentiles to everlasting life. For a man cannot *ordain himself* (if we may be allowed so to speak) to everlasting life, except by *believing*. But here the ordination is mentioned prior to faith; therefore the ordination is the act of God. However Luke is not speaking of eternal predestination: for truly, no doubt, *whom* God *hath foreknown, them He also predestinated; and whom He predestinated, them He also called:* and therefore faith follows the Divine foreknowledge, and it is from the former that the latter is known: Rom. viii. 29, 30; 1 Thess. i. 4. But Luke simply says here, *As many as were ordained*, although the Vulgate has *prædordinatos*, "preordained:" and being an inspired writer no doubt, but at the same time also an historian, in assigning the causes of events connected with men's salvation, he is wont nowhere to mention the election made from eternity, but the present operation of grace by the Gospel (which operation no doubt flows from election). Therefore the correlatives are these, *Salvation is offered; the word is received:* ch. ii. 40, 41, "Save yourselves,—they—received his word." *The Lord adds many who believe*, ch. ii. 47: v. 14, "*Believers* were *added* to the Lord." *The hand of the Lord is with them that preach; many believe:* ch. xi. 21. *The Lord appoints Paul His minister; Paul obeys:* ch. xxvi. 16, 19. "God *sends;* the Gentiles *hear:*" ch. xxviii. 28: comp. Matt. xxi. 43; Eph. ii. 8; Phil. ii. 13, 12, etc. Therefore Luke describes such an *ordaining*, as took place at the very time of hearing; and, as Aretius observes, *in this assembly they believed who were* τεταγμένοι, *that is, they on whom the gift of God was bestowed at that hour, enabling them to believe.* It is all the same as if Luke said, *They believed* whomsoever the Father drew at that time and gave to the Son: John vi. 44, 37. *Those* WHOSE HEART *the* LORD *hath touched and* OPENED: as Luke expresses himself in a passage altogether similar, describing the same τάξις, *ordaining*, Acts xvi. 14, 15. With this comp. 1 Sam. x. 26: *upon whom the Lord bestowed faith*, Phil. i. 29. Comp. the full and striking note of Raphelius in 'Herodotea.' The verb, τάττω, *I ordain*, itself is nowhere used of eternal predestination, which is otherwise expressed by such a variety of phrases; but it is very often said (for the Hebr. שׂום and שׁום) concerning those things which GOD ordains in time: τάξω σε εἰς τέκνα, Jer. iii. 19; τάξω αὐτὴν ὡς γῆν ἄνυδρον, Hos. ii. 5; τάξει αὐτοὺς (Luther renders *und wird sie zurichten*) ὡς ἵππον εὐπρεπῆ, Zech. x. 3: Add Ezek. xvi. 14, "The beauty which I, ἔταξα, appointed," or "put upon thee;" Hab. i. 12, "Thou hast *ordained* it (τέταχας αὐτὴ) for

judgment;" ch. iii. 19, τάξει τοὺς πόδας μου; Mal. i. 3, ἔταξα τὰ ὄρια εἰς ἀφανισμον, "I *appointed* his mountains to be laid waste;" Job. xiv. 13. Nor is the Preterite in this passage opposed to this view, ἦσαν τεταγμένοι: for this form of speaking does not always look far backwards: John xiii. 5, "The towel wherewith He, ἦν διεζωσμένος, *was* (not *had been*) *girded*." They *were* ordained, not *had been:* nor was the ordaining itself completed in one single moment: comp. ver. 44, 43, 42, and John iv. 39, 35, 30. Moreover the ὅσοι, *as many*, admirably expresses the power of the Divine ordaining, and the readiness and multitude of the hearers *answering* to it. All these, and these alone, believed, who were ordained: GOD was not unwilling that the rest should believe: 1 Tim. ii. 4. For it is not GOD that judges bad men, but it is bad men themselves who judge themselves unworthy of eternal life: nor were those persons who believed absolutely forced to entertain faith; but grace afforded itself at that time in especial abundance; and hence the hearers afforded (lent) themselves obediently, so as not to repel it (with this comp. ver. 46), but to receive it gladly (with this comp. ch. xvii. 11), and that too in such large numbers, that the apostles, when they subsequently returned, had none in that town to make disciples of, but had only to 'confirm' those already made: ch. xiv. 21, 22. For this reason it was that this passage especially demanded a magnificent and peculiar mode of expression to suit this particular point of time, wherein the Gentiles, as contrasted with the contumacious Jews, were being brought to the faith: and this was the beginning and a specimen of their further conversion. For Scripture is wont with peculiar emphasis to ascribe great successes, such as lie beyond the hope and ability of men, even of those who are saints, to Divine grace: Matt. xxiv. 24; 2 Thess. ii. 13; Rev. xiii. 8. But such success is here denoted by Luke. This ordaining to eternal life includes two things: 1) *The gate of faith being opened*, so that a much richer opportunity of entering, than before, might be given to all; as also a ripeness of souls towards entertaining faith, of the kind that is described, John iv. 35. It is in this way that in Zosimus those who have any injunction laid on them, or business given them, are called οἱ εἰς τοῦτο τεταγμένοι. 2) A most really present (immediate) and effectual *operation* of Divine *grace*, which conferred faith on the hearers. The former flowed from the antecedent will (of God): the latter, from the consequent will. If regard is had to the former, the antithesis is to the Jews, in this manner: The Jews *had been* ordained to eternal life: Matt. xxii. 8: but they did not believe, but repelled

the word of GOD, and judged themselves not worthy of eternal life: then the Gentiles were ordained, and these believed. If regard is had to the latter, the antithesis is to the same Jews, who *were not* ordained. That both is expressed by the verb τεταγμένοι, *ordained*, is to be inferred from the ὅσοι, *as many*. If regard were had only to the former, the ὅσοι, *as many*, seems to be comprehensive [for it would include the Jews who, though *ordained*, did *not* believe]: if regard were had only to the latter, the ὅσοι, *as many*, appears too narrow; for [it would include the believing Gentiles alone, whereas] by this very expression a multitude is meant, not in a restricted, but in a comprehensive sense. Τεταγμένοι, *ordained*, is construed with the preposition εἰς, *to*: for this participle is not to be taken absolutely. Let all cease to obscure by a gloomy and suspicious interpretation the joyous and florid Epiphonema (subjoined exclamation. See Append.) of Luke.

50. Γυναῖκας) Through *women* many obstructions, or else furtherances, are often caused to the kingdom of GOD.

52. Μαθηταὶ, *disciples*) when they saw Paul and Barnabas, concerning whom ver. 51 treats, full of joy and the Holy Ghost: for these two are not here called *disciples*. See note on Matt. x. 1. [After the advent of the Paraclete, the apostles are never called disciples: that term is thenceforth applied to the learners with, or from, the apostles: after ch. xxi. 16, the term does not occur in the New Testament, but *brethren, Christians, believers, saints.*]

CHAPTER XIV.

1. Κατὰ τὸ αὐτὸ, *together*) So the LXX., 1 Sam. xxxi. 6.—οὕτως) *in such a way*, and with such success. Persecution had increased their power.

3. [Ἱκανὸν χρόνον, *for no short time*) not thinking that they ought to give way to violence.—V. g.]—ἐπὶ, *concerning* [super]) The object.[1] —μαρτυροῦντι, *who gave testimony*) The Lord by the testimony of miracles confirmed the word of grace.—λόγῳ τῆς χάριτος, *unto the word of* His *grace*) A noble definition of the Gospel.

[1] Engl. Vers. "*in* the Lord," *i.e.* ἐπὶ implying that their bold confidence rested *upon* the Lord.—E. and T.

4. Ἐσχίσθη, *was divided*) The great difference of religion and philosophy is apparent even from the divisions which there have been, and which in the case of the faith are of weighty moment, but in the case of philosophy almost ludicrous.

6. Κατέφυγον, *they fled for refuge*) There is most abundant refuge for the godly, viz. either earth or heaven.

9. Ἀτενίσας, *having stedfastly looked upon*) It is the part of spiritual prudence, to observe the motions of the hearers, especially such as are afflicted.—πίστιν, *faith*) passive faith with regard to the miracle. Whilst the cripple hears the word, he feels its power in his soul: whence he is moved inwardly, so as to draw the conclusion with respect to his body (being cured).

10. Ἀνάστηθι, *stand upright*) Paul does not expressly appeal to the name of Jesus, inasmuch as it had been mentioned a little before in his discourse.—[καὶ περιεπάτει, *and he walked*) even though he had never before tried to do so.—V. g.]

11. Κατέβησαν, *have come down*) Often the Gentiles ascribed such a descent to their gods, especially to Jupiter, καταβάτης, *the Descender*. See J. H. a Seelen Medit. Exeget. pp. 453, 458.

12. Δία, *Jupiter*) The people of Lystra used to worship Jupiter. The ancients called Jupiter Σωτήρ, *the Saviour:* therefore they accounted Barnabas as Jupiter in particular.

13. Τοῦ ὄντος πρὸ, *which was before*) Therefore they had an idol and shrine outside the gate.—ταύρους, *bulls*) A *bull* especially used to be immolated to Jupiter.—στέμματα, *garlands*) to be placed upon the bulls. They were in haste.—θύειν, *to sacrifice*) to perform divine worship.

14. Διαῤῥήξαντες, *having rent asunder*) By this very action, not graceful in itself, but done gracefully [becomingly, *i.e.* for a good end, to avert idolatry], they showed that they were not gods; for God does not deny Himself: whereas they deny that they are gods. Also, they *spring* in among the people, and *cry* as one would do in case of a conflagration, or other sudden and great danger.

15. Λέγοντες, *saying*) With this discourse may be compared that other to the Athenians, who required to hear something more sublime: ch. xvii.—ὁμοιοπαθεῖς ὑμῖν ἄνθρωποι, *men of like passions with you*) not gods made like men. They hasten forward, putting first the Ætiology (assigning of the reason), before that they say that they are men. God is ἀπαθὴς, *exempt from passions.*—ματαίων, *vanities*) אלילים, such as are their Jupiters, Mercuries, and the whole family of them. He does not even deign to call them *gods.*—ζῶντα,

living] So God is often called, in opposition to the idols.—οὐρανὸν, γῆν, θάλασσαν, *heaven, earth, sea*) From these were derived the three classes of the gods of the Gentiles.

16. Ὅς, *who*) An anticipation of an objection that might be made, lest the Lycaonians should suppose that, had these same things been true, they would have heard them from their parents. —παρῳχημέναις, *past*) οἴχεσθαι is said of that which perishes and passes away ineffectual. See by all means 2 Esdr. ix. (13) 14–22; with which comp. as to a *vain* mode of life, 1 Pet. i. 18: and, on the contrary, as to believers, Acts xiii. 36, *David served the will of God in his generation.*—εἴασε, *suffered*) A great judgment. With this may be compared Heidanus de Orig. erroris, l. vi., etc.—πάντα, *all*) The largeness of the number of those in error does not take away (set aside) the error.—ὁδοῖς αὐτῶν, *in their own ways*) of idolatry, which they themselves entered upon (have begun).

17. Οὐκ ἀμάρτυρον, *not without witness*) For the nations had testimony from God, concerning God. And now He decidedly *commandeth* (all men everywhere to repent): ch. xvii. 30.—ἀγαθοποιῶν, *in that He did good*) The testimony of God is put forth even in the punishments which He inflicts; but more properly in His acts of goodness, namely from *heaven:* Hos. ii. 21.—οὐράνοθεν, *from heaven*) Without doubt Paul here pointed to the heaven by a gesture (a motion of his head) or with his hand. Heaven is the seat of God. Comp. the expression, *are come down*, applied to the gods, ver. 11.—ὑετοὺς) By the *rain* the heaven, earth, and sea are joined with one another Therefore it is beautifully mentioned in this place, and perhaps there was *rain* at the time.—διδοὺς, *giving*) in the larger world [*macrocosmo*, opposed to the *microcosmus*].—καιροὺς, *seasons*) Days of sunshine, winds, and seasons of the year.—ἐμπιπλῶν, *filling*) in the little world in which we move [microcosmo].—τροφῆς, *with food*) in the body, daily.—εὐφροσύνης, *gladness*) in the mind: at festive seasons.

18, 19. Τοὺς ὄχλους, *the multitudes*) These were driven by impulse from one extreme to the opposite. [There are persons who cannot conceive such a sudden leap (transition) in the state of the feelings. But it was not *on that very day* that the Jews are said to have interfered against the apostles (ver. 19): nor indeed is so sudden a change among the Gentiles to be deemed as impossible; comp. ch. xxviii. 4, 6.—V. g.]

19. Τὸν Παῦλον, *Paul*) It was he who had made the speech: ver.

12. Barnabas shared in the danger; ch. xv. 26; yet he was less hated by them.

20. Κυκλωσάντων, as the disciples *stood round about him*) as one who was to be buried.—εἰσῆλθεν, *came into*) Implying great confidence: being thereby about to confirm believers. [Barnabas was even still in the city.—V. g.]

21. Ἱκανοὺς) *very many*.—ὑπέστρεψαν, *they returned*) with saving power [salutari operâ].

22. Καὶ ὅτι) The same particle occurs in ver. 27.—ὅτι, *that*) This has the effect of both consoling and exhorting.—διὰ, *through*) This is a safe road.

23. Χειροτονήσαντες, *when they had appointed*) A great increase: a new precedent (example) of ministers taken from among the very persons who have been recently converted.—παρέθεντο, *they commended* them) By this verb is indicated faith towards Christ, and love towards the saints. It is appropriately used by persons bidding farewell: ch. xx. 32.

24. Παμφυλίαν, *Pamphylia*) The region, to which belonged the cities *Perga* and *Attalia*, towards the sea.

26. Ἀπέπλευσαν) *they sailed back*.—παραδεδομένοι, from whence *they had been recommended* [dedicated]) ch. xiii. 2: נתינים, *Nethinim* = 'devoted:' applied to the servants of the temple who waited on the Levites.—τῇ χάριτι) *the grace* (ch. xv. 40) which was about to flow through them upon many.—ἐπλήρωσαν, *they fulfilled*) A most delightful word.

27. Συναγόντες, *when they had gathered together*) for this purpose. So ch. xv. 30.—ἀνήγγειλαν, *they reported*) they rehearsed all to those who, conscious of Barnabas and Saul's Divine call, had eagerly looked for their success. [A true rehearsal of the course of the Gospel may often bring with it manifold fruit: ch. xv. 3, 4, 12. How rare are narrative sermons of this kind!—V. g.]—μετ' αὐτῶν, *with themselves*) Comp. μετὰ, *with*, ch. xv. 4; Luke i. 58, x. 37.—θύραν, *door*) John x. 1, 2, etc.; Ps. cxviii. 19. Comp. Acts x. 45, note [When the one Gentile, Cornelius, was admitted, the *door* was thrown open to all]. Paul calls it εἴσοδον, *entering in*, 1 Thess. i. 9.

CHAPTER XV.

1. Κατελθόντες, *who came down*) as if about to supply what Paul and Barnabas had omitted.—ἐδίδασκον, *began teaching*) deliberately.—[τῷ ἔθει Μωϋσέως, *after the manner of Moses*) As it is written in the law of Moses.—V. g.]

2. Στάσεως) A term of a middle character between bad and good. —πρὸς) *against.*—ἔταξαν, *they arranged, determined*) *i.e.* the brethren *determined.*—ἀναβαίνειν, *should go up*) Comp. as to the time and causes of this journey, Gal. ii. 1, etc.—Παῦλον καὶ Βαρνάβαν, *Paul and Barnabas*) These had it in their power to have maintained their own authority, and to have denied that a decision should be obtained from Jerusalem: for that they themselves have the Holy Spirit. The rest might have contended that those two ought not to be the deputies to Jerusalem, but that others, whose judgment was more unbiassed, should be deputed. But on both sides all things are done in a moderate and candid spirit. It was an easier thing to make a Christian of a Gentile, than to overcome Pharisaic false teaching.—καί τινας, *and certain persons*) It is a joyful thing to have associates both in the faith and in one's journeying.—τοὺς ἀποστόλους καὶ πρεσβυτέρους, *the apostles and presbyters* [*elders*]) The order of apostles therefore was distinct from that of the presbyters or elders. Hebr. זקנים, *elders.*

3. Προπεμφθέντες, *being brought on their way*) A frequent and sacred office of kindness.—διήρχοντο, *they passed through*) propagating the kingdom of God on their way.—ἀδελφοῖς, *unto the brethren*) who were in Phenice and Samaria.

4. Ἀπεδέχθησαν, *they were received*) in due form.—ἐκκλησίας, *the Church*) The Church is placed before Peter and the rest of the apostles themselves.—ἀνήγγειλαν, *they reported*) Jerusalem, whilst the apostles remained there, was the metropolis of the churches, and to it all questions were to be referred: ver. 33. By this very expounding (setting forth) of the facts, the way was prepared for the decision.—μετ' αὐτῶν) διʼ αὐτῶν, ver. 12, *with them* and *by them.* The apostles were as ministers and as instruments. [What hath God done with thee, O man; what with thee, O minister of the word? Canst thou mention anything at all?—V. g.]

5. Ἐξανέστησαν, *rose up*) before the rest, at Jerusalem.—Φαρισαίων,

of the Pharisees) Even converted persons have from time to time accompanying them their former state of the understanding, of the will, and of the affections.—πεπιστευκότες, *who had believed*) who had passed from Judaism to Christianity.—[δεῖ, *it is needful*) They were not waiting for the decision of the apostles.—V. g.]—τὸν νόμον Μωϋσέως, *the law of Moses*) Comp. ver. 24. They are speaking of the whole law: ch. xiii. 39, note. [The division of the law into the moral and ceremonial was not as familiar to the Jews as it is to us; for both alike were then in force.] And yet in this passage a more express mention of the moral law is not to be thought requisite: for Paul, although he denied that righteousness (justification) is to be obtained by it, yet "established the law:" Rom. iii. 31. And therefore the Pharisees who believed, in saying that salvation could not be obtained without circumcision, had no occasion to say more expressly, that salvation could not be obtained without the moral law; although they were not far removed from this very sentiment, which therefore Peter refutes, ver. 10, 11.

6. Συνήχθησαν, *met together*) by express arrangement (professedly). A specimen of a good council.

7. Πολλῆς, *much, great*) For the most part, (often) after human party-discussion has preceded, the Divine decision follows. See Job.—ἀναστὰς, *having risen up*) to make a speech.—Πέτρος, *Peter*) This is the last mention of Peter in the Acts.—ἀρχαίων, *ancient* ["a good while ago"]) ch. x.—ἐν . . . .) A most similar construction occurs, 1 Chron. xxviii. 4, 5, ἐξελέξατο ἐν ἐμοὶ—εἶναι βασιλέα—καὶ ἐν τοῖς υἱοῖς τοῦ πατρός μου ἐν ἐμοὶ ἠθέλησε τοῦ γένεσθαί με εἰς βασιλέα—καὶ ἀπὸ πάντων τῶν υἱῶν μου—ἐξελέξατο ἐν Σολομῶντι τῷ υἱῷ μου καθίσαι (αὐτὸν) ἐπὶ θρόνου, κ.τ.λ.: "hath chosen *in my case* (in respect of me) that *I* should be king—etc.; and *in the case of Solomon*, He hath chosen to set (*him*) on the throne." The sentiment of Peter is; God, through the Israelites, and expressly through me (through me of the Israelites in particular), hath called the Gentiles: and he adds, *in the case of us*, that he may not ascribe the whole matter to himself alone.[1] So too the verb σπουδάζω has the Accusative with the Infinitive, 2 Pet. i. 15, σπουδάσω—ἔχειν ὑμᾶς—ποιεῖσθαι.—ἀκοῦσαι, *should hear*) A true Christian is one of whom there may be said what is said in this passage to the end of ver. 9.—τοῦ εὐαγγελίου, *of the Gospel*) In this passage, and ch. xx. 24, that is, only twice, the term *Gospel* is employed in this book; the expression

[1] Ee Vulg. have ἐν ἡμῖν. But ABC Iren. 199, the oldest authorities, ἐν ὑμῖν. —E. and T.

more often used is, *the way, the word, the doctrine of the Lord.* For the appellation *Gospel* more accords with the first commencements.

8. Ὁ καρδιογνώστης, *who knoweth the hearts*) who looks to the *heart*, not to the flesh.—ἐμαρτύρησεν αὐτοῖς, *bare them witness*) Two verbs, each with a participle: ἐμαρτύρησε, δούς· καὶ οὐδὲν διέκρινε, καθαρίσας. Αὐτοῖς, the Dative, as ch. x. 43.—αὐτοῖς, *to them*) He testified, by giving them the Holy Spirit, that they are pleasing to Him: Gal. iii. 5.

9. Τῇ πίστει, *by faith*) derived from the hearing of the Gospel [not by *the law*], ver. 7, 5 at the end: and this without circumcision, without the law.—καθαρίσας, *having purified*) The *heart* is the seat of purity. This verb is repeated from the vision, ch. x. 15.—αὐτῶν, *their*) He who hath the Holy Spirit and faith (a thing which is apprehended by the spiritual sense itself), hath liberty and purity, and is no longer subject to the law.

10. Νῦν) *now* in particular (now at last), as if τὰ ἀρχαῖα, *those ancient things* [that *good while ago*, when God made choice that the Gentiles by me should hear the Gospel], ver. 7, saith Peter, are of no weight. An apostrophe to the Pharisees, and a severe reproof.—τί πειράζετε ἐπιθεῖναι ζυγὸν, κ.τ.λ., *why do ye try to impose a yoke?*) After πειράζετε most editions insert τὸν Θεὸν, according to the very frequent phraseology of Scripture. But the shorter reading, τί πειράζετε ἐπιθεῖναι ζυγὸν; gives a mode of expression and a sense very free from difficulty. Comp. App. Crit., Ed. ii., on this passage.[1]—ζυγὸν, *a yoke*) Comp. Isa. x. 27, "His (the Assyrian's) *burden* (βάρος) shall be taken away from off thy shoulder, and his yoke from off thy neck:" see ver. 28, below. Peter does not call circumcision in itself a yoke, but the whole law, of which circumcision formed a leading feature; and when the latter was abrogated, the Pharisees were apprehensive for the whole law. Therefore he connects the consequence (which is expressed in the form of a Metonymy of the consequent for the antecedent, as in ch. v. 9; Gal. ii. 14, at the end) in this way: Whilst ye establish the principle, that salvation cannot be obtained without circumcision, ye impose the yoke of the whole law on the necks of the disciples. Comp. Gal. v. 1, note. [Circumcision was regarded by the Jews more as a part of the law of Moses, than as a sign of the promise given to Abraham. In itself it was not a yoke; but the law, of which it is used as the

[1] ABCDE*de* Vulg. Rec. Text and Iren. all have τὸν Θεόν: Hilary, *Dominum.* Jerome, and a few MSS. of the Vulg., are the only good authorities for omitting these words.—E. and T.

sign, was the yoke, to which Christ and grace are opposed.] And since they were not averse from this imposition of the whole yoke (which afterwards was the very root of the Galatian error), Peter cut off this also, and opposes to circumcision, and still more to the yoke of the whole law, the saving grace of Christ, which was not altogether perceived by them: premising also the example of the Cæsareans, who obtained justification both without circumcision and without the law.—τῶν μαθητῶν, *of the disciples*) They are already disciples; they need not now at last (by the receiving of circumcision) to become so.—ὃν οὔτε, *which neither*) The cause of the abrogation of the law.—οὔτε οἱ πατέρες ἡμῶν, *nor our fathers*) upon whom notwithstanding the law was imposed; the reason for which Paul everywhere shows. Unless it had been imposed at some time or other, no one would have been sensible that it is a yoke which cannot be borne. He does not mean in this place Abraham, Isaac, and Jacob, to whom circumcision was the seal of the promise, not a yoke; but the Israelites under Moses.—οὔτε ἡμεῖς, *neither we*) especially after having once tasted liberty.

11. Κυρίου Ἰησοῦ, *the Lord Jesus*) There is not added, ἡμῶν, *our:* because in this solemn place there is signified THE *Lord of all.*—πιστεύομεν, *we believe*) we believe *that* we are saved; or rather, we believe, *in order that* we may be saved; by faith we strive to attain salvation.—σωθῆναι, *to be saved*) *Salvation* was the question at issue: ver. 1.—κἀκεῖνοι, *even they*) viz. those of whom ver. 7 speaks. For the antecedent is in ver. 7–9, the consequent in ver. 10, 11. And ἐκεῖνοι, *they*, is used on account of the time being somewhat far back (remote, ἀρχαίων ἀφ' ἡμερῶν), ver. 7. The fathers, who were not even themselves able to bear the yoke, by parity of reasoning are comprehended under the verb πιστεύομεν, *we believe*, as they were under the verb ἰσχύσαμεν, "Neither our fathers nor we *were able*," ver. 10; and therefore their case is brought under the same category of *grace*, as opposed to the yoke. Peter thus reasons: The disciples now present are saved in the same way as the Gentiles were formerly saved at Cæsarea. The argument formerly proceeded (was inferred consequentially) from the Jews to the Gentiles; ch. x. 47, xi. 15, 17; Gal. ii. 15, 16; and now the same argument (inference) is brought forward (deduced) from the Gentiles, who were first converted, to the rest of the Gentiles. James, in ver. 14, repeats this, which is the sum of Peter's sentiment.

12. Ἐξηγουμένων, *narrating*) By which very narration the sentiment of Peter was confirmed.

13. Μετὰ, *after that*) All things were done in order.

14. Συμεὼν) The Latin Vulg. has *Simon* [So Amiat. MS.: other MSS. *Simeon*]. James, the apostle of the Hebrews, calls Peter by his Hebrew name.[1]—ἐξ ἐθνῶν λαὸν, *a people from the Gentiles*) A remarkable paradox.[2] And because they retain their former name, ἐθνῶν, *the Gentiles* or *nations*, from this James infers, that they would be the people of GOD, even though they are not by circumcision joined (gathered in to) to the Jewish people.—ἐπὶ) *for*. The same particle occurs, ch. ii. 38, iv. 17, 18, "*In* the name."[3]—[τῷ ὀνόματι, *the name*) This is demonstrated in ver. 17.—V. g.]

15. Τούτῳ) *to this fact*.—συμφωνοῦσιν, agree, [harmonise with this]) Peter brought forward the argument of experience, and that, too, what had been vouchsafed to himself, which was trustworthy in itself (αὐτόπιστον) and valid, no less than, for instance, in the time of Abraham. James superadds the prophetic Scripture. Beautiful harmony!—οἱ λόγοι, *the words*) many; one of which, viz. Amos, is forthwith explicitly quoted.

16. Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν· ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ—τὸ ὄνομά μου ἐπ' αὐτοὺς—ταῦτα) Amos ix. 11, 12, LXX., ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω· καὶ ἀνοικοδομήσω αὐτὴν, καθὼς αἱ ἡμέραι τοῦ αἰῶνος· ὅπως ἐκζητήσωσί με οἱ κατάλοιποι τῶν ἀνθρώπων καὶ—τὸ ὄνομά μου, λέγει—ταῦτα.—μετὰ ταῦτα, *after these things*) In the Hebrew, *in that day*. Both expressions are to be referred to the New Testament.—ἀναστρέψω) אשוב, *I will return*: the verb for the adverb, "I will *again* build up."—τὴν σκηνὴν Δαυὶδ, *the tabernacle of David*) It is otherwise (elsewhere) called *the house of David, the throne of David*; but here *the tent of David*, because his concerns had been reduced to great lowness of condition. Often the Church of the New Testament, which was to be built up even of Gentiles, is described under the allegory of architecture: Ps. cii. 14, 15, 16; Eph. ii. 20. *The*

[1] Could the reference be to *Simeon*, Luke ii. 25, 31, 32?—E. and T.

[2] λαὸς being the term always peculiar to the Jews, as opposed to τὰ ἔθνη.—E. and T.

[3] The margin of the larger Ed. and Ed. 2, however, prefer the omission of ἐπί.—E. B.

It is omitted by ACDE*de* Iren. Vulg. both Syr. Versions, Theb. It is retained by B (judging from the silence of the collators. But Lachm. in opposition to Tisch. makes B favour the omission) and Memph.—E. and T.

tabernacle of David, that is, of Christ. [The Church, in which Christ, the antitype of David, dwells and reigns.—V. g.]

17. Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, *that the rest of men may seek after the Lord*) The Hebrew has it thus: *That they may possess the remnant of Edom and of all the heathen.* James and the rest in the council seem to have spoken in Hebrew. The sentiment of James is established by both modes of reading the passage: for *Edom* stands on the same footing as *all the heathen* or *Gentiles*. Comp. the learned observation of Ludovicus de Dieu on this passage. In the case of both οἱ κατάλοιποι are *the remnant*, who are left remaining after great calamities: Rom. ix. 27; Zech. xiv. 16, etc. And in ver. 14 (to take out *for His name*) James most relies on those words, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου, *upon whom My name is called;* which clause, according to the Hebrew accents, comprises both the *Edomites* and *all the nations* ("all the heathen"). Nor is it without good cause that the LXX. translators adopted such words as, by their more comprehensive significance, would serve to declare the comprehensiveness of grace.—πάντα, *all*) "without respect of persons and of works."—Jonas.—ἐπικέκληται, *has been called*) James delighted in this phrase: Ep. ch. ii. 7.—ἐπ' αὐτούς, *upon them*) that they may be Mine.—ποιῶν, *who doeth*) The present time, with emphasis. Comp. the following verse. This among the German Jews is the Haphtara (Lesson) that is wont to be read (in the synagogue) in the spring-time.

18. Γνωστὸν ἀπ' αἰῶνος, *known from the beginning of the world*) James infers this from the prediction itself, and from the words of the same prophet, which appeal to *the days of eternity* [LXX., αἱ ἡμέραι τοῦ αἰῶνος: Engl. Vers. Amos ix. 11, "I will build it as in *the days of old*"]; and to these words the apostle, returning back again to the same prophecy, alludes. We have commented on the words in our notes above. GOD predicted ἀπ' αἰῶνος, "As He spake by the mouth of His holy prophets, which have been *since the world began*" (from eternity, "a seculo"), Luke i. 70: therefore He knew from eternity. Wherefore we ought not to shrink from this (the admission of the Gentiles) as something strange and marvellous. GOD did not give circumcision in such a way as that it was always to last: for at the same time He predicted the conversion of the Gentiles. An admirable Axiom; as Sir. xxiii. 20, πρινὴ (= πρὶν ἢ, Lat. *prius-quam*) κτισθῆναι, τὰ πάντα ἔγνωσται αὐτῷ, *all things were known to Him before that they were founded*, or *created*. And from this the Divine prescience of *all* things is demonstrated; for all the

works of GOD, especially rewards and punishments, presuppose all the motions (even including the free motions of will and deed) of His creatures.—τὸ ἔργον αὐτοῦ, *His work*[1]) The singular number has peculiar emphasis. It is to be referred to the words, ὁ ποιῶν ταῦτα, *who doeth these things*, ver. 17.

19. Παρενοχλεῖν) παρά, *besides, over and above* what is necessary, *unnecessarily*. Quiet faith ought not to be disturbed.

20. Ἐπιστεῖλαι, *that we send*) *an epistle*. This forms the beginning of the *Scriptures* of the New Testament.—τῶν ἀλισγημάτων—αἵματος, from *contaminations—blood*) These were things which might have especially offended the partisans of Moses. Ἀλίσγημα is properly said of unclean meats (articles of food).—τῶν εἰδώλων, *of idols*) *images:* 1 Cor. viii.—τῆς πορνείας, *from fornication*) which was esteemed no disgrace among the Gentiles. Wherefore also Paul, in writing to the Corinthians, conjointly both exhorts against eating things sacrificed to idols, and forbids fornication; 1 Cor. viii. 1, vi. 13. Fornication in ver. 29, and ch. xxi. 25, is put in the last place, so as not to make a break in the words which refer to the subject of food: but here it is joined with *things sacrificed to idols*, because it was frequently an accompaniment of the worship of idols. Observe also, that the article in this place is very often employed, in order that the language may be the more express; in ver. 29, on the other hand, it is never employed, in order that the language may be the milder. In chap. xxi. 25 it is twice employed (according to Rec. Text, τὸ εἰδωλόθυτον καὶ τὸ αἷμα).—τοῦ πνικτοῦ καὶ τοῦ αἵματος, *from what is strangled and from blood*) These are interdicted, not because they were forbidden by Noah, but inasmuch as they were forbidden by Moses: see foll. ver. [And in their ordinary diet it was a great scandal in the eyes of the Jews to partake of *what was strangled* and of *blood*, of which many feel even a natural horror.—V. g.] Πνικτὸν, *what is strangled*, is an expression applied to whatever has been sacrificed or killed, without the blood having been duly let out.

21. Μωσῆς γὰρ, *for Moses*) The words not merely of the prophets, ver. 15, but of Moses also, correspond to the sentiment of Peter; but Moses is too well known to need his testimony being quoted. Often the γὰρ has the effect of an Ætiology (reason assigned) for what has been said, that the sense may be this, I have quoted *the prophets*, not *Moses*, whose agreement (with Peter's sentiment) is

[1] Not *works*, as Engl. Vers. with Ee and later Syr. BC Memph. and Theb. omit all but γνωστὰ ἀπ' αἰῶνος: so Tisch. But AD*d* Vulg. and Iren. read τὸ ἔργον αὐτοῦ, as Beng. and Lachm.—E. and T.

more open. See Deut. xxxii. 21. James seems to have had in his mind this declaration of the Lord by Moses; but, to avoid giving offence (Euphemy, Append.), he did not wish to quote it in this passage: also Gen. xii. 3, etc. Moses, in mentioning the recency of circumcision as compared with the promise, very much proves the fact (the point at issue).—ἀρχαίων, *ancient*) The same word as in ver. 7. Everything that is most ancient in ecclesiastical, and still more in divine institutions, ought to be had respect to.—κηρύσσοντας, *who preach* him) regularly and periodically.

22. Ἔδοξε, *it pleased*) A weighty word, ver. 25, 28, 34. The synonym is, κρίνω, *I judge, my sentence is*, ver. 19; whence τὰ δόγματα τὰ κεκριμένα, *the decrees that were ordained*, ch. xvi. 4.—ἐκκλησίᾳ, *the Church*) This too had its part to act (its share) in the decision.—ἐκλεξαμένους) Resolve the words thus, ἵνα ἐκλεξάμενοι ἄνδρας πέμψωσι.—ἐξ αὐτῶν, *from among themselves*) in whom they could repose confidence. In all ways precaution was taken that Paul should not seem to be reporting (delivering) the decision of the council, as if it were his own.—καὶ Σίλαν, *and Silas*) *Silvanus* is put before Timothy, as the companion of Paul, in 2 Cor. i. 19, and both Epp. to the Thess.: from it is formed the diminutive, *Silas:* ch. xvii. 10.

23. Γράψαντες, *having written*) Who dictated the Epistle, or wrote it, and in what language, is not expressed. There could be no suspicion as to its genuineness. No other epistle given by the primitive Church is extant at the present day, although there were many given: ch. xviii. 27; 1 Cor. vii. 1; 2 Cor. iii. 1. Γράψαντες, in the nominative case, coheres with πέμψαι. Comp. 2 Cor. x. 2, viii. 23, εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμός, etc., note.—διὰ, *by*) An abbreviated expression for, *they wrote*, and *by their hand* (διὰ χειρὸς αὐτῶν) *sent.*—τάδε, *these things*) Many things are put down in this letter out of the speeches of Peter and James.—Συρίαν, *Syria*) It is not to be wondered at, that the books of the New Testament were soon (early) translated into the Syriac language.—χαίρειν) wish *joy* ('greeting'), in truth: see ver. 31. Believers do not always use very warm forms of compliment, but sometimes employ every-day forms in a more elevated sense. So ver. 29, ἔῤῥωσθε, *farewell.* So James i. 1, χαίρειν, *greeting* (bids salutation). Peter employs other words. From this we may infer, that *this* epistle was composed by James in the Council, as being especially in consonance with the *speech* of James; for instance, παρενοχλεῖν, *to trouble unnecessarily*, ver. 19, and ταράττειν, *to trouble*, ver. 24, ἀπέχεσθαι, *to abstain*, ver. 20, 29.

24. Ἐτάραξαν, *have troubled*) They do not spare those who had

introduced the doubts. The same verb occurs, Gal. v. 10, "He that *troubleth* you," and concerning the same subject. We ought to observe the simplicity, gravity, and brevity of the epistle.—ἀνασκευάζοντες) A verb never occurring in the LXX., and in the New Testament employed in this passage alone. The Glossary in Pricæus explains it, *destroys*, καταλύει, ἀνασκευάζει. Hesychius explains ἀνασκευάζειν, as μετατιθέναι. Comp. therefore μετατίθεσθε, *ye are removed*, Gal. i. 6. [This is a thing which causes immense mischiefs. —V. g.]

25. Ἡμῖν, *unto us*) In ver. 28 the expression used is a more forcible one, *to the Holy Ghost and to us*.—γενομένοις ὁμοθυμαδὸν, *having come to one unanimous decision* [being assembled with one accord]) As to the verb γίνομαι with the adverb, see on John i. 15 [The adverb assumes the signification of a noun], ἔμπροσθέν μου γέγονεν.—ἄνδρας, *men*) teachers, who are men of weight; not merely one, but two at the least.

26. Παραδεδώκοσι, *who have delivered up* [hazarded]) and who are therefore most highly approved of men [altogether tried men].

27. Διὰ λόγου, *by word* of mouth) In antithesis to the *letter*.—τὰ αὐτὰ) the same things as are presently after written. This proposition is followed by the discussion of it in the foll. ver., γὰρ, *for*.

28. Τῷ Ἁγίῳ Πνεύματι, *to the Holy Ghost*) It was He who revealed what should be their decision in that case.—ἐπιτίθεσθαι) that no greater burden should be *laid upon* you, by any teachers whatever. Peter had used this verb in ver. 10.—τῶν ἐπάναγκες) These things, *which are almost necessary things* [these somewhat necessary observances], according to the hypothesis [ver. 24], and suited to the existing time, partly also always [of lasting obligation]. Ἐπὶ in composition sometimes diminishes, as ἐπίξανθον, *almost yellow*.

29. Πορνείας, *from fornication*) Some MSS., and so also Irenæus, Cyprian, and the Æthiopian version, add, καὶ ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι, ἑτέροις μὴ ποιεῖτε, "Whatsoever things ye wish that men should do to you, do ye also so to them: this is the law and the prophets:" Matt. vii. 12. See App. Crit., ed. ii., on this passage.[1] Therefore some formerly must have thought that this synodical letter could not be without this clause [viz. on account of the words just quoted from Matt.] They no doubt knew that the question also in the Synod was one concerning the moral law. At least the believers who were of the Pharisees upheld the false use of the

[1] D*d* supports the addition. But ABC*E*e Vulg. reject it.—E. and T.

moral law, as though righteousness and salvation were to be attained by it. The Synod removes this same false use of it, not the moral law itself, but the ceremonial law itself. Wherefore there was no need, that to abstinence from things sacrificed to idols, etc., there should be added the words, "Whatsoever things ye would not wish to be done to you, be unwilling to do to others."—εὖ πράξετε, *ye shall do well* [*prosper*]) Nothing shall be wanting, no obstacle shall be in the way of your doing well (πρὸς τὸ εὖ πράττειν); as regards your Christian felicity, nothing will "trouble" you: ver. 24. This too is intended for *consolation:* ver. 31.

30. Ἀπολυθέντες, *having been dismissed*) solemnly: ver. 33.—[τὴν ἐπιστολήν, *the epistle*) By this epistle the Scripture of the New Testament was begun.—V. g.]

31. Ἀναγνόντες, *when they had read*) in public.— παρακλήσει, *at the consolation*) To this refer παρεκάλεσαν, *consoled* (Engl. Vers., *exhorted*), ver. 32.

32. Καὶ αὐτοί, *also themselves*) Just as both the letter was written in the prophetic spirit, and Barnabas and Paul were endued with it.—προφῆται, *prophets*) ch. xiii. 1, note. It is the function of a *prophet* παρακαλεῖν καὶ ἐπιστηρίζειν, *to console and confirm.* Comp. 1 Cor. xiv. 3.

33. Ἀπελύθησαν, *they were dismissed* [let go]) after having executed their instructions.

34. Ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ) All the editors have this little verse: nor has Mill removed it from the text of Robert Stephens, though he thinks it to be a gloss. The question is left in doubt by the Greek MSS., and by the arguments derived from the context: whence we have marked it in the Apparatus, pp. 625, 626, as equally balanced on both sides, although in the same place, and in the margin, we have prefixed an obelus. [But the case is otherwise in the margin of ed. ii., which is followed by the Vers. Germ. And now it will be of use to compare App. Crit., ed. ii., on this passage.[1]] But now we embrace the opinion derived from the Greek MSS. which contain the verse, especially since the versions, the Æthiopic and Arabic, quoted in Ludov. de Dieu, contain it, and the Coptic (Memphitic) in the excerpta sent by La Crozius is not opposed to it.[2] In the other authorities, when

[1] CD Vulg. MS. Vindobonensis alone, Theb. and later Syr. read this verse: D*d* Vulg. Vindob. adding μόνος δὲ Ἰούδας ἐπορεύθη. But ABE*e* Vulg. Amiat. (the best MS.) Syr. Memph. omit the whole verse.—E. and T.

[2] But the best Memph. MSS. omit the verse.—E. and T.

Luke, who is different both in name and in the derivation of his name, and in reality, from Silas (see *Ord. Temp.*, p. 278; ed. ii., p. 239), had written, ἀπελύθησαν—πρὸς τοὺς ἀποστείλαντας αὐτοὺς· ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ, the leap was made from αὐτοὺς to αὐτοῦ, which caused the hiatus in the Codex Alexandrinus and others, and in the Greek commentators, concerning whom in this passage the Anti-Millius of Whitby is silent, and also in the Syriac version. I feel grateful to my very great friend, D. Hauber, who was the cause of my weighing the present passage more carefully. But the same friend thinks that Silas went to Jerusalem with the intention of returning, and that thence there is ascribed to him an *abiding* at Antioch.

36. Ἐπιστρέψαντες, *having returned*) A most wholesome plan: and yet Paul was then (afterwards) led even farther, and more and more towards the west.—δή) A particle of exciting.—πῶς ἔχουσι, *how they have themselves* [in what state they are]) in respect to faith, love, and hope. [Paul also afterwards had the same care: 1 Thess. iii. 5.—V. g.] The strength (what ought to be the main point) of an ecclesiastical *visitation*. Reader, *How hast thou thyself*, in what state art thou?

37, 38. Συμπαραλαβεῖν, μὴ συμπαραλαβεῖν, *to take with* them, *not to take with* them) A contradiction of opinions, vividly expressed.

37. Μάρκον, *Mark*) his kinsman. Mark seems to have caught up a fresh feeling of alacrity, on the free admission of the Gentiles having been decreed in the council: but, ch. xiii. 13, he had neglected the opportunity which he had had of proving himself, in the cross which ensued at that time: therefore he experiences the severity of Paul, who, however, afterwards again admitted him to favour: Col. iv. 10; 2 Tim. iv. 11. One may continue in the number of believers, and that, too, in a distinguished place, and yet lose some special dignity,—be acknowledged as pious, and yet be excluded from some special distinction. Comp. Ezek. xliv. 10.

38. Παῦλος δὲ, *but Paul*) Barnabas had been in Christ before Paul: but Paul now in this instance walks more uprightly than Barnabas.—ἠξίου, *thought fit*) This has more reason in it [ἀξιόω from ἄξιος, *worthy*] than the ἐβουλεύσατο, *determined*, of Barnabas: ver. 37. See Luke ix. 62.

39. Παροξυσμὸς, *the exasperation of their minds* [contention]) Whether Barnabas sometime before looked upon the greatness of Paul, as being a colleague junior to himself, with less joyful feeling; or this present was the only source of contention between them;

vehement excitement is denoted by this word. Barnabas was leaning more on the lenient view of the case, Paul, on the truth [strict justice]. There is no other sin of which there is greater danger in the case of holy and great colleagues. "How comprehensive is the grace, how powerful the faith, which, in the midst of the world, in the midst of sin, amidst so many snares of Satan, and in the case of such incredible infirmity on our parts, notwithstanding sanctifies, still sustains, and preserves!"—Justus Jonas.—ἀποχωρισθῆναι, *that they departed asunder*) This separation also was directed (overruled) by the Lord to good. For so out of one pair, two were made: and Paul having obtained, instead of one colleague who was his equal, several subordinates, was the less restricted in his movements. Paul also afterwards made kind mention of Barnabas: 1 Cor. ix. 6. —ἐκπλεῦσαι) *sailed forth*, on a different course. The infinitive depends on ὥστε. The exasperation on the part of Barnabas was more violent: for it is the sailing of Barnabas, rather than the setting out of Paul, that is deduced from it.—Κύπρον, *Cyprus*) His country, intending again to see it, and know "in what state it was" (how it had itself): ver. 36, with which comp. ch. xiii. 4 [Barnabas and Saul at the first had *sailed to Cyprus*].

40. Σίλαν, *Silas*) instead of Barnabas: and soon after Timothy instead of Mark.—παραδοθείς, *being recommended*) The best provision for the way; one which even an inferior can impart to a superior.

41. Διήρχετο, *he went through*) ver. 36.

CHAPTER XVI.

1. [Μαθητής τις, *a certain disciple*) Paul already previously had preached the Gospel in that place.—V. g.]—Ἕλληνος, *a Greek*) There is not added, *a believer*.

3. Λαβών) This is redundant.—διὰ τοὺς Ἰουδαίους, *on account of the Jews*) For there was no longer need to do so on account of believers [because of the Jerusalem ordinance]: ver. 4.

4. Αὐτοῖς, *to them*) *to the brethren*.

5. Ἐστερεοῦντο, *were strengthened*) now that the disputation as to circumcision has been done away with: ch. xv. 1. A rare increase, at once in numbers, and in the degree of faith.

6. Διελθόντες) *when they had travelled through*, the Spirit not for-

bidding them: for the Galatian region was not a part of the Asia that is here named. Phrygia was a part of Asia, and in it already they had spoken all that was necessary.—κωλυθέντες, *having been forbidden*) by some internal dictation (suggestion). Often the reluctance of the mind, the cause of which the ungodly cannot see, is not to be despised. Again, as to the impulse to any course of action, see ch. xviii. 5, xvii. 16.—λαλῆσαι, *to speak*) Not yet was it the ripe time: they were now appointed to make Macedonia their destination: other preachers might come to the people of Asia; nay, even Lydia was one belonging to Asia, ver. 14. And afterwards it was done most abundantly: ch. xix. 10.

7. Μυσίαν, *Mysia*) as being a part of Asia.—[ἐπείραζον, *they tried*) If they had been accustomed to use casting of lots, they would not have neglected to try the matter (put it to the proof) in this way, at least in this place.—V. g.]—Βιθυνίαν, *Bithynia*) a province distinct from Asia: 1 Pet. i. 1. Otherwise they would not have *tried* [*assayed:* viz. after having been forbidden by the Holy Ghost to preach in *Asia*].—οὐκ εἴασε, *suffered them not*) just as in Asia.

9. Ὅραμα διὰ τῆς νυκτὸς, *a vision in the night*) It is not said to have been a dream; although it was the night. So ch. xviii. 9. No other dream is mentioned in the New Testament, except the dreams which were vouchsafed to Joseph in those earliest times, Matt. i. and ii., and the dream of the wife of Pilate, a Gentile. In Acts ii. 17, the words are repeated from Joel. The night is seasonable for learning the Divine will.—ἀνὴρ, *a man*) Who represented not Lydia, nor perhaps the gaoler of Philippi, but rather all from among *the Macedonians* who were about to believe, even though they themselves did not yet know the fact; for the man says, *Help* US. He was an angel, or a kind of apparition, as in ch. x. 11.—Μακεδὼν, *a Macedonian*) whom, from his costume, or language, or some other indication, Paul distinguished; the fact (event) afterwards corresponding thereto. As yet Paul had not come into Europe.—βοήθησον, *help*) by (preaching) the Gospel, ver. 10, against Satan against blindness.

10. Εἶδε, *he saw*) Paul alone saw it: all however are guided by his direction.—ἐζητήσαμεν, *we sought*) having sought out a ship. Here the language begins in the first person, plural number. Therefore the writer of this itinerary, Luke, was present on the occasion. From Troas he accompanied Paul to Philippi: and afterwards from Philippi to Troas, ch. xx. 6, and still farther.—συμβιβάζοντες, *feeling assured*) They felt, owing to this vision, as much

assured as they needed to be for undertaking the journey. Justus Jonas says, "Now even though such a vision is not vouchsafed, each one will be taught by his own faith and by the Spirit, even though his call be through the instrumentality of men, whether his call be of GOD, and whether he pleases GOD."—προσκέκληται, *hath called to, summoned* us) Therefore the Lord was already there; and the vision in ver. 9 adumbrated His previous (anticipatory) presence among the Macedonians.

11. Εὐθυδρομήσαμεν, *we came with a straight course*) The favourable voyage increased their confidence. But even to this day Europe saith, All hail to you (the first preachers of the Gospel in Europe).

12. Πρώτη τῆς μερίδος, *first of that part*) The Hither (nearer) part of Macedonia, towards Asia, contained Neapolis: the more remote part contained Philippi: the river Strymon flowed between. No cause is assigned why they passed by Neapolis: perhaps there was no synagogue there, at least no reason for stopping there. The first town after that, which was also, according to the order of their way, in *that* part of Macedonia, was Philippi. The article has a demonstrative force. It is a needless conjecture, to propose reading πρώτης for πρώτη τῆς. See Baumg. I. H. E., 318.—κολωνία) A *colony*, viz. a Roman one.[1] Xiphilinus acutes the penult, κολωνία.[2]

13. Ἔξω, *outside*) The Jews, either by their own wish or that of others (the nations among whom they sojourned), used to hold their meetings removed away from the Gentiles.—παρὰ ποταμὸν, *by a river side*) Often sacred rites were performed, and temples were built, near waters. This was convenient for purification of the body. Even independently of this cause, a shore, or land near water, is more suitable and pleasant as a place of meeting, than the middle of an open plain.—ἐνομίζετο) That νομίζεται, which is a matter of law, right, or custom.—προσευχὴ, *prayer*) Neither the house, nor the act of praying, is here signified, but the ordinance: ver. 16. There a meeting used to be held for the sake of prayer; whether there was a building there, or not. As to the *house* of the synagogue meeting, it is not said, οὗ ἐνομίζετο συναγωγὴ εἶναι.—καθίσαντες, *having sat down*) They did not at once betake themselves to teaching.—γυναιξὶ, *unto the women*) If other men had been present to address them, Paul would not immediately have begun to speak: ch. xiii. 14, 15 [In

[1] And therefore the Greek term ἀποικία is not used, but the Latin, *colonia*.—E. and T.

[2] So ACDE; and so Lachm. But B has κολώνεια, acuted on the antepenult.—E. and T.

the synagogue of Antioch in Pisidia, he waited until he was called on by the rulers of the synagogue].

14. Λυδία, *Lydia*) The name of this woman, or else her surname, which was better known than her name. The city, *Thyatira*, is in *Lydia*, as most of the cities, which also occur in the Apocalypse.—πορφυρόπωλις, *a seller of purple*) The women of Lydia were celebrated for the art of purple-dyeing: thence also arose their merchandise.—πόλεως, *of the city*) Either the native city simply, or also the commerce of the city (its staple manufacture), which Lydia was engaged in, is indicated.—σεβομένη τὸν Θεὸν, *who worshipped* GOD) She had imbibed some knowledge from the prophets.—διήνοιξε, *opened*) Διανοίγεσθαι, *to be opened*, is properly said of the eyes: and the heart (understanding) has eyes. Eph. i. 18, "The eyes of your understanding (καρδίας, heart) being enlightened." The heart is in itself closed; but it is the prerogative of GOD to open it. So 2 Macc. i. 4, διανοίξαι (ὁ Θεὸς) τὴν καρδίαν ὑμῶν, *may God open your heart.*

15. Οἶκος, her *household*) Who can believe that in so many families there was not a single infant? and that the Jews, who were accustomed to circumcise their infants, and the Gentiles, to purify their infants by washings (lustrations), did not also present them for baptism?—παρεκάλεσε, *she besought*) The mind of believers clings to those by whom they have been converted.—εἰ, *if, seeing that*) It expresses in this passage, not doubt, but the force of making petition.—κεκρίκατε, *ye have judged*) They had so judged, in the fact that they had conferred baptism on her.—παρεβιάσατο, *she constrained*) For the sake of avoiding appearance of evil, they did not immediately comply, lest they should seem to have come into Macedonia for the sake of livelihood.

16. Πύθωνα) Hesychius explains πύθων as ὁ ἐγγαστρίμυθος, *ventriloquist diviner:* although πύθων in a wider sense denotes any one whatsoever, from whom one may πυθέσθαι, *inquire.*—ἐργασίαν) Fraud nourishes such *gain:* true religion does away with it.

17. Κατακολουθήσασα, *having followed close after*) near, much, and from behind. Comp. the ἐπιστρέψας, *having turned*, in ver. 18.—οὗτοι, *these*) Noble words; but there was no need of such a testimony, but rather need of repressing it, lest Paul should seem to have dealings with this spirit. It was not one of the worst spirits, inasmuch as it did not sooner move Paul to restrain it: but yet it deserved to be expelled.

18. Διαπονηθείς, *being grieved*) in reference to his own honour, through his shrinking from it: in reference to the Divine honour,

through love of it.—ἀπ' αὐτῆς, *out of her*) It is probable that this maid was converted.

19. Ἰδοντες, *having seen*) But they ought to have thought thus: The Pythoness' spirit either with truth praised Paul, or not with truth. If not with truth, it is a false spirit; if with truth, why should we oppose Paul?

20. Στρατηγοῖς, *to the magistrates*) These administered at once the civil and military power: however, they were inferior to the *rulers*, οἱ ἄρχοντες, ver. 19, with which comp. ver. 22, note [wherein it appears that these στρατηγοί, *magistrates*, stripped off the clothes of Paul, an act which the ἄρχοντες would not have been likely to have stooped to].—ἐκταράσσουσιν, *exceedingly trouble*) They mean to say, These men bring the city *from* (ἐκ) a state of peace into disturbances.—πόλιν, *city*) Their private interest was the real motive hidden beneath; the public interest is made the ostensible plea.—Ἰουδαῖοι, *Jews*) An invidious appellation [they employ it to excite odium against them]. The antithesis is *Romans*.

21. Ἔθη, *customs*) The world has either admitted, or adopted, all the dogmas of all the philosophers; but this is the characteristic of the truth of the Gospel, that it has in it something singularly both hostile to and hated by human corruption.—ἃ οὐκ, *which not*) But is it lawful to hold fast ungodly *customs*?—Ῥωμαίοις, *being Romans*) A frequent objection of the community of the world against the kingdom of God. Even in our days *Romanism* is repugnant to (opposes) Paul.

22. Συνεπέστη) ἐπέστη, the multitude *rose up with* (σὺν) the masters of the damsel.—περιῤῥήξαντες, *having torn off*) The magistrates themselves tore off the garments of Paul and Silas: for there follows after this word, and not till then, ἐκέλευον, *commanded*.—αὐτῶν, *their*) viz. of Paul and Silas.

23. Ἐπιθέντες, *when they had laid upon* them) They do not immediately say that they are Romans; or else in the tumult they were not heard. We are not always to use all helps (safeguards against ill-treatment) in every way: we must give ear to the Divine direction.—παραγγείλαντες, *having charged*) More for the sake of appeasing the crowd, as it seems probable, than that they thought Paul and Silas guilty: ver. 35.

25. Μεσονύκτιον, *at midnight*) a customary hour with them for singing hymns and praying, as is probable. This is the night occupation of the saints in their waking moments.—προσευχόμενοι, *praying*) macerated (worn) as they were with scourging, with loss of

blood, and with hunger.—ἐπηκροῶντο, *were listening*) with delight.—οἱ δέσμιοι, *the prisoners*) To them it was a novel entertainment to *hear* (acroama).

26. Πάντων, *of all*) even of the prisoners, in whose minds a great change (conversion) ensued.

27. Ἔξυπνος, *awaking out of sleep*) suddenly.

28. Μεγάλῃ, *a loud*) so as to restrain the man from his purpose. —μηδὲν, *no* harm) The Christian faith throws open to view the life to come, and yet it has most effectually called men back from αὐτοχειρία, *inflicting violence on themselves* (suicide).—ἅπαντες, *for we all* [without exception]) There were many more weighty reasons why he ought not to commit suicide; but Paul lays hold of that one which was most seasonable at the time.

29. Φῶτα, *lights*) Plural: that the whole prison might be lighted up.

30. Κύριοι, *Sirs* [a respectful appellation]) So in John xii. 21. He had not so addressed them on the day before. He had not heard the hymns of Paul, ver. 25; for he was asleep, ver. 27: but yet, either before or afterwards, he had become sensible who Paul was.—σωθῶ, *that I may be saved*) He adopted the term *salvation* either from the language of the damsel, as well as from his conscience, ver. 17, or solely from being conscience-stricken.

31. Κύριον, *the Lord*) They do not acknowledge themselves as Κύριοι, *lords* (the title which he had addressed them by).—οἶκος, *house*) The mention of his *household* the more raises the spirits of the trembling gaoler. The master is often followed by his house.

33. Ἔλουσεν, *washed: ἐβαπτίσθη, he was baptized*) A beautiful interchange (correspondence) of offices of love.—παραχρῆμα, *straightway*) A wonderful turning-point of time (momentum).

34. Τράπεζαν, *a table*) Faith makes a man full of alacrity, prudent, and liberal.

35. Ἀπόλυσον, *let go*) A great change of sentiment. Comp. ἀσφαλῶς, *safely*, in ver. 23. Furthermore in this way the gaoler was both confirmed in the faith and released from great anxiety. For what could he have done, had it not been so? So David was providentially prevented from having to wage war against Israel, 1 Sam. xxix.—ἐκείνους, *those*) They speak of them as aliens.

37. Ῥωμαίους, *Romans*) The citizens of Tarsus had the rights of Roman citizenship. Paul does not use the plea of his being a *Roman* as his principal argument, but for another reason, viz. to serve as a consideration which would have weight with his adver-

saries (*κατ' ἄνθρωπον*). In the region which he now for the first time visited, a more specious persecution might have created the opinion that he was one of a wicked life, and this would have raised a prejudice in the way of the spreading of the Gospel. Wherefore Paul makes a solemn protestation once for all, that he is innocent. The innocence of the apostles was known at Jerusalem; for which reason they bore all things there in silence.—*οὐ γὰρ*) This expresses a degree of just *ἀποτομία*, *severity*, and sternness. For bitterness had no place in the apostle's mind, especially at so gracious a season: ver. 26, 33.—*αὐτοί*, *themselves*) not by the *sergeants* or attendants.

40. *Ἐκ τῆς φυλακῆς*, *out of the prison*) out of the place or state of imprisonment whither they had betaken themselves (ver. 34), in order not to cause danger to the gaoler (by staying in his house): or else from the higher part of the house.—*ἰδόντες*, *having seen*) They show thereby that they were not forced to be in a hurry.—*τοὺς ἀδελφούς*, *the brethren*) the companions of their journey, or those recently converted.—*παρεκάλεσαν*, *they comforted* them) that they should not be offended (caused to stumble) at adversities.

CHAPTER XVII.

1. *Ἀμφίπολιν καὶ Ἀπολλωνίαν*, *Amphipolis and Apollonia*) cities also of Macedonia.—*ἡ συναγωγή*, *the synagogue*) in which there were not only Thessalonian Jews, but also Jews of other states. For the *ὅπου*, *where*, seems to refer to the city, not to the house [*i.e.* synagogue refers not to the *building*, but the *men*].—*εἰωθὸς*, *custom*) He sought good opportunities in ordinary places.—*Σάββατα*, *Sabbaths*) not excluding the intervening days.—*τρία*, *three*) A complete number.

3. *Διανοίγων καὶ παρατιθέμενος*, *opening up* the truth *and setting before* them) Two steps in succession, as if one, having broken the outer shell (rind), were to both throw open and set in the midst the inner kernel. Faith is the key that opens. To this pair of words presently corresponds, *ὅτι*, *καὶ ὅτι*, *that, and that.* He discussed these two heads in order; 1. What were the characteristics predicated of the Messiah in the Old Testament: 2. that these were peculiarly found in Jesus. Comp. on Matt. xvi. 21 (The Gospel may be divided into two parts; the first, *Jesus is the Christ;* the second,

Christ must suffer, die, and rise again).—παθεῖν, *suffer*) even to death.—οὗτος, *This*) The subject: He, JESUS, *whom I announce* (preach) *to you*. The predicate is *Christ*.

4. Ἐπείσθησαν, *believed*) In antithesis to οἱ ἀπειθοῦντες, *who believed not*, ver. 5.—προσεκληρώθησαν, *attached themselves to* [consorted with]) A remarkable verb: *became their lot* or *heritage*; whence a church is called κλῆρος, *a heritage*, 1 Pet. v. 3.—τῶν τε σεβομένων, *and of the devout*) A frequent term in this book, especially applied to religious Greeks: ch. xiii. 43, 50, xvi. 14, xviii. 7; but applied to those Greeks who used to frequent the synagogues, ver. 17. All are in themselves wild olive trees: but one wild olive is less unsuited for grafting than another; and where there is less natural unsuitableness, there the transition to faith is more easy.—γυναικῶν, *of the women*) These more than the men were wont to take an interest in religious subjects. Cic. ad Terentiam, says, "Dii quos tu castissimè coluisti; hominesque, quibus ego semper servivi."—πρώτων, *the chief*) who thereby gave a noble example.

5. Ἰουδαῖοι, *the Jews*) when so great progress was made. "Common-place (practical observation): those who are foremost in persecuting the followers of the Gospel, are those who alone boast themselves as holy and masters of religion."—Jonas.—ἀγοραίων) those who used to stand in the ἀγορά, or *market-place*, ready to undertake any work for pay.—[πονηροὺς, *wicked*) Truth does not use the help of such men.—V. g.]—ὀχλοποιήσαντες) ὄχλος, a band, a number of men.—ἐθορύβουν) θορυβέω used actively, as in Wisd. xviii. 19.

6. Μὴ εὑρίντες, *when they found* them *not*) ver. 10.—τὸν Ἰάσονα, *Jason*) Zeal breaking out into a flame, when it does not find those whom it seeks, lays hold of whatever persons are nearest.—βοῶντες, *crying*) with vehemence.—οἱ) They speak as of men very well known, and yet in a vague and confused manner. Comp. ch. xxi. 28: In Jerusalem, the Jews "crying out, Men of Israel, help, This is the man" (Paul), etc.—ἀναστατώσαντες, *who turn upside down*) A calumny.

7. Ὑποδέδεκται, *hath received* [underhand, ὑπὸ]) stealthily. This is the notion of the verb in James ii. 25, but not so in Luke xix. 6. —οὗτοι πάντες, *these all*) They mean to mark those who had fled, and those who were present.

9. Λαβόντες) viz. οἱ πολιτάρχαι.—λαβόντες τὸ ἱκανὸν) τὸ ἱκανὸν ποιῆσαι is to *satisfy*, Mark xv. 15, "Pilate, willing to *content* the people:" ἱκανὰ δοῦναι, *to give security* or *adequate satisfaction*, and λαβεῖν τὸ ἱκανὸν, *to receive security*, are Correlatives. Chrysostom on this

passage says, ὅρα πῶς ἱκανὰ δοῦς Ἰάσων ἐξέπεμψε Παῦλον, ὥστε τὴν ψυχὴν αὐτοῦ ἔδωκεν ὑπὲρ αὐτοῦ; Jason made himself surety for Paul.

10. Ἐξέπεμψαν) *They sent him forth* from Thessalonica, and sent him to *Berea*.—ἀπῆεσαν) *went away* into the synagogue, boldly braving a new danger.

11. Εὐγενέστεροι) *more noble* than the Jews of Thessalonica. They are truly noble souls, who are easily accessible in Divine things.—ἀνακρίνοντες, *searching*) A characteristic of the true religion is, that it suffers itself to be examined into, and its claims to be so decided upon. [How wretched are they who exclude others from such searching scrutiny! How happy they who legitimately exercise that very right!—V. g.] Προθυμία καὶ ἀνάκρισις, *readiness of mind and accurate scrutiny*, well correspond.—ταῦτα, *these things*) which are expressed in ver. 3.

12. Ἐξ αὐτῶν, *of them*) the Jews.—γυναικῶν, *women*) who were followed by the *men*.

13. Κἀκεῖ σαλεύοντες, *there also disturbing* [stirring up]) Conduct exceedingly outrageous (intemperate).[1]

14. Ὡς ἐπί) ὡς with ἐπί, ἐς, πρός, is often pleonastic, as Heupelius shows in his Treatise on Dialects, p. 69, and so the LXX., ὡς πρὸς θάλασσαν, Ezek. xli. 12; but in this passage ὡς is put in its proper sense, for *as it were, as if*. Their journey seemed to be towards the sea; but Athens was the destination aimed at. Perhaps Paul himself, or Silas and Timothy, did not at the time know whither the road was leading them: see following ver. (which implies that Paul followed the guidance of others rather than his own).

15. Καθιστῶντες) *those conducting* (constituentes, those who *fixed* for him his place), *i.e.* having care of him, putting him in a place of safety.—Παῦλον, *Paul*) who did not of his own accord retire from danger.

16. Ἐκδεχομένου, *whilst* Paul *was waiting for* them) He had not intended to speak immediately at Athens; but nevertheless presently, without waiting for his companions, stimulated by a remarkable and extraordinary zeal, this soldier of Christ commences the action at once. So he often carried on the Christian warfare alone: Gal. ii. 13, 14; 2 Tim. iv. 16.—[παρωξύνετο, *was stirred up with zeal*) He

[1] The fuller reading, σαλεύοντες καὶ ταράσσοντες, although it was declared by the margin of both Greek Editions to be the less established reading, is however exhibited in the Vers. Germ.—E. B.

The fuller reading is supported by ABD*d* Vulg. But E*e* omit καὶ ταράσσοντες.—E. and T.

was impatient that idolatrous practices should prevail, and still he had not at the time as yet a handle for attacking them.—V. g.]—κατείδωλον) *crowded with idols.* Κατάκαρπος and κατάσκιος are compounds of the same form.

18. [Τινὲς, *some*) It is not without danger to despise any one, before that you have informed yourself what kind of a person he is. —V. g.]—συνέβαλλον) *encountered* him.—τί, *what*) The pride of overloaded (satisfied with its own fulness) and fastidious (contemptuous) reason hereby gives itself vent.—σπερμόλογος) Hesychius explains σπερμόλογος as φλύαρος, καὶ ὁ τὰ σπέρματα συλλέγων, καὶ κολοιῶδες ζῶον, *a seed-picker, trifling and jackdaw like.* Compare Eustathius. The *seed* of Paul was not without its fruit: whereas the philosophers of Athens were void of all fruit. Henry Bullinger says, "Nowhere did Paul teach with less fruit resulting than at Athens: nor is it strange, seeing that there was in that same city a kind of den and covert of philosophers who always stood forth, a most immediate and deadly bane to true piety."– ξένων, *of foreign, strange*) which the Athenians heretofore had not had.—καταγγελεὺς, *an announcer, setter forth*) This word Paul gives back to them in his turn, ver. 23: I do *announce* to you.—ὅτι) This *because* is to be referred to the words, "But others said."—ἀνάστασιν, *the resurrection*) They fancied that Paul spoke of Jesus in such a way, as if He had been made a δαιμόνιον· they did not fancy that the ἀνάστασις, or *resurrection* itself, was being set before them as a goddess.—εὐηγγελίζετο, *he was preaching*) in the brief conversation with them, whereby he was sounding their state of mind. See foll. verse.

19. Ἄρειον πάγον) The court of justice was held on a hill (in Greek πάγος) opposite the citadel of Cecrops, outside the city, and received its appellation from *Mars* (Ἄρης). Thither they brought Paul, almost as if he were one to be put on his trial. – δυνάμεθα γνῶναι) A formula of questioning, as among the Latins, *Possumne scire?* Moreover it has, in the intention of these Attic questioners, a degree of irony; for a "seed-picker," such as they supposed Paul to be, is full of chinks [Terence Eun. i. 2, 25, plenus rimarum, *one who can keep nothing to himself*]: nor did they think that anything could be said to them, which they did not know thoroughly before.—καινὴ) They desire to hear, if he has anything *new.*—ἡ ὑπὸ σοῦ λαλουμένη, *which is spoken of by thee*) deliberately and earnestly.

20. Ξενίζοντα, *strange things*) The same word occurs, 1 Pet. iv. 4, 12.

21. Ἀθηναῖοι, *the Athenians*) An elegant and characteristic de-

scription of them follows.—ἐπιδημοῦντες) *sojourners:* who through sojourning among them acquire the same customs.—εὐκαίρουν, *used to spend their time*) The Preterite, whereby it is implied, what kind of hearers Paul had at that time. Curiosity yields to faith.—λέγειν, *to tell:* ἀκούειν, *to hear*) Two classes. [Both unattended with fruit: and in such a way as that always whatever is newer is preferred to what has gone before (former news), even though the latter have been good. A common fault, and one very pernicious.—V. g.]—καινότερον, something *more new*) New things became immediately depreciated: *newer* things were sought for. Thence (owing to the prevalence of this feeling) καινότερος is a frequent comparative among the Greeks. Chrysostom de Sacerd. § 418, uses the same concerning Paul, τοὺς καινοτέρους διωγμούς· and Theophr. in the Character of the λογοποιός, says, οἷος ἐρωτῆσαι· ἔχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ ἐπιβαλὼν ἐρωτᾶν, μὴ λέγεταί τι καινότερον; Moreover they used to seek for *newer* things, not merely in the case of the occurrences which daily happen; but what seems nobler, in philosophical matters.

22. Ἐν μέσῳ, *in the midst*) A spacious theatre. [The one single messenger of Christ in this instance had to encounter the might (strongest sinews) of human wisdom.—V. g.]—ἔφη, *said*) As among the Lycaonians he set forth natural Theology in the way of instruction (catechetically), so at Athens he set it forth in the way of an address to the ears of a learned audience, with marvellous wisdom, subtilty (refinement), fulness, and courtesy. They ask for new things: Paul, in his apostolico-philosophical speech, begins with what is most ancient and comes to the newest truths; both of which alike were new to them. And he shows them the origin and end of all things, concerning which their philosophers used to discuss so much, and he in a most appropriate manner refutes the Stoics and Epicureans alike.—κατὰ πάντα, *in all things*) altogether.—ὡς δεισιδαιμονεστέρους) δεισιδαίμων, *religiosus*, is a word in itself μέσον, *of middle signification* between good and bad, and therefore has in it an ambiguity conciliatory, and most suitable to this the opening of his speech, wherein, as in the case of the Jews, ch. xxii. 3, so in this case, the apostle deals gently with the Gentiles here, until in his subsequent declaration, εὗρον γὰρ, *for I found*, he verges to reproof. Therefore he calls them δεισιδαίμονας, as being persons who in their religion had fear, a feeling not in itself bad, without knowledge; or, in other words, those who ἀγνοοῦντες εὐσεβοῦσιν, *worship ignorantly*, the Divinity: the foll. verse. The comparative also mitigates the language; and the particle ὡς (*as being somewhat too fearful in your religion*) explains

and softens the expression. Observe, Reader: Impiety and false religions, as many as they are, and as great soever as they may be, as far as concerns the soul, are *fears:* the *Christian religion* alone has this peculiarity, that it fully satisfies the noblest faculties and affections of man, and brings with it a calm kind of fear, and confidence accompanying the fear, and love, hope, and joy.—ὑμᾶς θεωρῶ, *I perceive you*) Great keenness of observation and great freedom of speech. Paul alone against all Athens.

23. Διερχόμενος, *in passing through*) Paul did not wish to stay long at Athens: he ordered Silas and Timothy as soon as possible to come to him; and yet before their arrival he left Athens: ver. 15, 16, ch. xviii. 1, 5. Therefore he implies, that he has no want of something to do, even though the Athenians should not give heed to Paul. He shows by the fact itself that he is no "seed-picker."—ἀναθεωρῶν, *beholding*) All things may serve the purposes of a wise man, whatever he may come across; but out of many he chooses out the best, as Paul refers to the one altar, dismissing other instances which he might have adduced.—σεβάσματα) *works, founded for sacred purposes* [gods worshipped, 2 Thess. ii. 4].—ἐπεγέγραπτο, *there had been inscribed*) The Pluperfect, used courteously. To the Athenians of the existing age, when Paul spoke there, might be ascribed either a greater or less degree of ignorance, than to the authors of the *inscription.*—ἀγνώστῳ Θεῷ, To an UNKNOWN GOD) Not even was the article added by the Athenians. Diogenes Laertius says, "When the Athenians, at one time, suffered under a pestilence, Epimenides purified the city, and restrained the plague in this way: He took sheep of black and white fleeces, and led them to the Areopagus, and permitted them to go from it in whatever direction they pleased; instructing those who followed them, wherever the sheep lay down there to immolate them severally τῷ προσήκοντι Θεῷ, *to the appropriate* or *peculiarly fitting God:* and in this way the plague ceased. Accordingly from that time, and in the present day, it is certain that *altars without a name,* βωμοὺς ἀνωνύμους, are found throughout the districts (pagos) of the Athenians." Pausanias says, that there were in Phalerum βωμοὺς θεῶντε ὀνομαζομένων ἀγνώστων καὶ ἡρώων· which words ought, it seems, to be so stopped as to make some to be θεοὺς ὀνομαζομένους, *gods having names,* others to be ἀγνώστους, *unknown gods.* Philostratus, 6. 2, says, σωφρονέστερον περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὗ καὶ ἀγνώστων θεῶν βωμοὶ ἵδρυνται. Tertullian against Marcion, says, "I find that altars have been publicly set up (prostitutas) to gods altogether unknown, but it is an Attic idolatry."

The Greek Scholia bring forward this inscription, θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λυβίης, θεῷ ἀγνώστῳ καὶ ξένῳ. But they do not produce any witness of this inscription. Jerome, in his Comment. on the Ep. to Titus: "The inscription of the altar was not in the precise form which Paul asserted, *To the Unknown God;* but in this form, To the gods of Asia and Europe and Africa (Aphricæ); *to the unknown and foreign* or *strange gods*. But because Paul's purpose did not require a number of unknown gods, but only one unknown God, he has used the singular number to show, that He whom the Athenians had thus designated beforehand in the inscription on the altar is his own God." Comp. the note of C. Reineccius on this passage. On weighing all the data, and comparing them one with the other, it is evident that there was at first a certain one altar, having this inscription, *To the Unknown* God, namely, to that one Supreme God, the Founder of all things, inscrutable to mortals: and according to the pattern of this altar, which was erected according to the mind of the ancient philosophers, and not at variance with the enigma of Epimenides, the Athenians erected several others, dedicated *to the Unknown God;* until, as superstition always degenerates into a more corrupt form, some persons inscribed often one altar *to the unknown gods* conjointly, thinking that among so many gods they would find one God at least who would attend and be propitious. And it is to this that the employment of the Pluperfect, ἐπεγέγραπτο, *had been inscribed*, refers, viz. that Paul may intimate that the old form, *to the Unknown God*, is truer than the more recent forms, *to the unknown gods*. So Lucan, lib. ii., "dedita sacris *Incerti* Judæa *Dei*," *Judea devoted to the worship of an Uncertain* or *Unknown God*. The Philopatris of Lucian has these words: τὸν ἐν Ἀθήναις ἄγνωστον ἐφευρόντες, *Finding the Unknown One, who is at Athens;* which is a not obscure allusion to Luke. Gellius, B. ii. c. 28, mentions something not dissimilar concerning the Romans.—εὐσεβεῖτε, *ye worship*) A mild word, addressed to the Gentiles.—τοῦτον, *Him*) Paul fixes definitely the vague intention of the blinded Athenians. I preach or announce to you, saith he, One *unknown*, but nevertheless not *strange* (referring to their words, ver. 18).—ἐγὼ καταγγέλλω, *I announce*) whatever ye may think concerning me.

24. Ὁ ποιήσας, *who hath made*) So He is demonstrated to be One God, true, good, different from His creatures, and manifested by creation.—κόσμον, *the world*) Presently after, *the heaven and the earth*.—Κύριος, *Lord*) Ps. l. 9, 10.—χειροποιήτοις, *made with hands*) There follows, ver. 25, *by men's hands*.—κα-

τοικεῖ, *dwells*) The antithesis concerning men is twice stated in ver. 26.

25. Οὐδὲ, *neither*) The negation belongs to προσδεόμενος. He is said προσδεῖσθαι, who has something, but accompanied with some degree of need (of it): 2 Macc. xiv. 35, σὺ, κύριε, τῶν ὅλων ἀπροσδεὴς ὑπάρχων, εὐδόκησας ναὸν, κ.τ.λ.—θεραπεύεται) Middle.—τινὸς) There is a double antithesis to this, πᾶσι and πάντα. The masculine is included in the signification of the neuter τινός.—διδοὺς) *He hath given* and *gives*.—πᾶσι) *to all* who live and breathe, who are in the highest degree προσδεόμενοι, *in need*. As to man specially, see the foll. ver.—ζωὴν, *life*) To this refer *we live*, ver. 28.—πνοὴν, *breath*) *spirit*. To this refer *we move*, ver. 28. It is by the spirit, or breath, that the life is continued. This moment I breathe, the very next moment that follows is not in my power.—τὰ πάντα, *all that they have*) To this refer *we have our being*, ver. 28.

26. Ἐξ ἑνὸς) There is added in most copies αἵματος, which I know not whether Irenæus himself read. Ἀνθρώπου [so some MSS. of Vulg. have *homine* for *omne*] might equally well be understood from what follows, πᾶν ἔθνος ἀνθρώπων.[1] At all events the antithesis is between ἑνὸς and πᾶν, *of one* and *every* (viz. race).—πᾶν ἔθνος, *every race*) He does not say, πάντα ἔθνη, *all nations*. We all are one nation.—ὁρίσας, *having determined* or *defined*) That there is a God who gave the earth to men to dwell in, Paul proves from the order of times and of places, which indicates the consummate Wisdom of the Governor, superior to all human counsels: Deut. xxxii. 8, ii. 5, 9, etc.; Ps. lxxiv. 17, cxv. 16.—προστεταγμένους) So the LXX., Jer. v. 24, κατὰ καιρὸν πληρώσεως προστάγματος θερισμοῦ, "at the time of the fulfilment of *the appointment* of harvest:" and Sir. xxxix. 16, 18, πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ ἔσται· ἐν προστάγματι αὐτοῦ πᾶσα ἡ εὐδοκία.—ὁροθεσίας, *the bounds*) by means of mountains, rivers, etc.

27. Εἰ, *if*) The way lies open: God is prepared (ready) to be found; but He does not compel a man. He wishes him to be free, in such a way as that, when a man seeks and finds God, this in respect to GOD may be, in some measure, as it were a matter (an act) contingent.—ἄραγε) This particle implies that the attempt is an easy one.—ψηλαφήσειαν, if haply [as well they might] *they might feel after*) This is a middle term between *seek* and *find*. The *touch*, the

[1] The margin of the Ed. 2, as also of the Germ. Vers., leaves the decision to the reader.—E. B.

AB Vulg. Memph. Theb. omit αἵματος. But DE*de* and both Syr Versions support αἵματος.—E. and T.

coarsest and lowest of the senses, is here appropriately applied to the Gentiles.—καίτοιγε, *although*) The particle in this place has not so much a concessive force as an intensive force, so as that by it the facility of the "finding" is augmented. It is not necessary that this universe should be thoroughly known: each one may take (derive) an argument from himself.—οὐ μακρὰν, *not far*) A Litotes [See Append.]; that is to say, He is altogether near and intimately close to us; namely, in the propinquity of His presence, and the tie of connection which binds us to Him. Perverse reason supposes Him to be *far off*.

28. Ἐν αὐτῷ) *In Him*, not in ourselves: ἐν, *in*, expresses the most efficacious presence flowing from the most intimate tie of connection, so that we cannot think of (feel) ourselves without thinking of (feeling) Him.—ζῶμεν καὶ κινούμεθα καὶ ἐσμὲν, *we live and move and are* [Engl. Vers. *have our being*]) These verbs are equivalent to those three things in ver. 25, *life and breath and all things*: ἐσμὲν, *we are*, whatever we are, who without Him would have no being at all. *Being* is implied of that kind which follows motion, as motion follows life.[1] Cyprian writes: "We are in the Father, we live in the Son, we have motion and make progress in the Holy Ghost."—τινὲς τῶν καθ' ὑμᾶς, *certain of your own*) Many add ποιητῶν [The margin of both Editions, with the concurrence of the Germ. Vers., leaves the question undecided.—E. B. Ποιητῶν is supported by ABE Vulg. Orig. It is omitted by D*d* Iren.]. And indeed Aratus, whose testimony Paul quotes in showing that God is a Spirit, was a poet: but with a weighty effect he abstains from the term poet, and from the name of Aratus.—τοῦ) for αὐτοῦ, *His*, *i.e.* God's.—γένος, *offspring*) This is an article of natural theology: and in Christian theology it ought not to be so urged, as that more weight should not be given to the other ties of connection which bind us to God in Christ; αὐτοῦ γάρ ἐσμεν ποίημα, *for we are His workmanship*, Eph. ii. 10.—ἐσμὲν, *we are*) we all, we men, endowed with mind.

29. Οὐκ ὀφείλομεν, *we ought not*) A mild mode of expression, especially in the first person plural. "He hath breathed into us a something divine. Therefore, since we are the offspring of God, and have life and breath, it is foolish to believe that the Divinity is in dumb stone or silver, since it is undoubtedly the highest life which hath given us life."—Jonas.—χαράγματι) The Ablative.—τέχνης, *of art*)

[1] Therefore Bengel takes ἐσμὲν not of our bare *existence*, as Engl. Vers.; but of *all that we are*; which follows *life* and *motion*.—E. and T.

which is external.—ἐνθυμήσεως, *of* man's *device*) which is internal.—τὸ θεῖον) An appropriate appellation of *God* among men who are still far removed from the knowledge of Him.—ὅμοιον, *like*) Man is in some measure midway between God and matter. Man is not like metal. Therefore God is much less like metal: for man, the offspring of God, is like God. And not only is likeness in this place denied, but any correspondence whatsoever, which might furnish a foundation for making an image, so as that from it the expectation might be formed, that the nature of God takes delight in such things. The statues (themselves) were not esteemed by the Athenians as gods: but Paul does not even leave them the power, which they were presumed to have, of vividly presenting (representing) the Deity before us.

30. Χρόνους) the long *times*, which both ye, and other nations older than you, have spent. For that the Athenians, a colony of the Egyptians, derived that inscription, *to the unknown God*, from Isis and her robe (peplo: the πέπλος or *robe of state* worn by the gods), which was never taken off her so as to reveal her, is shown by Gottfr. Olearius Diss. de Gestis Pauli in urbe Athen.—τῆς ἀγνοίας, *of ignorance*) Is *ignorance* brought as an objection against the Athenians? ("Whom ye *ignorantly* worship," ver. 23.) They themselves have confessed it. Ἀγνώστῳ Θεῷ, "to the *unknown* God;" answering to which is the ἀγνοοῦντες, *ye ignorantly*, of Paul, ver. 23.—ὑπεριδὼν) A frequent verb in the LXX. Transl., applied to a thing which is not attended to, and is left without favourable help (propitious aid) or without severe punishment (animadversion). For it is a verb of a middle signification between good and bad, most suitable to this passage: Gen. xlii. 21, ὑπερείδομεν τὴν θλῖψιν, "*we overlooked*, or *did not regard, the distress* of our brother," etc.; Lev. xx. 4; Num. xxii. 30; Deut. xxi. 16, xxii. 1, 3, 4; Job xxxi. 19. And God is said ὑπερ-ιδεῖν, Lev. xxvi. 44, οὐχ ὑπερεῖδον αὐτούς, "I did not *disregard* them;" with which comp. ver. 43, ἀνθ' ὧν τὰ κρίματά μου ὑπερεῖδον, "because they *disregarded* My judgments:" Deut. iii. 26; Zech. i. 12; Ps. lv. 1, lxxviii. 59, 62; Job vi. 14. Therefore Paul means to say this: God passed over the times of ignorance, without any preaching of repentance, faith, and the judgment to come, as if He Himself did not animadvert upon (take notice with a view to punishment) or feel much displeased at the error of mankind, which was so great. Comp. Matt. xx. 7, "No man hath hired us" (the parable of the labourers called at different hours of the day), and Acts xiv. 16, "God in times past suffered (εἴασε) all nations to walk in their own ways:" although

Paul speaks more severely at Athens, than he had spoken to the Lycaonians: for he had courteously invited the latter, whereas here, at Athens, he speaks in a tone of threatening.—τὰ νῦν, *now*) This day, this hour, saith Paul, brings with it the termination of the Divine connivance [dissimulationis, overlooking the times of ignorance, as though they had no existence, acting as if He did not see them], and a season of greater grace or else of greater punishment.—παραγγέλλει, *plainly enjoins*) even by Paul.—πανταχοῦ, *everywhere*) Repentance is preached everywhere: because all shall be judged. The penitent escape.—μετανοεῖν) *to repent*, to cease from their ignorance, etc. Paul, though drawing his discourse from natural Theology, yet blends with it some things out of revealed Theology. Comp. ver. 27, 28. For even the Gentiles are to be won over by the doctrines which are above nature.

31. Μέλλει κρίνειν, *He is about to judge*) This is appropriately said in the *Areopagus*, where justice and judgment used to be dispensed. Paul adds presently the mention of *righteousness*, as he did also before the *judge* Felix: ch. xxiv. 10, 25.—[τὴν οἰκουμένην, *the habitable earth*) Comp. ver. 26.—V. g.]—ἐν ἀνδρί, *by the Man*) So he calls Jesus, to accord with the comprehension of his hearers. He was about to speak more in detail of Gospel truths to those who desired to hear. The ἐν, *by*, is construed with μέλλει κρίνειν, *He will judge*.—ᾧ) for ὃν, *whom*.—ὥρισε, *He hath ordained*) viz. as Judge: ch. x. 42. —πίστιν παρασχὼν) God hath raised again Jesus from the dead, and by that fact hath *demonstrated* (*having* thereby *given assurance*) that Jesus is the glorious Judge of all men. As to this very phrase, comp. the note on Chrys. de Sacerd. p. 450; and as to the use of the verb παρέχειν, Camerar. comm. utr. ling. col. 328, 329. All ought to have *faith* in God παρασχόντι, *affording faith* [who *gives* the assurance which is the object of *faith*,—which *faith* lays hold of]. Therefore Paul here also preaches repentance and faith: and since faith was altogether unknown to the Athenians, he most elegantly makes merely an allusion to it by this phrase. The language besides implies, that no one is compelled [God *affords*, or *presents* the object of *faith* to all, *compels* none].—ἀναστήσας, *in that He hath raised*) As to the connection of the resurrection of Christ with the universal preaching of Him, see note, ch. xiii. 32;[1] Luke xxiv. 46, 47. Paul did not conclude even this discourse without mention of the resurrection of Christ.

[1] Also 34, as Beng. does not interpret 33 of the *resurrection* at all. But in ver. 34 of ch. xiii., the giving to the whole world of *the sure mercies of David*, and the

32. Ἐχλεύαζον, some *mocked*) interrupting Paul. They took as a stumbling-block of offence what is the principal motive of faith, owing to the pride of reason; and having thus fastened on this one point, they reject all the rest.—εἶπον, *others said*) with more readiness of mind.

33. Οὕτως, *so*) the obedience of the hearers being doubtful [ancipiti auditorum obsequio]: having performed no miracle.—ἐξῆλθεν, *went forth*) He did not obtrude himself on them.

CHAPTER XVIII.

1. Χωρισθεὶς, *having departed*) as if unwilling, speedily [lit. *having been separated* or *constrained to depart from*]. The same verb occurs in the following ver. Paul did not stay long at Athens. Men endowed with intelligence readily hear as much as is sufficient [for informing them of the way of salvation], if they wish to accept it. —Ἀθηνῶν, *from Athens:* Κόρινθον, *to Corinth*) In the former city, literature and philosophy; in the latter, commerce, most chiefly flourished. Thence the bearing of the one city in relation to the Gospel may be beautifully compared with that of the other. Paul had much greater fruit at Corinth than at Athens.

2. Προσφάτως) So the LXX., Deut. xxiv. 5.—ἐληλυθότα, *who had come*) They afterwards returned to Rome, Rom. xvi. 3, after various travels.—τοὺς Ἰουδαίους, *the Jews*) The Romans, in their proud contempt of both, did not care to distinguish between Jews and Christians. He expelled all who were Jews by nation.

3. Εἰργάζετο, *he worked*) in a city so splendid.—σκηνοποιοὶ, *tent-makers*. The Jews were wont to join to doctrinal (learned) studies manual labours.

5. Συνείχετο τῷ λόγῳ, *was constrained by the word*) The power of the word within urged Paul: comp. Jer. xx. 9, xxiii. 9, wherein there is added the parallelism, ἐγενήθην ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου, *I became as a man constrained* or PRESSED *by wine*. Instead of λόγῳ, some have written πνεύματι, from ver. 25, or else from ch.

declaring of the glad tidings unto the Gentiles, according to *the promise made unto the fathers*, is represented as necessarily requiring the resurrection of Christ as the preliminary.—E. and T.

xvii. 16.—[λόγῳ, *a striking reading*.—Not. Crit.[1]] Each one ought to observe even in his own soul such a συνοχὴ, or constraining force, and, when he feels it what is right, to follow it. To do so causes the greatest joy; but to neglect doing so, the greatest sorrow. The tidings which Silas and Timothy had announced, stimulated Paul.

6. Ἐκτιναξάμενος, *having shaken*) The meaning of this gesture (significant act) is understood from the words with which he accompanied it.—αἷμα, your *blood*) souls. "Life" and death are put in antithesis: also, "life" and soul on the one hand, and death and the shedding of the blood on the other: comp. 1 Sam. xxii. 22, εἰμι αἴτιος τῶν ψυχῶν, "I am the occasion of *the lives*" (being taken).—ἐπὶ) The Hebrew עַל, *upon*. This denotes guilt *resting* or *falling upon*.—καθαρὸς ἐγὼ, *I* am *clean*) No one can say so, who has not previously fulfilled (the duty of giving) his testimony.—πορεύσομαι, *I will go*) So Paul changed his lodging: and yet he did not entirely withdraw himself from the better class of Jews, whom he made by this very act the more earnestly attentive.

7. [Ἐκεῖθεν, *thence*) So also ch. xix. 9.—V. g.]—Ἰούστου, *of Justus*) a Gentile.—συνομοροῦσα, *adjoining to*) So that those who frequented the synagogue might further [besides] hear the doctrine concerning Jesus Christ.

8. Ἐπίστευσε τῷ Κυρίῳ, *believed on the Lord*) The Lord Jesus Himself testified through Paul: ch. xiv. 3, "They speaking boldly in the Lord, who gave testimony unto the word of His grace."—ἀκούοντες, *hearing*) of the conversion of Crispus, and hearing the word spoken by Paul.

9. Μὴ φοβοῦ, *be not afraid*) To this refer the first διότι, *because, for*, in ver. 10.—λάλει, *speak*) To this refer the second διότι, *because, for*, ver. 10.

10. Ἐγὼ, *I*) The foundation of confidence.—οὐδείς, *no man*) This is fulfilled in ver. 14, 15.—ἐπιθήσεταί) *will set on, will direct himself against*. Neuter, as frequently in the LXX.—[λαὸς—πολὺς, *people—much*) Since so few at Athens had received the faith, the comfort now administered was of the greatest advantage to him; and accordingly he subsequently exhibited extraordinary patience in bearing with the Corinthians, with the hope that their nation might be won over to the faith, of whom he might otherwise have become

[1] ABDE*de* Vulg. support λόγῳ: Rec. Text, without any very old authority, πνεύματι.—E. and T.

easily wearied: 2 Cor. x. 6, "Having in a readiness to revenge all disobedience, when your obedience is fulfilled."—V. g.]

11. Ἐκάθισε, *he sat, i.e.* continued *settled*) This apostolic chair (cathedra) of Paul at Corinth is better attested than that of Peter at Rome.—ἐνιαυτὸν καὶ μῆνας ἓξ, *a year and six months*) A long time: but in the present day how little the gain (how few are the souls converted) in the same space of time! The teachers and the hearers are in fault (are to blame for this).

12. Γαλλίωνος) This *Gallio* was brother of Seneca, and was commended by Seneca and others for his yielding disposition and sweet temper. The action of Gallio in this passage is in accordance with such a character.—ἀνθυπατεύοντος) Achaia was then strictly a *proconsular* province [ἀνθύπατος = *proconsul*].—Ἀχαΐας, *of Achaia*) of which Corinth was the metropolis.

13. Ἀναπείθει) *by persuasions excites.* They declare repeatedly that all was tranquil previously.

14. Εἶπεν, *said*) Either because he was favourable to Paul, or because he despised the Jews.—ἀδίκημα, *a matter of wrong*) demanding a civil action.—ῥᾳδιούργημα, *wanton wickedness*) worthy of a criminal action.—ἠνεσχόμην, *I would bear with* you) Certainly ἀνοχὴ, *forbearance*, is becoming in a judge, if he is rightly to discharge the duties of his office. Gallio implies that the Jews were troublesome (an *annoyance*) to him.

15. Εἰ, *if*) Gallio speaks slightingly (contemptuously): as presently, in the word τούτων, *of such* matters.—ζήτημα) Such men do not like *questions:* ch. xxiii. 29, Cl. Lysias of Paul, "Whom I perceived to be accused of *questions* of their law, but—nothing," etc.; xxv. 19, 20, Festus of Paul, "They had certain *questions* against him of their own superstition."—περὶ λόγου) *concerning doctrine* [Engl. Vers., *words*].—ὀνομάτων, *names*) But the question concerning the name Jesus is one of great moment. The names of the Gentiles were fables and shadows. The Christian religion has in it something peculiar; and therefore human reason, most curious as it is in respect to all other things, has an aversion from becoming acquainted with it.

17. Ἐπιλαβόμενοι, *having laid hold of*) in compliment to Gallio.—Σωσθένην, *Sosthenes*) the successor of Crispus [who was converted], ver. 8: with this comp. ch. xiii. 15, note. This Sosthenes headed the accusation against Paul: he was afterwards converted: 1 Cor. i. 1, "Paul—and *Sosthenes our brother*—to the church in Corinth," etc.—οὐδὲν, *none*) although an *act of wrong* arose out of the *question*.

—τῷ Γαλλίωνι, *to Gallio*) who connived at the act of the Greeks against the Jews.

18. Ἱκανὰς, *several* days) until their minds became composed, and that he should not seem to have fled away.—ἀποταξάμενος, *having taken his leave of*) by word of mouth, at a public meeting.—Συρίαν, *Syria*) ver. 22 at the end (*Antioch* was in Syria).—σὺν αὐτῷ, *with him*) A happy (blessed) retinue, as far as to Ephesus.—Πρίσκιλλα, *Priscilla*) The wife, as being the more approved, is put before the husband.—κειράμενος, *having shorn* [shaven]) As was customary in the case of a vow: ch. xxi. 24; Num. vi. 18.—ἐν Κεγχρεαῖς, *in Cenchrea*) After having left Corinth, he adopted a Jewish custom as to the head (shaving off the hair), when setting out to Jews. Paul devoted this journey to the Jews rather (than to the Gentiles): ver. 19.—εὐχὴν) This *vow*, whatever was its object, was not properly that of a Nazarite, but one akin to it. And Paul seems to have taken it up for this reason, in order that he might impose on himself the necessity of speedily accomplishing this journey to Jerusalem. See following verses.

20. Ἐρωτώντων, *when they desired* him) It is not always that there is a Divine call present under the plausible invitation of men.

21. Εἰς Ἱεροσόλυμα, *in Jerusalem*[1]) To this is to be referred ver. 22. The particular *feast* is not expressed in this passage: several years after (from Miletus) he hastened thither to keep *Pentecost:* ch. xx. 16.—ἀνακάμψω, *I will return*) He did so: ch. xix. 1. In the interim their longings for him increased.

22. Ἀναβὰς, *having gone up*) to Jerusalem: ver. 21.—τὴν ἐκκλησίαν, *the church*) The primary church, from which the others were propagated.

23. Διερχόμενος, *going through*) A new visitation of the churches.

24. Ἀλεξανδρεὺς, *an Alexandrian*) That city was the seat of all branches of learning.—λόγιος) *learned*, *eloquent.* All accomplishments may be made useful in the kingdom of GOD, if pride do not accompany them: but especially there ought to be with them *power in the Scriptures*, and fervour of the Spirit, whereby even ordinary attainments are strengthened. And yet the fruit springs from *grace*, not from human attainments or accomplishments: ver. 27.

25. Τῷ Πνεύματι) He had *the Spirit*, not in that special way

[1] The larger Ed. had preferred the shorter reading in this place; but Ed. 2 and Germ. Vers. agree with the Gnomon.—E. B.

ABE*e* Vulg. Memph. Theb. omit from δεῖ με to εἰς Ἱεροσόλυμα. D*d*, with the Rec. Text, support the words.—E. and T.

which is treated of in ch. xix. 6, but in an ordinary way.—ἐλάλει, *he spake*) in private.—ἐδίδασκεν, *taught*) in public.—ἀκριβῶς, *diligently*) suffering no opportunity to pass. There follows in ver. 26, *more diligently*, ἀκριβέστερον.—μόνον, *only*) There is not excluded all knowledge of Christ whatever: but Apollos had not yet heard concerning the death and resurrection of Christ, and concerning the Paraclete: ch. xix. 2, 3.

26. Ἤρξατο, *he began*) To him who hath it shall be given.—ἀκούσαντες, *having heard*) They thus distinguished what was wanting in him.—ἐξέθεντο, *expounded*) by private instruction. He who knows Jesus Christ, can teach those powerful in the Scripture; and the latter are readily taught by the former.

27. Βουλομένου, *when he was wishing*) The good wishes of good men ought to be furthered.—διελθεῖν, *to pass through*) He had without doubt heard what Paul had done in those localities, especially at Corinth.—προτρεψάμενοι) *having exhorted him* [but Engl. Vers., "*exhorting the disciples* to receive him"], thus inciting forward one who was already running.—ἔγραψαν, the brethren *wrote*) The subjects of their recommendation may be gathered from ver. 24, 25.—τοῖς μαθηταῖς, *the disciples*) who were at Corinth, or even on the way leading to it.—συνεβάλετο) *contributed* much *help*, by the command which he had of useful words. Join with this verb the διὰ, *through* grace [but Engl. Vers., *those who had believed through grace*]. *To him who believes, through the grace* wherein he is strong, every power of all is rendered a *means of profit*.—τοῖς πεπιστευκόσι, *to those who had been brought to the faith*) Apollos *watered*, he did not *plant* [1 Cor. iii. 6]; and was better able to convince (confute) the Jews, than to convert the Gentiles.

28. Τὸν) The article is emphatic in the predicate: for the subject is sufficiently determined by the proper name itself; "that Jesus is *the* Christ."

CHAPTER XIX.

1. Ἀνωτερικὰ, *the upper*) ch. xviii. 23.—μαθητὰς, *disciples*) Christians whom he had not seen at the time spoken of, ch. xviii. 19. Perhaps in the intervening time they had come to Ephesus. There is always a new crop springing up.

2. Πνεῦμα Ἅγιον) The article is not added: the language is indefinite, to accord with the part (pro parte) of those who are being interrogated.—πιστεύσαντες) *since ye have received the faith.*—οἱ δὲ) *but they* said, plainly and openly.—οὐδὲ) *i.e. not even have we heard this, that there are others* (*some persons*) *who receive Him* (the Holy Spirit). For they could not have followed either Moses or John the Baptist, without hearing of the Holy Spirit Himself. [Therefore what they were ignorant of was, the effusion of the Holy Spirit peculiar to the New Testament.—V. g.]—ἔστιν, *is*) that is, whether He *is received.* See note on John vii. 39 (*To be* is used for *to be present, to be given*, Matt. ii. 18; Gen. xlii. 36).

3. Οὖν, *then, therefore*) This question contains the idea of astonishment: from which it follows as a consequence, that all who were expressly baptized in the name of Jesus, received the Holy Spirit at that time. Nor does Paul inquire whether they were baptized, but εἰς τί, *into what:* for all were baptized.—Ἰωάννου, *of John*) We have received (taken up) the baptism of John, say they, so as to give ourselves up to his teaching. Therefore the baptism of John was most widely propagated, as well as his teaching; but, as often happens, in the case of those more remote and later in point of time, the ordinance was administered less purely or less fully.

4. Ἰωάννης, *John*) After this passage, no mention occurs of John the Baptist in the New Testament. Here at last (at this particular point) he wholly gives place to Christ. This was a great performance of Paul.—μετ' αὐτὸν) *after him.*—τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν, *that is, on Christ Jesus*[1]) So Paul explained the testimony of John the Baptist.

5. Ἀκούσαντες, *having heard*) Luke mentions how the disciples at Ephesus obeyed Paul, receiving baptism in (into) the name of *the Lord Jesus.* For they had not known that they were bound by the baptism of repentance to faith in *Jesus Christ:* just as was the case with those who had slain Jesus, all of whom, therefore, Peter wished to "be baptized in the name of *Jesus*," ch. ii. 38, although very many of them had not been previously baptized by John: Matt. iii. 5, 6. Apollos, on the other hand, who had received the baptism of John, accompanied with full instruction concerning

[1] The word Χριστὸν, according to the margin of both Editions and the Germ. Vers., ought to be omitted.—E. B.

The word is omitted by ABE Vulg. Memph. and later Syr. D*d* read Χριστὸν alone. Rec. Text, without very ancient authority, joins the the two, Χριστὸν Ἰησοῦν.—E. and T.

Jesus Christ, was not re-baptized: ch. xviii. 25. Nor were the apostles re-baptized. For in reality the baptism which is mentioned in Matt. iii. and xxviii. was one: otherwise there would not have been the beginning of the Gospel in John (Mark i. 1, 2, 3), and the Lord's Supper, in Matt. xxvi., would be older than baptism, Matt. xxviii. Nor in this verse is he speaking of the people baptized by John; for it was not until his last days that John pointed to Jesus: ch. xiii. 25. Wherefore it cannot be said that he baptized them into the name of the Lord Jesus; unless you say that John baptized the people twice, first to repentance, then afterwards into the name of the Lord Jesus. Justus Jonas writes, "They were re-baptized, who had been baptized with the baptism of John, for this reason, because John was not the author of righteousness, or the giver of the Spirit, but only preached the Spirit, and grace, which was about to be conferred, a little afterwards, through Christ, who alone is the cause (source) and author of righteousness."—ἐβαπτίσθησαν, *were baptized*) Paul laid his hands on them; he left the act of baptism to others.—[τοῦ Κυρίου Ἰησοῦ, *of the Lord Jesus*) In this way John at last utterly gave place to the Lord Jesus.—V. g.]

6. Καὶ, *and*) A very similar instance occurs, ch. viii. 12, 15, 16, in the case of some persons who had been at first baptized in the name of JESUS, and afterwards received the Holy Ghost.—ἦλθε) *came* promptly.—ἐπ' αὐτοὺς, *upon them*) Therefore they knew now from the effect that there is (the presence of) the Holy Ghost, ver. 2.

7. Ὡσεὶ, *about*) There was no need that the precise number should be indicated. Comp. 1 Cor. i. 16, "I baptized also the household of Stephanas; besides I know not whether I baptized any ther."

8. Διαλεγόμενος, *discussing*) A holy occupation: ver. 9 [therefore, to avoid profaning what is holy, *he separated the disciples*].

9. Ὡς—πλήθους, *when*—before the *multitude*) A cause for just separation is public revilings against the truth.—ἀποστὰς, *having withdrawn*) He left their synagogue to them, content with a smaller school, and a more select number: ἀποστὰς ἀφώρισε, *having withdrawn he separated*: by his act he influenced other good men; [and so he secured them against the stumbling-block thrown in their way by the evil-speakers.—V. g.]—καθ' ἡμέραν, *daily*) not merely on the Sabbath or Lord's day.—σχολῇ, *the school*) instead of the synagogue.

12. Χρωτὸς, *from his body*) χρὼς, *the skin, the outermost part of the*

body. Here evidently (his) miraculous power reached its highest point.—σιμικίνθια, *semi-girdles, narrow aprons*) with which they used formerly to be girded.—ἀπ' αὐτῶν, *from them*) We read of evil spirits having often excited (caused) a disease, which might seem to be due to natural causes.

13. Ἐπεχείρησαν, *took in hand, attempted*) And yet there was no room for temerity in the case of such matters. Comp. Heb. xi. 29, 1 Macc. v. 57, etc., concerning unseasonable imitation.—περιερχομένων, *going about, vagabond*) as impostors (jugglers) are wont to do.—τοὺς ἔχοντας, *them who had*) This is plural; but the singular in ver. 15. If the attempt had succeeded once, they would have dared to do it oftener.—ὀνομάζειν, *to name*) though they were in other respects aliens to Him, and void of the power of faith. "They say, *whom Paul preacheth*, as if they would say, We will try whether evil spirits go out in (by) this name: in short, there was no faith in them; but Satan is to be overcome by no forms of speech, and by no works, but by faith alone in the Word of GOD: wherefore also the very cunning spirit, seeing in this case that they have not faith, nor the word of GOD deeply fixed in their heart, laughs at their attempt. The expulsion of Satan from demoniacs is only an adumbration of the expulsion of Satan in ordinary cases from the hearts of all men. But even as he here mocked at those who attempt to effect the expulsion from demoniacs by a mere literal invocation of the name of Jesus without faith: so he derided, and in the present day laughs at, those who have attempted by works to deliver themselves from his power, ex. gr. priests and monks, etc.; for he then first began to have dominion over them, and to treat them altogether as he pleased. Satan is a most crafty spirit, as compared with whose cunning and strength all the light of reason is nothing. His cunning is not known except through the Holy Ghost; and he is not to be expelled except in the exercise of true faith, and by the most spiritual."—Justus Jonas.—ὀνομάζειν τὸ ὄνομα, *to name the name*) A frequent phrase in the LXX. In the Hebrew there is added to the word שֵׁם, the verb הזכיר or נקב or קרא.—Ἰησοῦν, *Jesus*) "They use the appellation, Jesus, simply, whereas they ought to have called Him the Saviour of the world, who had risen from the dead."—Chrysost.

14. Ἑπτὰ, *seven*) On which very number the exorcists seem to have relied, as also upon the dignity of their nation and their father. In our time seven sons, or the seventh among them, is reputed, I know not whether without superstition, to be endowed with a healing power for the cure of diseases.

15. Τίνες, *who*) This indicates contempt. [What has it profited thee, if thou knowest so as to be able to relate many things concerning Jesus, or even concerning His true members, if thou thyself art notwithstanding destitute of (saving) power? Who art *thou?*—V. g.]

16. Κατακυριεύσας, *having prevailed against*) They irritated the evil spirit.—ἀμφοτέρων, *both*) More recent copies have αὐτῶν, from the alliteration to the αὐτῶν immediately following.[1] The seven sons of Sceva were wont to do that: *two* did so in this instance, which Luke records; comp. with this ver. 13, where the τῶν refers to the seven: the word τινὲς, *certain persons*, refers to the two. Often there lies hid some such hint in one little word of the text, which, without that word, no one would have suspected from the circumstance (fact) itself.

17. Ἐμεγαλύνετο, *was magnified*) These exorcists were treated more severely than that person, who was casting out demons in Luke ix. 49, 50. But the same persons, though not forbidden by Paul, yet by the very disaster which they suffered were *for* the Christian cause (in spite of themselves). The contumely cast on those who act in a sinister manner is subservient to the Divine glory, and to the estimation of the servants of God endowed with real power.

18. Τε, *and*) The others, beholding the sons of Sceva, the more withdrew themselves from all wickedness.—ἤρχοντο, *came*) *of their own accord.* The efficacy of the Divine word (is hereby illustrated), penetrating into the inmost recesses of souls, so that of their own accord they confess that which they would not be brought to confess by any natural sincerity, or by any tortures.—ἐξομολογούμενοι, *confessing*) From this verb, it is evident that those actions were bad actions which had been perpetrated before that they had received faith.—ἀναγγέλλοντες, *announcing, showing*) The beginning of confession is difficult. Once that a beginning is made, the statement of the whole matter is afterwards easy: and this is an indication of a mind freed from the dominion of sins.

19. Ἱκανοὶ, *many*) Even magicians may be converted: ch. viii. 13 (Simon Magus).—τὰ περίεργα, *curious arts*) magic arts, in great variety. This appellation has in it a Meiosis [less said than is

[1] The reading αὐτῶν ἀμφοτέρων is approved of by the margin of Ed. 2: and the word ἀμφοτέρων is exhibited also by the Germ. Vers. The decision of the larger Ed. had been different.—E. B.

Ἀμφοτέρων is supported by ABD*d* Vulg. later Syr. Αὐτῶν is read by the Rec. Text. E*e* omit the words altogether.—E. and T.

meant. Append.]—συνενέγκαντες, *having brought together*) with great unanimity.—τὰς βίβλους, *their books*) True religion abolishes bad books: and the world had been filled (crammed) with such books. Ephesus burned up all curious and bad books as accursed (anathema), when the word of the Lord began to prevail: in turn (by a righteous compensation), Ephesus afterwards enjoyed good books, nay, was made the depository of the sacred books. The Epistle of Paul sent to the Ephesians also is extant: Timothy was at Ephesus when Paul wrote both the Epistles to him. Furthermore, Timothy was desired to carry to Rome from Asia the *books* for Paul when close to his martyrdom, 2 Tim. iv. 13; books which no doubt were a portion of the books of Holy Scripture: and these not of the Old Testament, of which there was everywhere an abundance, but the writings of Paul himself, or even of other apostles, and these chiefly of *parchment*, for the sake of durability. Paul desired Timothy, *when he came, to bring* these with him safely; not, I imagine, with the intention of selling them for the sake of alms-giving, but in order that he might commit these to Timothy face to face, before his martyrdom, for the weightiest reasons, inasmuch as he had designed to make Timothy in some measure his own successor in the Evangelical office. Timothy brought back to Ephesus, or to that region, after the martyrdom of Paul (comp. Heb. xiii. 23), most costly treasures (κειμήλια, *deposits*), as we may suppose. It was in the same place that the writings of John, after the death of John also, were in especial esteem. As to the autograph Gospel of John, see Appar. Crit. p. 602, with which comp. p. 420. The Epistles of John, and the last verse of the first, are especially appropriate (applicable) to Ephesus. The Apocalypse, sent first from Patmos to Ephesus, was read first at Ephesus. What is the purport of this remark? In the Appar. pp. 770, 884 (Ed. ii. pp. 480, 620), I have written that it is not an unreasonable expectation, that the autographs of the apostles, furnished with appropriate criteria to test them, may at some time be restored to the light. What if some of them lie hid at Ephesus? and also at Thessalonica? See note on 1 Thess. i. 1. It is an opinion, nothing more; one not however to be ridiculed, inasmuch as being harmless, nay, useful in deterring critics from rashness, lest, if they wander too far out of the track, the original manuscripts may hereafter confute them.—κατέκαιον, *turned up*) [regarding them as anathema, or accursed.—V. g.] This was better than to sell them, even though the money had been spent upon the poor.—ἐνώπιον πάντων, *in the presence of all*) A re-

markable spectacle.—ἀργυρίου μυριάδας πέντε) *fifty thousand* drachms. The drachm almost corresponds to the denarius; of which I have treated on Cic. Ep. pp. 76, 452, 723. The Argentine money approaches nearest to this, which is equivalent to 12 *Kreuzer*, 3 *heller;* so that 5 drachms should be 1 florin and a little more; 50,000 drachms is more than 10,000 florins.[1] This is the price of a large library.

20. Ηὔξανε, *grew*) in point of extent.—ἴσχυεν, *prevailed*) in regard to intensity.

21. Ἐπληρώθη, *were fulfilled* or *ended*) Paul did not at this point think that he ought now to be at rest, but he pants after something more, in the same way as if he had done nothing. He gains possession of Ephesus and Asia; he makes an appointment for Macedonia and Achaia: he looks towards Jerusalem: he meditates Rome; thence to Spain. See Rom. xv. 26, with what goes before and follows. No Alexander, no Cæsar, no other hero, approaches to the large-mindedness of this *Little* Benjamite [2 Cor. x. 1, 10; Phil. iii. 5]. The truth concerning Christ, and faith and love towards Christ, enlarged his heart, like the sand of the sea [1 Kings iv. 29]. Yet he proceeds in order: *When these things were fulfilled* or *completed.* Indeed the cause of Christianity had reached the proper degree of maturity in Asia: ver. 9, 13, 14, 18.—ἔθετο ἐν τῷ πνεύματι, *purposed in the spirit*) This is said of a holy purpose: of a bad purpose, ἔθου ἐν τῇ καρδίᾳ σου, *thou hast conceived* (laid up) *in thine heart:* ch. v. 4. The design of Paul pleased the Lord: for He himself adds the promise, ch. xxiii. 11. Observe the energy of Paul, ch. xx. 2, note.—διελθὼν, *having passed through*) Construe this with πορεύεσθαι, *to go*, not with ἔθετο, *purposed*, for he was not yet in Macedonia.—[Ἰερουσαλὴμ —Ῥώμην, *to Jerusalem—Rome*) Two metropolitan cities, the one in an ecclesiastical, the other in a political point of view.—V. g.] —δεῖ, *I must*) The Lord answers in ch. xxiii. 11, *so must thou.*—ἰδεῖν, *see*) He speaks in a noble spirit. Many adversities were awaiting him when about to *see* Rome. Paul regards not that consideration.

22. Διακονούντων, *of those ministering* to him) He had at the time many engaged in the business of the Gospel: ver. 29.

24. Ναοὺς ἀργυροῦς, *silver shrines*) silver models of the temple or 'clinodia,' which represented the form of the temple of Diana. Similar coins also were made. The margin of the map of Palestine has a copy of them in Hedinger's Bible.

[1] The Greek drachm was properly about 9¾d.: the Roman denarius, 8½d. But subsequently the drachm fell in weight, so as to be equal to the denarius.—E. and T.

25. Ἐργάτας, *workmen*) The τεχνῖται, the *artificers* of a nobler class, were distinct from the ἐργάται, *workmen*.—ἡ εὐπορία, *gain, wealth*) It is upon the plea of this that the faith is often crushed.

26. Οὗτος, *this*) The demonstrative, to kindle their passions.—οὐκ εἰσὶ, *they are no* gods) Are they then, Demetrius?

27. Ἡμῖν, *for us*) The dative of profit or loss.—ἀλλὰ καὶ, *but also*) An effective speech, which is whetted by personal interest and by superstition.—μεγάλης, *of the great*) A solemn and customary epithet of Diana. Hence presently, μεγαλειότητα, her *magnificence*, or *majesty;* comp. ver. 28, 34, 35. Hiller's Onom., pp. 795, 634, 625, shows that also the names Ἄρτεμις and *Diana* denote greatness.—εἰς οὐδὲν λογισθῆναι) So the LXX., 1 Sam. i. 13, ἐλογίσατο αὐτην εἰς μεθύουσαν, *he counted her as drunken*.—καθαιρεῖσθαι, *to be destroyed*) Wretched *majesty*, which is thus *destroyed*.—αὐτῆς) *her*.—ὅλη, *the whole*) The multitude (great number) of those in error does not make error into truth.

28. Ἀκούσαντες, *having heard* this) viz. the artificers and workmen.

29. Ὥρμησαν, *they rushed*) viz. Demetrius with his band.—θέατρον) the *theatre*, which was also the forum.—Γάϊον καὶ Ἀρίσταρχον, *Gaius and Aristarchus*) when they did not find Paul himself. Aristarchus was the same who recurs in ch. xx. 4; with which comp. ch. xxvii. 2: but here the Gaius, a Macedonian, is distinct from the Gaius of Derbe, ch. xx. 4; although there are some who think them one and the same person.

30. Βουλομένου, *when* Paul *was wishing*) With great boldness. See note, 1 Cor. xv. 32. No military boldness is equal to this bravery. He was wishing to defend Gaius and Aristarchus, and to confute the worship of Diana.—οὐκ εἴων αὐτὸν, the disciples *did not permit* him) A good wish which is thwarted, may notwithstanding both be good and be rightly thwarted.—οἱ μαθηταὶ, *the disciples*) seeing that it was Paul who was principally aimed at: ver. 26.

31. Τῶν Ἀσιαρχῶν, *of the rulers of Asia*) those who administered the affairs of state, and were at that time over the sacred rites of Diana.

32. Οὐκ ἤδεισαν, *knew not*) An apt and characteristic description of a people in a tumult. [This is a matter of usual occurrence to senseless zealots.—V. g.]

33. Προεβίβασαν, *they brought forward*) This was done by the authors of the tumult, with whom the Jews conspired against the Christians.—Ἀλέξανδρον, *Alexander*) It is this very man who seems to have been the coppersmith, concerning whom 2 Tim. iv. 14

speaks, known by Demetrius on account of his handicraft.—προβαλόντων, *having thrust him forward*) for the sake of their own defence [that he might speak in their defence and against the Christians].—κατασείσας τὴν χεῖρα) This phrase implies somewhat of a more vehement kind of gesture, than that which has been substituted by some for it from the parallelism (ch. xii. 17), κατασείσας τῇ χειρί. It is not quite certain what reading the Latin Vulg. followed.[1]—ἀπολογεῖσθαι, *to make a defence*) in behalf of the Jews, against the Christians.

34. Ἐπιγνόντες δὲ) The nominative for the oblique case [the genitive, to agree with πάντων]. "A change of construction" [anacoluthon], says Camerarius, "not unusual in Greek, similar to that in the Iliad, ἄμφω δ' ἐζόμενοι γεραρώτερος ἦεν Ὀδυσσεύς."—ἐκ πάντων, *from all*) They were unwilling to hear a Jew. Thus the danger was averted from the Christians.

35. Ὁ γραμματεὺς) *the town-clerk.*—τίς γάρ ἐστιν, *for who is there, who then is there*) Paul would have spoken otherwise. [But the raving (insane) multitude was unworthy of his preaching.—V. g.] However, the language of the clerk is ambiguous, and he may have spoken so, either because of (to suit) the exigency, or because he sincerely thought what he said: for even in ver. 37 he says, *Your* goddess, not, *Our* goddess.—Ἐφεσίων, *of the Ephesians*) By the repetition of the proper name, their celebrity is signified.—νεωκόρον) The Perinthians were νεωκόροι (worshippers, temple-worshippers) of Hercules; other peoples were worshippers of other gods; the Ephesians, of Diana. See J. H. A. Seelen Medit. Exeget., p. 523.—οὖσαν, *is*) At that very time the Ephesians were priding themselves on that distinction. See Gregory's Observ., ch. x. There was therefore a great conflux of men to the sacred games to her in that city.—Διοπετοῦς) They had supposed the image of Diana to have *fallen down* from heaven, *from Jupiter.*

36. Ὑπάρχειν, *to be*) An apposite word for appeasing those making the tumult. He does not say, *to become*, nor *to continue* quiet (orderly); but the word expresses something between the two.

37. Ἠγάγετε, *ye have brought*) hastily (raptim), into the theatre, as if to a tribunal, or to punishment.—τούτους, *these* men) ver. 29.—οὔτε, *neither*) i.e. they have neither by deed injured the temple, nor by word injured Diana.—οὔτε βλασφημοῦντας, *nor yet blasphemers of*) The apostles did not gather together many of the absurd stories out

[1] ABE read τὴν χεῖρα: D*d*, τῇ χειρί.—E. and T.

of their mythology, but set forth the truth of GOD, and in general terms the vanity of idols, ver 26. They who believed, afterwards of themselves rejected false gods.

38. Πρός τινα, *against any* man) The clerk prudently does not name Paul.—ἀγοραῖοι) viz. ἡμέραι.—ἀνθύπατοι, *proconsuls*) There was but one proconsul at the one time: but the clerk speaks in the plural of that which is wont never to cease to be [a permanent institution, such as the proconsulate].

39. Τῇ) *the ordinary* lawful assembly.

40. Τῆς σήμερον) viz. ἡμέρας: ch. xx. 26, ἐν τῇ σήμερον.—αἰτίου) The Vulgate takes this in the masculine gender: but the neuter in this book is frequent.—περὶ οὗ οὐ δυνησόμεθα) A double negation: ch. x. 47, κωλῦσαι τοῦ μὴ βαπτισθῆναι τούτους.—συστροφῆς) which has the appearance of a στάσις, *insurrection*. The mild term is prudently used by the clerk.

CHAPTER XX.

1. Μετὰ ταῦτα) Demetrius did not succeed in his attempt. Paul remained until all was quiet.

2. Ἐκεῖνα, *those*) parts of Macedonia.—λόγῳ πολλῷ, *with much exhortation*) Paul was especially abounding (overflowing with edifying speech) at this time, ver. 7, 9, 11; wherefore also he at that time wrote several epistles.—Ἑλλάδα, *Greece*) that part of Greece which was between Macedonia and Achaia.

3. Ποιήσας) The nominative was employed by Luke before that the predicate (ἐγένετο γνώμη) occurred to him, which requires the oblique case (viz. αὐτῷ). Such constructions are found not only in Hebrew, but also in Greek and Latin writers.—μῆνας τρεῖς, *three months*) at which time also he seems to have seen the Corinthians, but only *in passing*: 1 Cor. xvi. 7.—αὐτῷ—μέλλοντι ἀνάγεσθαι, *for him, as he was about to sail*) They were laying plots for Paul against this very journey to Syria.—εἰς τὴν Συρίαν, *into Syria*) ch. xxi. 3.—ἐγένετο γνώμη, *he determined*) Sometimes they relied on a general, sometimes on a special call.—ὑποστρέφειν, *to return*) Even a holy purpose can sometimes be changed. Comp. ch. xix. 21, where Paul is represented as having once wished to go through Macedonia. It appears that Paul had wished, after journeying through Macedonia and Achaia, to go forward to Jerusalem. But at that time,

indeed, he did not get to Jerusalem, but again returned through Macedonia. His journey to Jerusalem, and to Rome afterwards, proceeded (was accomplished) by another way: the order merely of his course being changed.

4. Συνείπετο, *there accompanied* him) A delightful retinue.—ἄχρι τῆς Ἀσίας, *as far as to Asia*) In Asia a part of them departed, a part remained with Paul: ver. 6, 13, 14. Trophimus went along with him to Jerusalem, as appears from ch. xxi. 29; Aristarchus accompanied him to Rome, ch. xxvii. 2.—Θεσσαλονικέων, *of the Thessalonians*) So Aristarchus and Secundus are called. For Gaius was of Derbe: the country of Timothy was already marked, viz. Lystra, near Derbe.—Ἀσιανοί, *of Asia*) from Asia strictly so called.

5. Ἐν Τρωάδι, *in Troas*) The name of the region and town.

6. Ἡμεῖς, *we*) Again the writer of the book was present with Paul.

7. Συνηγμένων ἡμῶν, *when we were met together*) as already at that time they were wont, *on the Lord's day*. Therefore it is probable that by *the breaking of bread* is denoted here a feast of the disciples conjoined with the Eucharist, especially since it was so solemn a taking of leave.—διελέγετο, *preached* to them) Spiritual teachers ought not to be too strictly tied down to a given time (ad clepsydram), especially on a solemn and rare occasion.

8. Λαμπάδες ἱκαναί, *many lights*) in order that all suspicion of scandal might be obviated.

9. Νεανίας) παῖς in ver. 12.—καταφερόμενος· κατενεχθείς) One and same participle, but in a different tense: although even the theme ἐνέγκω expresses more than φέρω. Sleep surprised (came unawares on) him whilst sitting: being "sunk down with sleep," he fell.

10. Ἐπέπεσεν, *lay on* him) Christ did not use this gesture; but Elijah, Elisha, and Paul used it.—μὴ θορυβεῖσθε, *trouble not yourselves*) In the case of the greatest matters undue agitation was forbidden: Exod. xiv. 13; 1 Kings vi. 7; Isa. viii. 6. The temple was constructed without noise. In time of war, tranquillity was required on the part of the people.—ἐν αὐτῷ ἐστιν, *is in him*) Paul speaks in such a way as to remove sudden terror (fright): therefore his words are not to be pressed too closely (strictly). He does not add *as yet*, nor *again;* but simply affirms that the youth is alive: just the same as if he had not even fallen. The miracle was evident. Comp. the same mode of speaking in Jesus' raising the ruler's daughter, "The maid is not dead, but sleepeth," Matt. ix. 24.

11. Κλάσας ἄρτον, *having broken bread*) This breaking of bread

was the particular act of Paul, when about to set out on his journey, and was distinct from that which had occurred the day before, ver. 7.—ὁμιλήσας, *having spoken with* them) in more familiar discourse, after the more solemn address, of which ver. 9 treats.—οὕτως, *so*) No taking of rest intervening.

12. Ἤγαγον) *they brought*, or *led*, not *carried:* he was not at all enfeebled by his fall.—ζῶντα, *alive*) Not even by the accident did they receive any damage from Paul: 2 Cor. vii. 9.

13. Ἦν διατεταγμένος) In a middle signification. See Bud. comm. col. 898. *So he had determined concerning himself.*—πεζεύειν) he preferred *to go on foot*, although he had passed the night without sleep, and although Assos was a town of difficult and dangerous approach, as Eustathius observes.

15. Τρωγυλλίῳ) The name of a place, as in Wirtemberg, a village is called *Korb* (a basket) with the same signification.—ἤλθομεν, *we came*) with rapid course.

16. Ἔκρινε) *determined.* For Ephesus was in the rear.—χρονοτριβῆσαι) Not even in Asia would Paul have *wasted time* without fruit: but he considered that he would have been nevertheless wasting time, if (though obtaining some fruit) he neglected thereby greater fruits. —τὴν ἡμέραν, *the day*) The Accusative of time.—Πεντηκοστῆς, *of Pentecost*) Time was urgent: ver. 6. At the feast there were great concourses of people; and therefore a great opportunity of winning souls.

18. Ὑμεῖς ἐπίστασθε, *ye know*) Happy the minister who can thus begin his address, appealing to the conscience of his hearers as attesting what he says.—ἐπέβην, *I entered*) This denotes more than *I came to;* for it signifies, *I set foot on.*—πῶς) There follows ὡς, ver. 20, which is equivalent to an Anaphora (the repetition of the same word in beginnings, thereby marking them).—τὸν) Relative [*the* whole time *that* I was with you].

19. Δουλεύων, *serving*) A noble idea of the servant of the Lord.—τῷ Κυρίῳ) *the Lord*, whose is the Church.—μετὰ, *with*) *Humility of mind*, *tears*, and *temptations*, are the concomitants (of *service*): the act of *serving* itself is described in the foll. verse.—ταπεινοφροσύνης, *humility of mind*) This he recommends to the Ephesians also in Eph. iv. 2, "with all *lowliness*," ταπεινοφροσύνης.—δακρύων, *tears*) ver. 31; 2 Cor. ii. 4; Phil. iii. 18. A characteristic trait of Paul. Holy tears shed by men and heroes, who seldom if ever weep for things in the ordinary course of nature, furnish a specimen of the efficacy, and an argument for the truth, of Christianity. Yet *joy* is com-

patible with these tears: ver. 24. Add the note, ver. 37.—πειρασμῶν, *temptations*) The plots of the Jews in various ways truly tried and exercised the mind of Paul.—τῶν Ἰουδαίων, *of the Jews*) The apostle of the Gentiles speaks of them now as if they were alien (foreigners) to him.

20. Οὐδὲν ὑπεστειλάμην, *I have withheld* or *kept back*) ver. 27. There were considerations, which might have induced others to keep back many things, or at least some things; fear, the favour of men, etc.—τῶν συμφερόντων, *of things profitable*) These are to be taught: the other things are to be avoided (cut off).—ἀναγγεῖλαι, but *have announced* or *showed*) To this refer the δημοσίᾳ, publicly.—δίδαξαι, *have taught* you) To this refer the κατ' οἴκους ["from house to house"], *throughout your houses, privately.* Not even the *apostolical* office, widely extended as it was in its sphere of operations, had its duties fully discharged by merely public preaching. What then ought *pastors* to do?

21. Τὴν) The sum of those things which are profitable is the sum of Christian doctrine, the sum of the Divine counsel, Repentance and Faith.—εἰς, *towards*) repentance, whereby men betake themselves *to God.* Refer this to the *Greeks*, who were mentioned just before; and refer the word *faith* to the *Jews* who betake themselves *to Christ*, mentioned a little before. It is a Chiasmus, as in Philem. ver. 5, where see the note. [The Jews (A); the Greeks (B); Repentance (C); Faith (D): A refers to D; B to C: *inverted* Chiasmus. See Append. on the distinction of Immediate Relation, *Direct* Chiasmus, and *Inverted.*]

22. Καὶ νῦν ἰδοὺ ἐγὼ, *and now behold I*) These words are weightily repeated by Anaphora, in ver. 25 [See Append. on *Anaphora*, the frequent repetition of words to mark beginnings].—δεδεμένος τῷ πνεύματι, *bound in spirit*) Paul knew that he was about to be bound: and now already he was so affected in mind as one who is bound, nor could he induce his mind to think anything else but that he would be bound.—μὴ εἰδὼς, *not knowing*) We ought not to suppose that the apostles were omniscient. They depended by faith on the Divine guidance. Paul knew concerning others, ver. 25, 29; concerning himself he was obliged to exercise implicit faith.

23. [Πλὴν ὅτι, *except that*) In general terms, bonds and afflictions were indicated to Paul.—V. g.]—κατὰ πόλιν, *in every city*) It was for the good of all to know, and all profited in seeing the obedience of Paul, and in hearing him with the greater eagerness, as not being about to see him any more. Hence too was made evident the

greatness of (his and their) afflictions. Those which appertained to Paul himself were indicated to Paul by others. [Comp. ch. xxi. 4, 11, Agabus' prophecy, with the symbolical binding with Paul's girdle.]

24. Οὐδενὸς) *of no* adverse occurrence.—ἐμαυτῷ, *unto myself*) as concerns myself [ch. xxi. 13]; Phil. i. 21, 22. The denial of self.—ὡς, *as*) viz. I count it dear [I do not count my life so dear, *as* I count it a dear object to finish my course with joy].—τελειῶσαι, *to finish*) He finished after it that a very long time had intervened: 2 Tim. iv. 7, 8, τὸν δρόμον τετέλεκα, "I have finished my course."—δρόμον, *course*) a speedy one.—τῆς χάριτος, *of the grace*) of the New Testament.—τοῦ Θεοῦ, *of God*) This name is repeated with great force in ver. 25, 27.

25. Οὐκέτι ὄψεσθε, *shall see no more*) Paul wisely inserts this now in this place. For so the other things which he has to say the more impressively affect the minds of his hearers.—ὑμεῖς, *ye*) The explanation of this word follows, viz. *all*, etc. The apostle returned from Rome to Asia several years after: but in the interim almost *all* these persons died or removed elsewhere. At all events the sense is this: *I know* that such things are about to befall me as, without a peculiar Divine guidance, and that a miraculous one, must cut off from you the power (opportunity) of seeing me. A Metalepsis (as in ch. xxi. 4). [A double trope. Ex. gr. here, there is a double METONYMY *of the Consequent for the Antecedent:* 1) Such things are about to befall me, as that I am hardly, and not even hardly (scarcely is there in the case the possibility expressed by "hardly"), likely to return: 2) If even I were ever so sure of returning, yet you yourselves, after so long an interval of time, will almost all be either dead or removed elsewhere. Instead of these two Antecedents the Consequent is put: *Ye shall not see my face.*—Append.]

26. Διὸ, *wherefore*) This is deduced from ver. 20.—μαρτύρομαι, *I take you to record*) *Your conscience will be a witness to me.* This is the force of the middle verb.—σήμερον, *this day*) This expression has a great explanatory power.—καθαρὸς, *pure*) This ought to be the chief care of one taking leave.

27. Γὰρ, *for*) Therefore he who kept back what he ought to have announced or showed, is not pure from the blood of his hearers.

28. Προσέχετε, *take heed*) This care I devolve from myself on you, ver. 31.—ἑαυτοῖς) first to *yourselves*, then to the *flock*.—τὸ Πνεῦμα τὸ Ἅγιον, *the Holy Ghost*) *The Holy Spirit* mediately, through the instrumentality of Paul, appointed them. Comp. ch. xiv. 23. But a

call which has not been given by the Holy Spirit really, does not deserve to be termed even a mediate call.—ἐπισκόπους, *overseers* or *bishops*) At this time the appellation, "bishops," was not yet the customary and peculiar one (applied to those subsequently bearing that name): but here it has the meaning which the force of its etymological derivation requires, and is applicable to all *presbyters*, whose title ("Presbyter") was a more customary one, owing to its existence in the Jewish Church. Afterwards Timothy and Titus, whom the apostles had set over the presbyters in a certain peculiar manner, were entitled bishops: and yet the bishops also did not cease to be entitled presbyters: Tit. i. 7, 5, where he who is called *a bishop* in ver. 7, is called an *elder* in ver. 5; 1 Pet. v. 2, 1; Phil. i. 1.—τὴν ἐκκλησίαν τοῦ Θεοῦ, *the Church of God*) Others read τὴν ἐκκλησίαν Κυρίου; many, with the Slavonic Version, τὴν ἐκκλησίαν Κυρίου καὶ Θεοῦ. Paul often uses the appellation, *the Church of God*, in the Ep. to the Thess. Cor. Gal. Tim., never *the Church of the Lord*. Nor does he use the expression at all, *Lord and God*, interposing the particle *and* between. Therefore it remains that we read *the Church of* GOD: although, if in this passage Paul used the expression, *Church of the Lord*, according to the parallelism of the Old Testament it would be *the Church of Jehovah*.[1]—ἣν περιεποιήσατο, *which He hath purchased*) This therefore is a most precious flock [as having cost so dearly].—ἰδίου, *His own*) For it is the blood of the Son of GOD: 1 John i. 7, "The blood of Jesus Christ His Son cleanseth us from all sin."

29. Ἐγὼ, *I*) A sure and confident prediction.—εἰσελεύσονται, *enter in*) from elsewhere. In antithesis to, *from among your own selves*,

[1] Τοῦ Θεοῦ is supported by B Vulg. (oldest MSS.), Harclean Syriac, Cyril of Alexandria, Epiphanius. Τοῦ Κυρίου is read by ACDE*de* Memph. Theb. Iren. (Latin) 201, Eusebius, Lucifer 226, Jerome. Τοῦ Κυρίου καὶ Θεοῦ, the common reading of MSS., is supported by none of the *oldest* authorities: the Slavonic Version of the 9th cent. is no good authority. Τοῦ Θεοῦ, in connection with "blood," is the more difficult reading, and therefore so far less likely to be an interpolation. But ἡ ἐκκλησία τοῦ Κυρίου is a still less likely reading to be interpolated, as the phrase is found nowhere else in the N. Test., so that a transcriber would readily change it into τοῦ Θεοῦ, as in 1 Cor. i. 2: and 1 Pet. v. 2, ποίμνιον τοῦ Θεοῦ, might also suggest the change. Even if the *preponderance* of testimony lead to the reading Κυρίου, still the infinite value of Christ's *own blood*, as alone equal to meet the justice of an infinite God, is clearly brought out. B, the oldest MS. is weighty authority for τοῦ Θεοῦ. Alford shows that there was greater reason for Arians to change the text to Κυρίου, than for the orthodox to change it to τοῦ Θεοῦ. The latter, if left untouched, would be fatal to Arianism; the former, if untouched, does not militate against orthodoxy in the least.—E. and T.

ver. 30. Concerning both kinds of pestilential evils among the Ephesians, see Rev. ii. 2, 6.—*μετὰ*, *after*) Immediately after the departure and death of the apostles, the Church lost a great part of its purity, as is evident from their (the apostles') predictions, warnings, and complaints. As to the Church of the Ephesians, see the Epp. to Tim. and the writings of John.—*μετὰ τὴν ἄφιξίν μου*) Hesychius says, *ἄφιξις, i.e. ἔφοδος, παρουσία, arrival, presence.* Comp. Rom. xvi. 19, "Your obedience *is come* (*ἀφίκετο*) unto all men;" where see the note. Nor does *ἄφιξις* signify *departure.* Zosimus, lib. v.: *μετὰ τὴν Ὀνωρίου εἰς τὴν Ῥάβενναν ἄφιξιν, i.e. after Honorius had set out from Ravenna to Bononia* (not after his *departure* to Ravenna). Eusebius, lib. vi. Demonstr. Evang. last chapter: *μετὰ τὴν εἰς. ἡμᾶς ἄφιξιν* (*τοῦ Χριστοῦ*) *ὁ νεὼς ἐπυρπολεῖτο.* Therefore the sense is, "First Paul *came*: then afterwards shall come wolves." Comp. John v. 43.—*λύκοι, wolves*) Allegorical.—*μὴ φειδόμενοι, not sparing*) A *Meiosis*, i.e. (not only *not sparing*, but) most baneful. It is the part of a pastor *φείδεσθαι, to spare.*

30. Ἀποσπᾶν) *to draw away*, from their simplicity towards Christ, and from the unity of the body. This is the characteristic of a false teacher, to wish that the disciples should depend (hang) on himself alone.

31. Γρηγορεῖτε, *watch*) A pastoral expression.—*νύκτα—ἕκαστον, by night—every one*) This was great watchfulness. [And if this was becoming in an apostle, how much more is it so in a pastor!—V. g.]

32. Τῷ λόγῳ τῆς χάριτος αὐτοῦ, *to the word of His grace*) A description of the Gospel occurs in ver. 24.—*τῷ δυναμένῳ, who is able*) [not as Engl. Vers. *which is able*]. Refer the words to *God, τῷ Θεῷ.* Often the power of God is appealed to; for concerning the Father's willingness believers are sure: They shall have experience of His power. Men who are saints desire it; God is able. Rom. xvi. 25; Eph. iii. 10; Jude ver. 24; 2 Tim. i. 12.—*ἐποικοδομῆσαι, to build* you *up*) God, by Paul, had built them in the faith: God also, (even) without Paul, could build them up additionally [the *ἐπὶ* implying additional edification, or building up].—*δοῦναι, give*) The end of faith.—*ἐν, among* or *in*) Implying the communion of the saints: 2 Thess. ii. 1.—*ἡγιασμένοις*, those *who are sanctified*) So believers from among the Gentiles are called, not excluding Jewish believers, ch xxvi. 18. On this account the expression used is *ἐν, in* or *among*, not *σὺν, with*, so that the Ephesians may be included. In the same sense they are termed *κλητοὶ ἅγιοι, called saints*, Rom. i. 7; 1 Cor. i. 2. Moreover, believing Jews, not to the exclusion of the Gentiles, are termed

ἅγιοι, *saints* (*holy* or *dedicated to the Lord*) peculiarly: Rom. xv. 25, 26, 31; 1 Cor. xvi. 1, 15; Eph. ii. 19, iii. 8; 2 Thess. i. 10; Ps. cxlviii. 14. See Rom. xi. 16.—πᾶσιν, *all*) Paul had a very great knowledge and remembrance of these. He therefore embraces (comprises) all.

33. Ἀργυρίου, *silver*) The second portion of his parting address. Paul brings forth all things. So Samuel, 1 Sam. xii. 3.

34. Αὗται, *these*) which are hardened with labour, as ye see.

35. Πάντα—ὅτι) *i.e.* I have showed you, as *all things*, so also this, *that*, etc. If I had not showed you this, I should not have showed you *all* things.—ὑπέδειξα, *I have shown*) by actual example.—ὑμῖν, *you*) the bishops. He admonishes these by his own example, courteously, without precept. Therefore in ver. 33 he does not say, the silver, etc., *of none of you*, which was evident of itself (without needing that he should say so); but *of no man*, viz. of no one even of my hearers.—τῶν ἀσθενούντων, *the weak*) viz. in the faith, 1 Cor. ix. 6, 22.—μνημονεύειν, *to remember*) accompanied with actual obedience.—τοῦ λόγου, *the saying*) So the ancient MSS., and with them the Latin Vulg. It is a reading midway between the extremes. Others read τὸν λόγον. Most read τῶν λόγων, which reading has arisen from the alliteration to the preceding τῶν. John xv. 20, μνημονεύετε τοῦ λόγου.—αὐτὸς) *Himself*.—εἶπε, *said*) Without a doubt the disciples kept in memory many sayings of JESUS, which are not to be read in our Scriptures in the present day.—μακάριον) *blessed*, divine. To give, is to imitate the blessed God, and to have recompense, Luke xiv. 14.—δίδοναι, *to give*) A specimen of the Divine giving occurs at ver. 32.—λαμβάνειν) *to receive*, although in a lawful way. The sentiment of the world is the very reverse, as expressed by an old poet in Athenæus, lib. viii. ch. v., in the following Senarian Iambics:—

Δημοσθένης τάλαντα πεντηκονθ' ἕξει·
Μακάριος, εἴπερ μεταδίδωσι μηδενί.
Καὶ Μητροκλῆς εἴληφε χρύσιον πολύ.
Ἀνόητος ὁ διδούς, εὐτυχὴς δ' ὁ λαμβάνων.

36. Θεὶς γόνατα, *having knelt down*) His spirit kindling into a glow, in public, ch. xxi. 5.

37. Ἱκανὸς, *great*) The tenderest and sweetest affections reign here. No book in the world equals Scripture, even as regards τὰ ἤθη καὶ πάθη, *the manners and affections*.—πάντων, *of all*) Even tears are a proof of how much the successive ages of men degenerate. For-

merly both men and good men, and heroes themselves (even among the Gentiles), were readily moved to tears, even in a body collectively. Judg. ii. 4, 5; 1 Sam. xxx. 4. Now when all things are more effeminate than they were then, yet the giving way to tears is permitted only in women and boys. John Hornbeck, l. 6, Theol. pract. c. 8, beautifully discusses the subject of pious tears.

38. Ὀδυνώμενοι, *grieving*) How great hereafter will be the grief (of the lost), to be deprived of the sight of GOD, of the angels, and of the elect!

CHAPTER XXI.

1. Ἀποσπασθέντας, *after we had torn ourselves from* them) not without much of longing regret, and with difficulty.—Κῶ) Gaza writes that this is the Attic expression for Κῶν.

3. Τύρον, *Tyre*) Where it was foretold in Ps. lxxxvii. 4. Comp. with that psalm, concerning the people of Philistia and the Ethiopians, Acts viii. 40, ver. 27.—[τὸν γόμον, *her burden*) So frequently does the kingdom of GOD accommodate itself to the external opportunities of (*i.e.* afforded by) the world: but GOD directs worldly things by a secret influence to further the progress of His kingdom. —V. g.]

4. Ἀνευρόντες) *finding again*, when we had sought them. At one time they were alone, at another time with the brethren.—ἑπτὰ, *seven*) so that they enjoyed even a Sabbath there. Paul was in haste, but in a good way.—ἔλεγον, *said*) The Spirit was signifying that bonds awaited Paul: in consequence of this the disciples begged him not to go.

5. Ἐγένετο ἡμᾶς ἐξαρτίσαι) This is more than if he were to say, ἐξηρτίσαμεν, *we accomplished* or *fulfilled*. *It came to pass that* without hindrance we stayed at Tyre.—τὰς ἡμέρας) *the days*, which we had determined.—σὺν γυναιξὶ καὶ τέκνοις, *with wives and children*) a great number, differently from the custom of the world.—ἔξω, *outside*) a long way, through so great a city.—[ἐπὶ τὸν αἰγιαλὸν, *on* or *at the shore*) not by way of pageant or escort, but in order to bid farewell. —V. g.]

6. Ἀσπασάμενοι, *having mutually taken leave*) With this word

are connected both ἀνέβημεν, *we embarked*, and ὑπέστρεψαν, *they returned*.

7. Τὸν πλοῦν, *our course* or *voyage*) Our whole voyage from Macedonia, ch. xx. 6.—τοὺς) *the* brethren whom we knew there.

8. Εἰς Καισάρειαν, *to Cesarea*) It is here especially that Paul's imprisonment is foretold to him; and this was the place, moreover, where he was about to go as a prisoner: ch. xxiii. 33.—τοῦ εὐαγγελιστοῦ, *the Evangelist*) ch. viii. 5, 35, 40.—ὄντος) *who was* one of the Seven: ch. vi. 5. It is probable that Paul had some communications (dealings) with Philip as to the care of the poor, ver. 15 (ἐπισκευασάμενοι referring to *the alms*, with which they were entrusted for Jerusalem): although there was no community of goods, except at Jerusalem: nor did it last, save only until the scattering abroad, of which ch. viii. 1 treats; at which time, we may suppose that whatever resources were ready to their hand were divided among those who departed from Jerusalem and those who remained in it, according to the extent of their distress (need). Otherwise Philip would not have been able to have departed from it [his services as a deacon for distributing the alms would have been still needed at Jerusalem]: viii. 5, 40.

9. Προφητεύουσαι, *who prophesied*) On the part of these women, however, the prediction and representation of the imprisonment (bonds) of Paul would not have been so becoming, as on the part of Agabus. Philip was an Evangelist: his daughters prophesied. A prophet is greater than an Evangelist: Eph. iv. 11.

11. Αὐτοῦ) *his own*, not Paul's. The nearer that Paul comes to what awaited him, the more express is the prediction that prepares him.—λέγει) נְאֻם, *saith*.

12. Παρεκαλοῦμεν, *we besought*) Paul knew that in that prediction there was the force of a precept: his companions and the people of that place did not know it.

13. Συνθρύπτοντες, *breaking, afflicting*) The apostles were not altogether void of human affections (feelings).—δεθῆναι) *to be bound*: ver. 11.—ἑτοίμως ἔχω, *I am ready, I am in a state of readiness*) The burden is light to him who is ready.

14. Μὴ πειθομένου, *when he would not be persuaded*) Often a person is moved for the sake of others, who is not moved on his own account. Hence we may perceive the stedfastness of Paul.—ἡσυχάσαμεν, *we acquiesced*) With pious modesty.—τὸ θέλημα, *the will*) This, they acknowledged hereby, was known to Paul.

15. Ἐπισκευασάμενοι, *having made our preparations*) The inferior

reading, ἀποσκευασάμενοι, would be appropriate to their arrival. But they were then departing, and carrying alms to Jerusalem : ch. xxiv. 17. This was the ἐπισκευή. Hesychius explains ἐπισκευασάμενοι as εὐτρεπισθέντες, *made ready, equipped with all things necessary.*

16. Καὶ) viz. τινές.—παρ' ᾧ) Resolve the words thus, ἄγοντες ἡμᾶς πρὸς Μνάσωνα, παρ' ᾧ, κ.τ.λ.—ἀρχαίῳ, *an ancient* disciple) A beautiful eulogium.

18. Ἐπιούσῃ, *on the following* day) without delay.—σὺν ἡμῖν, *with us*) so that the fact of our consent (accordance with him) might be certain : Gal. i. 2.

20. Πόσαι μυριάδες, *how many myriads*) Comp. Jer. iii. 14, etc. Among all these by degrees circumcision expired ; and of these, without doubt, a great part was mixed up with the Gentiles who believed. Wherefore the seed of Abraham has not perished in so great numbers as you would suppose, during the lapse of so many ages [viz. the centuries of the Jews' unbelief since their rejection of Jesus when He was on earth].

21. Κατηχήθησαν, *they have been informed, they have heard it said*) not merely by rumour, but owing to exaggerated statements, exceeding the real state of the case, they are persuaded of this.—τοῖς ἔθεσι, *the customs*) of the Jews.

22. Τί οὖν ἐστι ; *what is it therefore?*) A frequent formula.—συνελθεῖν, *come together*) to hear what God hath done through thee, [*and of what kind is thy doctrine.*—V. g.] : ver. 19 ; ch. xiv. 27.

23. Λέγομεν, *we say*) This counsel originated from spiritual prudence, not from carnal policy. Paul himself had adopted a somewhat similar course already : ch. xviii. 18.—ἡμῖν, there are *with us*) Those four men therefore were Christians.

24. Παραλαβὼν, *having taken to* thee) as though thou wert the principal one of them.—δαπάνησον ἐπ' αὐτοῖς, *be at the necessary expenses for them*) It was accounted a great act of goodness, and a proof of great zeal, to defray the expense of the sacrifices for needy Nazarites.—ἵνα, *that*) By this is implied in respect to what Paul ought to do in like manner as those men (be at charges with them, as one of them). Those men, when they had obtained the expenses, and not till then, were able to have their heads shaven for such an end [that they might fulfil their vow, and also that all might know the charge against Paul had no foundation].—γνώσονται, *shall know*) from a ceremony so conspicuous to all.—πάντες, *all*) ver. 22, "the multitude."—οὐδέν ἐστιν) that *there is nothing* in those things and, *i.e.* they are false. [There are manifest antitheses between the

words of ver. 21 and those of ver. 25.—V. g.]—καὶ αὐτὸς, *thyself also*) not merely not deterring others from keeping the law. The Gentiles were not compelled, the Jews were not forbidden, to circumcise. Construe these words with φυλάσσων, *keeping*.

25. Ἐθνῶν, *the Gentiles*) In antithesis to the Jews and Paul himself. By parity of reasoning, this equally appertained to the Jews, excepting the condition of that time [*i.e.* the Jews had *always* observed these precepts, whereas they were then *for the first time* imposed on the Gentiles].—ἡμεῖς) *we* ourselves.—κρίναντες φυλάσσεσθαι) The intervening words, μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ, savour of a paraphrase. The old authorities have not the words.[1]

26. Τότε, *then*) Great yieldingness (complaisance).—διαγγέλλων) *signifying, professing* or *declaring*.—τὴν ἐκπλήρωσιν, *the fulfilment*) about to be: ver. 27, *the seven days;* Num. vi. 9, 13.

27. Αἱ ἑπτὰ) The αἱ has a relative force in relation to those days of which ver. 26 treats.

29. Σὺν αὐτῷ, *with him*) We ought to be anxious, but not too much so, in maintaining our converse with the saints, although likely thereby not to please the ungodly. Paul did not introduce Trophimus into the temple: and yet he did not wholly shun him on account of the Jews.—ἐνόμιζον, *they supposed*) Zealots are often mistaken in their *suppositions*.

30. Αἱ θύραι, *the doors*) Lest Paul should avail himself of the protection of the temple.

31. Ἀποκτεῖναι, *to kill*) with strokes and blows: ver. 32.—ἀνέβη, *came up*) to the Antonian tower, where there was wont to be a garrison and camp of the Romans.—φάσις, *a report*) sudden.

32. Ἐξαυτῆς, *immediately*) He supposed that delay is dangerous: ver. 38.

33. Ἐπελάβετο, *apprehended* him) This captivity of Paul both was the means of his protection, and afforded him the opportunity of preaching the Gospel in the greater safety, in spite of every tumult, ch. xxii. 22, and that too in places to which he otherwise could not possibly have had access: ver. 40, ch. xxviii. 31.—ἐπυνθάνετο, *he inquired*) of the crowd, indiscriminately, as being upon his first approach: ver.

[1] Hence the shorter reading, although declared in the larger Ed. to be the weaker reading, is reckoned by the margin of Ed. 2 among those better established; and the Germ. Vers. expresses, no doubt, that paraphrase, but encloses it in brackets.—E. B.

The words are supported by CDE*de* as well as by the Rec. Text. But AB Vulg. Memph. Theb. Syr. omit them.—E. and T.

34.—τίς, τί, *who, what*) Two heads of inquiry, both concerning the saints and concerning the ungodly.

34. Παρεμβολήν) *the castle*, which the Roman guards (garrison) were holding possession of.

35. Συνέβη, *it occurred, so it was*, that) An auxiliary verb, akin to ἐγένετο, *it came to pass*.

36. Γάρ, *for*) The violence and impetuosity of the people is evidenced by their cries.

37. Μέλλων, *when he was about* to be led) By a most immediate guidance of Divine wisdom, Paul takes this most suitable place for speaking [for making his address to the people].—εἰ ἔξεστί μοι; *may I be allowed?*) He addresses him modestly.

38. Οὐκ ἄρα; *art thou not?*) The captain (tribune) of the soldiers drew his inference thus: Paul speaks Greek; therefore he is the Egyptian. [All along from the times of Alexander the Great, the Greek tongue flourished in Egypt.—V. g.]

39. Μὲν) Μὲν imparts ἦθος to the beginning of a speech: ch. xxii. 3, ἐγὼ μέν εἰμι ἀνήρ.—[λαλῆσαι, *to speak*) With what great prudence did the apostle forthwith avail himself of the opportunity afforded by circumstances! Wheresoever he beheld a multitude, the desire of speaking took possession of him: ch. xix. 30.—V. g.]

[40. Ἐπὶ τῶν ἀναβαθμῶν, *upon the steps*) What an advantage did Paul's captivity obtain for him, even at the very beginning of it!—V. g.]

CHAPTER XXII.

1. Πατέρες, *Fathers*) There were present high priests and elders. —νυνί, *now*) Heretofore they had not heard him by reason of the tumult. His defence looks back to ch. xxi. 28; for as there, so also here, mention is made of the person of Paul, ver. 3; of the people and of the law, ver. 3, 5, 12; of the temple, ver. 17; of the teaching of all men, ver. 15–17, 21; and of the truth of the doctrine taught, ver. 6, etc. Moreover he handles these topics with much energy, as his time was limited.

2. Τῇ Ἑβραΐδι, *in the Hebrew* tongue) Many seem to have been previously ignorant, that the person about whom the commotion was raised, even knew Hebrew.

3. Ἐγω, *I*) By this defence the cry is refuted of which ch. xxi. 28 treated. For the weightiest reasons, and in a peculiar way, Paul speaks so much as he does concerning himself in this passage and ch. xxvi. 4, 5. Comp. 1 Pet. ii. 9.—μὲν, *indeed*) There follows δὲ, *but*, in ver. 6.—ἀνὴρ, *a man*) This speech has a singular degree of ἐνάργεια and distinctness.—παρὰ τοὺς πόδας, *at the feet*) Again in turn, the teacher is said to be from *the head* [a capite, *at* or *on the head*] of his disciple: 2 Kings ii. 3, "The Lord will take away thy master from *thy head* to-day." The teacher sits: the disciple sits in a lower place, or else stands; sometimes disciples even prostrated themselves.—ἀκρίβειαν, *the truth, the accurate* or *perfect manner*) the choice (carefully sought out) mode of teaching, peculiar to the Pharisees: ch. xxvi. 5.—ζηλωτὴς τοῦ Θεοῦ, *zealous towards God*) ζηλωτὴς is a word intermediate between a good and bad sense: ζηλωτὴς Θεοῦ, *one zealous towards God*, is used as ζῆλος Θεοῦ, *a zeal of God*, or *a zeal towards God*, Rom. x. 2. Both passages have some degree of Mimesis [allusion to the language or sentiments of another, whom we are refuting]: for the Jews thought, that they gave honour to God in proportion as they detracted (derogated) from Jesus Christ. —καθὼς, *even as*) A conciliatory argument.—ὑμεῖς, *ye*) ch. xxi. 28, 36.

4. Ταύτην, *this* way) Christianity. At first he speaks indefinitely. —δεσμεύων, *binding*) An appropriate word, employed by one that was *bound*.

5. Μαρτυρεῖ μοι, *beareth me witness*) It was evident that he could bear Paul witness: Paul does not doubt that he is willing to do so; hence he speaks in a kind tone. Afterwards in ch. xxvi. 5, he speaks in a more severe tone.—ἀδελφοὺς, *brethren*) Jews: ch. ii. 29.

6. [Μοι, *to me*) It is an excellent thing when any one is able rightly to narrate in detail his own conversion. Many are so won to the Gospel, unless they have been hardened beyond measure, ver. 19.—V. g.]—περὶ μεσημβρίαν, *about noon*) All things were done in clear day-light.

10. Τέτακταί σοι, *it is appointed for thee*) The Divine appointment is the sphere of the godly: whatever they do is a realisation (repræsentatio, *a vivid exhibition* or *ready performance*) of that appointment.

12. Κατοικούντων, *who dwelt*) Understand *there*, as in ch. xiii. 1, τὴν οὖσαν ἐκκλησίαν, "the church which was *there*." They knew Ananias well. These Jews that dwelt (there) may seem to be put in oppo-

sition to the Jews οἱ περιερχόμενοι, *who wandered about*, "vagabond," ch. xix. 13.

14. Ὁ Θεὸς τῶν πατέρων ἡμῶν, *the God of our fathers*) ch. iii. 13, note [a frequent appellation in the Acts above the other books of the New Testament, appropriate to that time, when the promises made to "the fathers" were being fulfilled].—προεχειρίσατό σε, *hath appointed thee* [beforehand]) Ananias affirms that this vision was vouchsafed to Paul as an act of grace, not in wrath.—τὸ θέλημα αὐτοῦ) *His will*, a righteous will, which is set forth in Christ: ch. xx. 27; John vi. 38, 39.—ἰδεῖν τὸν Δίκαιον, *to see the Just One*) An extraordinary benefit. Christ, who was always just (righteous), is now also altogether exempt even from the sin of others, which had been imposed on Him: Heb. ix. 28. Since His having gone to the Father, as our "Advocate" or Paraclete, 1 John ii. 1, we do not now see Him, John xvi. 10; and yet He was beheld by Paul. Moreover He is the *Just* One, because He fulfilled all the will of the Father in (by) Himself, and fulfils it in us. This His justice, or righteousness, is the sum of the Gospel, of which Paul is made the witness. Paul also afterwards saw this Just One: ver. 18, ch. xxvi. 16.

15. Μάρτυς, *a witness*) by seeing and hearing: ver. 14.—πάντας, *all* men) even the Gentiles.

16. Τί μέλλεις; *why tarriest thou?*) Quickly, saith he, strive to pass from a state of grief to a state of peace.—ἀπόλουσαι, *wash away*) receiving baptism.

17. Ὑποστρέψαντι, *when I was returned* or *come again*) The first return of Paul is mentioned in ch. ix. 26. The Genitive succeeds to this Dative, προσευχομένου μου, to which the Latin Ablative corresponds, *orante me;* for these words have more connection with *the trance*, than the μοι ὑποστρέψαντι have.—ἐν τῷ ἱερῷ, *in the temple*) He shows that he pays all lawful honour to *the temple*.

18. Αὐτὸν, *Him*) Jesus, ver. 8.—σπεῦσον, *make haste*) on account of the plot laid for thee, and in order that the sooner thou mayest preach elsewhere.—οὐ παραδέξονταί, *they will not receive*) Tapeinosis [see Append.]: *i.e.* they will *fight against* thy testimony.

19. Αὐτοὶ, *they themselves*) Paul thought that the conversion of himself is so effectual an argument, that even the Jews would be moved by it; but the Lord answers, that the Gentiles rather would be moved by it.

20. Καὶ αὐτὸς, *even* I *myself*) The converted man retains the humble remembrance of his sins, and always confesses them.

21. Εἰς ἔθνη, *unto the Gentiles*) He implies, though not directly,

that the tidings as to Jesus Christ would reach even to the *Romans*.

22. Τούτου, *this* word) concerning the *Gentiles*. Nor did they willingly hear him as to Jesus.—γῆς, from the *earth*) They make him unworthy to be borne by the earth.

23. Κονιορτὸν βαλλόντων, as *they threw dust into the air*) with most violent agitation of mind.

24. Ἄγεσθαι, *to be led*) from the stairs, on which he had been standing.—μάστιξιν ἀνετάζεσθαι, *that he should be examined by scourging*) in order that he might as speedily as possible confess.—ἐπεφώνουν, *they were* so *crying against* him) Hearers are said *to cry in acclamation of* [or in anger at] one making a speech: ch. xii. 22.

25. Προέτειναν, *they stretched him out*) that the back of Paul might be the more entirely exposed to the strokes. This act of stretching him out is ascribed neither to the centurion, who merely stood by, nor to the chief captain (tribune), who did not even stand by; but to those of whom ver. 29, in the beginning, speaks.—τοῖς ἱμᾶσιν) *with thongs*, wherewith they bound him, when making him ready for receiving the strokes. Μάστιγες, *scourges*, were threatened; but the ἱμάντες, *thongs*, differ from them, being used for binding him who was to be examined by *scourges*.—ἀνθρώπον Ῥωμαῖον, *a man that is a Roman*) It was a daring deed, as Cicero says, to bind a *Roman* citizen: it was a wicked deed to scourge him. Paul did not appeal to his right of citizenship against the bonds, ver. 29 (which subsequently made the captain "afraid"); for these had been foretold: he did appeal to it against the scourging, in order that he might defend his body and life, being hereafter about to preach the Gospel.—καὶ, *and*) and that too.—ὑμῖν, *you*) Emphatic. For it was allowed nowhere.

26. Τῷ χιλιάρχῳ, *the tribune* or *chief captain*) who was away at the time.—γὰρ, *for*) Nay, there were stronger reasons underneath for *taking heed*, namely, that he was the servant of God.

28. Ἐγὼ δὲ καὶ, *but I even*) The freedom of speech of Paul is therein indicated.

29. [Εὐθέως, *straightway*) If thou dost purpose aught against any of the sons of God, immediately, when thou hast discovered that it is such a one, give over.—V. g.]—ἐφοβήθη, *was afraid*) on account of the great penalty thereby incurred.—καὶ ὅτι) This depends not on ἐπιγνοὺς, but on ἐφοβήθη.

30. Κατηγορεῖται, *he was being accused*) He had as yet heard no accusation, but had understood that there was some accusation lying

underneath.—ἔλυσεν, *he loosed* him) for some time: for, in ch. xxiii. 18, he is again said to be *bound*, ὁ δέσμιος, "the prisoner." Comp. ch. xxiv. 27, xxvi. 29.—ἐκέλευσεν, *he commanded*) So much diminished was the authority of the people.—συνελθεῖν, *to come together*) to the usual place.—καταγαγὼν, *having brought down*) from the camp to the city, which lay in a lower position beneath.

CHAPTER XXIII.

1. Ἀτενίσας, *having earnestly fixed his eyes upon*) with a countenance indicative of a good conscience; waiting also to see whether any one of the chief priests was about to ask any question.—ἐγὼ, *I*) By this protestation he gained his point, that no former act of his could be alleged as a charge against him, but that that truth which he was about to assert in the end of ver. 6, might be brought forward as the one and only cause of his imprisonment: ch. xxiv. 21.—συνειδήσει, *conscience*) ch. xxiv. 16; 2 Cor. i. 12. Paul speaks especially of his state after conversion: for concerning his former state no one moved any controversy with him. And yet even in his former state, although he was labouring under error, he had obeyed conscience, and had not committed aught which could constitute him guilty before the bar of external justice. Now, since he has not cast away whatever of good he formerly had, but has received better goods, the light was pouring itself out of his present state into his former state. —τῷ Θεῷ, *before God*) although all men did not approve of it.

2. Δὲ, *but*) No one, however unfavourable (prejudiced against the speaker), ought to have been displeased at Paul's speech. He interrupts him when about to speak more fully, [or even attempts to accuse him of a lie (in laying claim to a "good conscience").—V. g.] —ὁ ἀρχιερεὺς,) *the High Priest:* not one of the many "chief priests," of whom ch. xxii. 30 treats.—ἐπέταξε, *commanded*) without any cause. —αὐτῷ, *himself*) Ananias [not *Paul*].—στόμα, *the mouth*) as speaking unworthy things.

3. Τύπτειν μέλλει, *shall smite thee*) Retribution in kind is predicted by Paul.—τοῖχε κεκονιαμένε) *Thou whited wall*, having outside a white coating of chalk, but within clay. The chalk is the appearance and colour of justice; the part within is injustice. The High Priest himself had his eyes so dulled (held fast) by the whiteness of that chalk,

that he embraced wrong rather than right. Perhaps also he had *hoary* hairs or a *white* robe.—καὶ, dost thou *also*) Καὶ in the very beginning of a reproving speech is equivalent to *therefore:* but here at the beginning, it has the strict meaning, *also*. *Dost thou also*, not merely the rest; thou, who dost wish to be looked upon as a defender of the law.

4. Τοῦ Θεοῦ, *of God*) They make the sanctity of the High Priest their plea.

5. Οὐκ ἤδειν, *I did not know*, or *reflect*) Paul, although he had been absent for several years, ch. xxiv. 17, yet knew *the Chief Priest*, ch. xxii. 5, inasmuch as he also knew the others, ver. 6; and if he had not known him, he might still have now known him from the very place in which, without doubt, he was sitting, and from the number of the bystanders: nor was the *council* (ver. 1, συνέδριον) of such a tumultuous (hastily-convened) character, that the High Priest did not occupy a distinguished post. Therefore *I did not know* may be interpreted as a modest form of expression for, *it did not come into my mind*. So, I know not [=I do not *remember*], 1 Cor. i. 16. Comp. in the same Epistle, ch. xii. 2, note (Eph. ii. 11), and ch. xv. 34, note; Phil. iv. 15; Luke ix. 55; 2 Sam. xix. 22; Lev. v. 4. This phrase most appropriately expresses the various ἦθος of the apostle, partly in relation to the bystanders, whom he thus appeased (softened), especially with the addition of the appellation of *Brethren*, and by quoting the commandment of Moses as to not speaking evil of rulers; partly in relation to Ananias, whose mode of acting and commandment were such as to indicate any one else rather than the High Priest; partly in relation to Paul himself, whom an extraordinary influence (commotio) had elevated in Spirit internally, and after having fulfilled the prompting of that influence, he presently after withdrew himself back again to that ordinary principle which commands not to speak evil of rulers. In a similar way Paul often, under the influence of modesty, judged and spake of those things which he did by Divine direction in such a manner as if they had been done under a mere human impulse. See Rom. xv. 15; 1 Cor. ix. 17, 18; 2 Cor. xi. 8, 9, notes. We glance at the cause of this liberty which the apostle takes in the notes upon 1 Cor. vii. 25 (The apostles wrote nothing that was not inspired; but in some cases they had a special command or revelation, in others they drew from their general habit of faith: in all these cases they might vary most freely their modes, according to the particular circumstances, and waive their own rights, and give the preference to others above themselves,

or *vice versa*). Furthermore, from what we have said, it is also clear how Paul could have addressed, in such a way, him whom he knew merely *to be sitting as a judge*, without violation of the law, which treats universally of *rulers*.—[*γέγραπται, it is written*) Exod. xxii. 28.—V. g.]

6. Ἔκραξεν, *he cried out*) Making an open profession, in order that all in the crowd might hear: ch. xxiv. 21. Here the saying held good, in a good sense, "Divide et impera," *divide, and you will thereby command.* Paul did not use craft of reason or dialectical stratagem, but simply invites to his defence those who were less far removed from the truth.—Φαρισαῖός εἰμι, *I am a Pharisee*) according to my ancient discipline (training); and even yet am so, as far as concerns faith in the resurrection.—υἱὸς Φαρισαίου) υἱὸς Φαρισαίων, others read, whose testimony is corroborated by the ancient authority, Tertullian. [The Gnomon here follows, not the margin of the larger Edition, but that of the 2d Edition, along with the Germ. Vers.—E. B. Φαρισαίων is read by ABC Vulg. Syr.; but Φαρισαίου of the Rec. Text, only by E*e* of the very old authorities.] Moreover Paul calls himself *a son of the Pharisees*, not meaning his preceptors, which would give tautology in the sense, *a Pharisee, a son of the Pharisees*, nor does Paul mention in ch. xxii. 3 a number of preceptors, but Gamaliel alone; but he means that he had parents, or a father and grandfather or forefathers, Pharisees: comp. 2 Tim. i. 3. In this way there is a Climax: *a Pharisee, the son of Pharisees.*—ἐλπίδος καὶ ἀναστάσεως, *of the hope and resurrection*) A Hendiadys; for it was the *resurrection* that they *hoped for.*—ἐγὼ κρίνομαι, *I am judged, called in question*) *In the present judicial procedure, in which Ananias acts the part of president*, saith Paul, *the case has come to this, that the hope and resurrection of the dead is being impugned.* The predecessors of Ananias had been Sadducees, ch. v. 17, and now also he himself was a Sadducee. Now, when more than twenty years had elapsed from the resurrection of Jesus Christ, they did not so unceasingly assail the preaching concerning Jesus Christ and His resurrection, as they did the dogma itself concerning the Resurrection of the dead, which was long ago odious to them; as indeed they had already done, ch. iv. 2: whereas the Pharisees, in this respect, were not so far removed from the Christian faith. Therefore Paul conciliates them to himself, whilst the Sadducees were the more enraged in consequence. This then was what at that time the state of the controversy became, which Paul earnestly and stedfastly mentions subsequently, ch. xxiv. 15, 21, xxvi. 6, 7, xxviii. 20.

7. Τὸ πλῆθος, *the multitude*) of the assessors on the tribunal, who favoured each (either) of the two sects respectively.

8. Μήτε πνεῦμα, *nor spirit*) *Spirit*, as opposed to angel, means here the spirit of a man who is dead: comp. note on ver. 9; Matt. xiv. 2; Luke xxiv. 37.—ὁμολογοῦσι) *acknowledge, confess.*—τὰ ἀμφότερα, *both*) One of these two points is the resurrection; the other is, angels and other spirits. The difference of the particles μηδὲ, μήτε, *but not, and not*, is in consonance with this view, of which the former imparts an adversative, the latter a copulative force to the negation [*i.e.* μηδὲ connects adversatively μὴ εἶναι ἀνάστασιν with the clause ἄγγελον μήτε πνεῦμα, joined by the copula μήτε].

9. Κραυγὴ μεγάλη, *a great cry*) disgracefully.—γραμματεῖς, *the scribes*) Each sect has its *learned* men, and unlearned: the former are wont to be the mouth-piece of their party.—πνεῦμα, *spirit*) Paul was defending the resurrection: now also the Pharisees urge the point concerning spirits, against the Sadducees.—ἐλάλησεν αὐτῷ, *hath spoken to him*) They take out of the words of Paul the part that pleases them: with this comp. ch. xxii. 6, 7 (his description of the vision which he had on his way to Damascus): they cast aside the rest.—ἢ ἄγγελος, *or angel*) Paul did not say this; but the Pharisees add it against the Sadducees. Here his speech is cut short: and Luke skilfully (purposely) relates the words of the scribes broken off abruptly by the tumult, suspending the Apodosis to the particle εἰ, *if*, as he does to the κἂν, *and if*, Luke xiii. 9, κἂν μὲν ποιήσῃ καρπόν, *and if it bring forth fruit* (well).[1]

10. Ὁ Χιλίαρχος, *the tribune* or *chief captain*) What may we suppose that the soldier thought of the quarrel of so great a college? He was afterwards about to hear of worse things: ver. 21.—ὑπ' αὐτῶν, *by them*) Some were defending him, others rushing upon him.

11. Τῇ δὲ ἐπιούσῃ νυκτὶ, *but on the following night*) When dangers have come to their height, then especially does the Lord disclose Himself with His consolation. The Divine promises were given, as to the people in the Old Testament, so to the saints individually, at that time especially when all things might seem to them desperate: comp. ver. 16, ch. xxvii. 23; 2 Tim. iv. 17.—ὁ Κύριος) *the Lord*, Jesus. What Paul in the spirit had proposed to himself, ch. xix. 21, the Lord establishes (confirms), now when it was the mature (ripe) time. A third declaration is added by the angel of

[1] Aposiopesis.—Not. Crit. ABC corrected, E*e* Vulg. Memph. later Syr. omit μὴ θεομαχῶμεν, which Rec. Text adds without old authority, excepting *Theb.* Syr. adds "quid est in hoc?"—E. and T.

God: ch. xxvii. 23, 24. Accordingly from this chapter xxiii., the main subject of this book is the apostolical testimony accomplished by Paul at Rome: 2 Tim. iv. 17. But if the defenders of Peter's supremacy had found either the whole or only the half of this ascribed to Peter, how they would urge it!—διεμαρτύρω, *thou hast testified*) especially during the immediately preceding days.—Ἰερουσαλὴμ, Ῥώμην, *in Jerusalem, at Rome*) The two metropolitan cities of the world.—δεῖ, *thou must*) Danger in the eyes of God is a mere nothing. The very hindrances prove advantages.—καὶ, *also*) To him who hath it shall be given.—εἰς Ῥώμην, *at Rome*) The promise, reaching to a distance, embraced all the nearer and intermediate times. Paul shall bear witness at Rome: therefore he shall come to Rome: therefore he shall escape the plots of the Jews, and the dangers of the sea, and injury from the viper.

12. Λέγοντες, *saying*) with the utmost rashness, even though they had had a good cause. How perplexed they must have been, when they were not able to accomplish it!

14. Τοῖς ἀρχιερεῦσι, *to the chief priests*) whose duty however was to have prevented it.—μηδενὸς, *nothing*) either of food or drink.

15. Ὑμεῖς, *ye*) With this word are connected the words, *with the council*. They join together treachery and violence.—ἐμφανίσατε) viz. ἑαυτοὺς, with which comp. ver. 22, ταῦτα ἐνεφάνισας πρὸς μέ.

16. Ἀκούσας, *having heard*) They managed the business with too little secrecy, not supposing that there would be any one who would communicate the fact to Paul or to the chief captain.

17. Ἕνα) *one:* for there were several.—χιλίαρχον, *the tribune* or *chief captain*) It was safer to tell the chief captain himself.

19. Ἐπιλαβόμενος, *having taken hold* of the hand) so as to give confidence to the youth.

21. Μὴ πεισθῇς) *do not comply with* their request.—ἕτοιμοι, *ready*) to kill him.

23. Δεξιολάβους διακοσίους, *two hundred body-guards*[1]) Whether we read δεξιολάβους, or from one very old MS., δεξιοβόλους, the word expresses an unknown kind of soldiers; and concerning each of the two readings, Grotius has made a very few remarks. Therefore we may the more wonder that *two hundred* of them were in this case ordered to be got ready. An Arabic rendering, mentioned in Erpenius and Ludovicus de Dieu, has *eighty*. If other witnesses

[1] Lit satellites, who protect the *right side* of a person, from δέξιος.—E. and T.

were added to this Arabian one, we might suppose that διακοσίους crept in from what goes before. At all events far too large a number of *soldiers* was put in motion against more than forty zealots.[1]

24. Κτήνη τε παραστῆσαι, *and to get ready beasts*) From the recitative style a transition is here made to the relative (narrative), differently from what had been begun with in ver. 22: for in the recitative style the form of expression should be διασώζητε, *that ye may bring him safe*, not διασώσωσι, *that they might bring him safe*. Moreover the relative (narrative) style is appropriate to the subject itself: because the tribune (chief captain) did not immediately intimate what was the cause of their journey.—ἐπιβιβάσαντες, *having set on*) We read but once of Paul having been mounted on horseback, and that not of his own accord: comp. ch. xx. 13.—ἡγεμόνα, *the governor*) There is subjoined in more recent Latin copies, "Timuit enim, ne forte raperent eum Judæi et occiderent, et ipse postea calumniam sustineret, tanquam accepturus pecuniam." And so the Germ. Bible of Mentz, printed in A.D. 1462, with these words omitted, "tanquam accepturus pecuniam."[2]

25. Ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον) 1 Macc. xv. 2, ἦσαν (ἐπιστολαὶ) περιέχουσαι τὸν τρόπον τοῦτον.—τύπον) *mould, form, purport.* This, which was without doubt written in Latin, and preserved in the Roman archives, afterwards convinced the Romans, when they read it, of the truth of the apostolic history.

27. Τὸν ἄνδρα, *the person, the man*) So he calls him by way of honour, and again in ver. 30.—ἐξειλόμην, *I rescued*) Lysias is silent as to the scourging: ch. xxii. 24. Festus employs the same artifice: ch. xxv. 20, 25.—μαθὼν, *having learnt* or *understood*) He did not learn it previously (to his coming with his army and laying hold on Paul), but subsequently.

30. Μηνυθείσης) Upon this, as being a verb of declaring, the infinitive μέλλειν depends.

[33. Εἰς τὴν Καισάρειαν, *to Cesarea*) Paul's stay in this metropolis afforded great help to the cause of the Gospel. Nevertheless he was himself placed in the midst of Gentiles and strangers in this place.—V. g.]

[1] BE read δεξιολάβους; but A, δεξιοβόλους. Vulg. and *e* have *lanciarios*; Syr. *jaculantes dextrâ*; Memph. and later Syr. *stipatores*.—E. and T.

[2] It is only later copies of Vulg. and the later Syr. with an asterisk which have this addition. Vulg. Amiatinus and the best MSS. are without it.—E. and T.

34. Ἐκ ποίας, *from what* province) Paul was a Roman citizen: on this account Felix asks him as to the province which he came from.

35. Διακούσομαι, *I will hear*) It would have been better to have heard the case as soon as possible.—φυλάσσεσθαι, *to be kept*) So a time was afforded to Paul in which he could pray and meditate in quiet.

CHAPTER XXIV.

1. Πέντε, *five*) They make all haste. A Sabbath seems to have intervened.—Ἀνανίας, *Ananias*) who was hostile to Paul.—ῥήτορος, *orator*) This is the only passage in the whole of Scripture in which an *orator*, and the term *orator*, present themselves.—Τερτύλλου, *Tertullus*) He seems to have been an Italian.—ἐνεφάνισαν) Intransitive: ch. xxv. 2, 15, xxiii. 15, ἐμφανίσατε: 2 Macc. iii. 7, xi. 29.

2. Κληθέντος, *when he was called forth*) courteously. He was not *brought* (in the manner of a prisoner, as Paul was commanded ἀχθῆναι), ch. xxv. 6.

3. Πολλῆς, *great* quietness) A speech utterly unlike that of Paul, which was true, modest, and solid, without any varnish. Felix was a man of flagitious character, and hateful to the Jews.—εἰρήνης) *Peace*, a blessing most of all to be desired in a state.—κατορθωμάτων) A word grand in itself; which Tertullus borrowed from the philosophers: and for this reason there is no epithet added. There follow others in the same clause.—προνοίας, thy *providence*) This term they often attributed to the gods.

4. Δὲ, *but*) He implies that more might have been said in praise of Felix. Understand μὲν, *indeed*, in ver. 3, to answer to δὲ here.

5. Εὑρόντες) for εὕρομεν.—ἄνδρα λοιμὸν) So 1 Macc. xv. 3, ἄνδρες λοιμοί.—στάσεις) So the best MSS.[1] Others read στάσιν. *Sedition* was an invidious term among the Romans and Jews.—πρωτοστάτην) *a ringleader*.—Ναζωραίων, *of the Nazarenes*) A name (nickname) of

[1] Therefore in this passage both the margin of Ed. 2 withdraws from the larger Ed., and the Germ. Vers. agrees with the more recent decision.—E. B.

Στάσεις is the reading of ABEe Vulg. Memph. None of the oldest authorities, except both Syr. Versions and Theb., support the στάσιν of Rec. Text and Tisch.—E. and T.

Christians, taken from the surname applied to our Lord, which Paul does not refuse: ver. 14.

6. Ἐπείρασε, *attempted*) This verb may be understood of a mere attempt, or else of an effectual effort: therefore it was a term suited for creating odium.

8. Παρ' οὗ, *from whom*) *i.e.* from Paul.

9. Συνεπέθεντο) An apposite verb: τὰ ἔθνη τὰ συνεπιτιθέμενα—συνεπέθεντο εἰς κακά, Zech. i. 15. And so elsewhere. A few read here συνέθεντο.[1]—φάσκοντες) *saying*, with feigned gravity.

10. [Ὁ Παῦλος, *Paul*) By a simple narrative Paul overthrows the exaggerated accusation.—V. g.]—νεύσαντος, *having beckoned* to him) A gesture becoming the gravity of a judge.—ἐκ πολλῶν ἐτῶν, *for many years*) Six or seven. Experience on the part of a judge is desired by one who has a good cause: ch. xxvi. 3.—κριτήν, *a judge*) Paul does not flatter (by adding any complimentary epithet).—εὐθύμως) So the old MSS.[2] Afterwards more recent MSS. have εὐθυμότερον.

11. Δεκαδύο, *twelve*) Deducting the five days, of which ver. 1 speaks, there were seven days: and concerning these seven see ch. xxi. 17, 18, 26, 27 (the *seven* days of purification were nearly ended ἔμελλον συντελεῖσθαι, when he was made prisoner), wherein the verb ἔμελλον should be attended to; and the sense is, When these things were being done, which Paul had taken in hand, ver. 26: furthermore see ch. xxii. 30, xxiii. 11, 12, 32.—ἀνέβην, *I went up*) from Cesarea. Felix *might have understood* or *known* (δυναμένου σου ἐπιγνῶναι) the fact from the Cesareans.

12. Ἱερῷ, in *the temple*) He hereby refutes Tertullus, ver. 6. Add ver. 18.—ἐπισύστασιν) A double compound. The people were *in crowds* in the temple: Paul did not *congregate together* the crowd [ποιεῖν ἐπισύστασιν, *to excite a concourse of people*].—συναγωγαῖς, in *the synagogues*) of Jerusalem, ch. xxvi. 11.—κατὰ τὴν πόλιν, *in the city*) Jerusalem, ver. 11: κατὰ, when followed by the article, has not the distributive force (city by city).

13. Νῦν) *now*, for the first time.

[1] Rec. Text has συνέθεντο, with no old authority. ABE support συνεπέθεντο.—E. and T.

[2] Thence the reading εὐθύμως, formerly marked with the sign δ, has been elevated in the margin of Ed. 2 to the sign β, with the consent of the Germ. Vers.—E. B.

ABE Vulg. read εὐθύμως; but Rec. Text, εὐθυμότερον, without the oldest authorities' sanction.—E. and T.

14. Ὁμολογῶ, *I confess*) A forensic word, and one also used in sacred things, and appropriately employed here. A confession ingenuous, voluntary, full; having respect to *faith* in this verse; to *hope*, in the following verse; to *love*, in ver. 17. They who assent to this confession are accused of being a *sect* (*heresy*), with the same injustice as Paul was.—ὁδὸν, *way*) He confesses that he is one of those whom Tertullus had termed "Nazarenes."—λέγουσιν αἵρεσιν, *they call a sect, heresy*) This appellation (ver. 5) Paul corrects, not that it was at the time an odious term (as *sect* or *heresy* is now), but because it is not a sufficiently worthy one. Αἵρεσις, *a sect*, is a thing of human caprice (humour): the *way* (ὁδὸς) is a thing divinely ordained. He had said all that was required for his defence; but now, skilfully making a handle of the opportunity, he adds a confession of faith.—πατρῷῳ) Paul confutes the prejudice as to the *newness* of Christianity.—νόμον, in *the law*) Again he refutes Tertullus, ver. 6.—γεγραμμένοις, *written*) concerning Jesus of Nazareth, ver. 5.

15. Ἔχων, *having*) [in actual possession]. This is more than προσδέχονται, *expect, look for* [but Engl. Vers. *allow*].—δικαίων τε καὶ ἀδίκων, *of the just as well as also the unjust*) An appropriate division: for he was speaking in *a court of justice*.

16. Ἐν τούτῳ, *herein*) whilst I have this hope.—αὐτὸς, *I myself*) whatever others do.—ἀσκῶ, *I exercise myself, I aim*) This verb forms an allegory, with the word αἵρεσις, *sect*. Both words occur in the history of philosophical sects.—πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους, *toward God and men*) What follows accord with this, viz. *alms and offerings*.

17. Πλειόνων, *many*) He, who was long away, could not have been planning revolution; but ought to have been received with kindness, especially as he was about to present an offering of alms.

18. Ἐν οἷς, *in which*) viz. occupations, aims.—ὄχλου—θορύβου) Ὄχλος, *a crowd of men*; θόρυβος, *a crowd or confusion of things*: ὄχλος is something more fortuitous; θόρυβος, *a crowd*, denotes something more violent, and attempted with more deliberate purpose.—τίνες δὲ) Δὲ is genuine, being established by very many MSS.[1] Understand εἶδον, *saw* me.

19. Οὕς, *whom*) Never does the world commit greater solecisms (blunders) in violation even of its own laws, than in persecuting the faith.

[1] AB (according to Lachm.) CE*e* Vulg. Memph. Theb. later Syr. have the δέ; but Elzevir Rec. Text omits it, with B (judging from the silence of collators), according to Tisch.—E. and T.

20. Στάντος μου) *whilst I stood.* That standing is mentioned, ch. xxii. 30, ἔστησεν, *made him stand.*

21. Περὶ) Never is there an occasion when Paul omits to make mention *concerning* the resurrection of the dead.

22. Ἀνεβάλετο, *he deferred* them) Dilatory measures are the safe ones for the world in the case of Divine things.—ἀκριβέστερον, *more accurately*) Through these governors *accurate* knowledge of Christianity was carried to Rome.

23. Τηρεῖσθαι, *that he should be kept*) be secured in safety.—ἄνεσιν, *rest*) Thus he was able to propagate the Gospel. The Jews were annoyed at this, but could not prevent it.

24. Παραγενόμενος, *having arrived*) in the judgment-hall (governor's residence) of Herod, where Paul was being detained captive; with this comp. Acts xxiii. 35. But Felix does not seem to have been in the same place, but to have had a particular residence of his own.—τῇ γυναικί, *the woman, partner*) Accurate language. She was not the legitimate *wife* of Felix, but having left her former husband, had married Felix.—Ἰουδαίᾳ, *a Jewess*) of the family of Herod. See Joseph. 1. 20, Ant. c. 5.

25. Διαλεγομένου, *as he reasoned*) Paul had no desire to insinuate himself into their good-will by subtle disquisitions. Along with his discourse concerning faith in Christ, he also conjoined what needed to be spoken to the judge Felix, and to the same Felix and Drusilla in their private capacity. [Drusilla was not even the lawful wife of Felix.—V. g.]—τοῦ, *the* judgment) The article not being added to the first and second head of those particulars which are here enumerated, forms an Epitasis [Emphatic addition.—Append.]—ἔμφοβος γενόμενος, *being struck with fear, trembling*) Truth makes Felix to fear even a prisoner in bonds. [Who should not be struck with fear? —But he who is so struck should suffer himself to be urged forward to repentance and faith, so that fear may give place to love.—V. g.] —τὸ νῦν ἔχον, *for the present time*) Such a *present* time having been neglected in this life, shall hereafter cause gnawing remorse to each of the damned. Procrastination is dangerous.—καιρὸν δὲ λαβών) Instead of λαβών, most copies have μεταλαβών, owing to alliteration with μετακαλέσομαι.[1] LXX., Ps. lxxv. (lxxiv.) 3, ὅταν λάβω καιρόν. [This very time should have been the *convenient* season.—V. g.]

[1] Hence the *more recent* margin of Bengel prefers λαβών, which the *older* had reckoned among the less established readings.—E. B.

Μεταλαβών is the reading of BC: παραλαβών of A. No very old authority favours λαβών, except Chrysostom be considered such.—E. and T.

26. Ἐλπίζων, *hoping*) A bad hope: an evil eye.—χρήματα, *money*) which so many Christians would have contributed through love of Paul. Comp. ver. 17, 23. Thus the wretched Felix neglected to secure the treasure of the Gospel.

27. Διετίας, *after two years*) during which the imprisonment continued. The time of the government of Felix began a year before Paul's imprisonment; although it was by successive steps that he attained to the government of Judea: whence Paul, in Acts xxiv. 10, could with correctness say, that he was *for many years* a judge of this people. Comp. Ord. Temp., p. 285.—ἔλαβε, *received*) against his will, as may be inferred from ver. 10, 24.—χάριτας καταθέσθαι, *to gratify, to show a pleasure to*) in order that the favour of the Jews might follow him in leaving the government. So χάριν καταθέσθαι, ch. xxv. 9: φιλίαν καταθέσθαι, 1 Macc. x. 23. Worldly men, in order to gratify one another, stretch out their hands against those things which are God's: ch. xxv. 9.

CHAPTER XXV.

1. Τρεῖς ἡμέρας) after *three days:* quickly enough.

2. Ἐνεφάνισαν [informed him against], *appeared* against [understanding ἑαυτοὺς]) After so long intervals of time Jewish zeal [bigotry] does not abate: ver. 24. So with the greater justice Paul embraced the Gentiles.—παρεκάλουν, *besought*) On this depends ὅπως, *that*, ver. 3.

3. Εἰς Ἱερουσαλήμ, *to Jerusalem*) where Festus already was.

4. Ἀπεκρίθη, *answered*) The zeal of Festus in defending the Imperial rights proves advantageous to Paul. Luke skilfully portrays the mind of the procurator, a novice, and therefore haughty. —ἐν τάχει, *speedily*) See ver. 6.—μέλλειν ἐκπορεύεσθαι) *that he is about to go forth*, to give sentence in the case.

5. Δυνατοί) Those *who are able*, viz. to perform the journey [not, *able to prove guilt in Paul*]. The urbane (witty) ἦθος of Festus is hereby expressed, as he thus answers the Jews, who made their pretext (for wishing Paul to be brought from Cesarea to Jerusalem) the troublesomeness of the journey.—συγκαταβάντες, *going down together*) with me. The Court-house (Forum) does not follow the pleader (plaintiff).—εἴ τι, *if aught*) He does not simply and impli-

citly believe the Jews: ver. 10, at the end.—ἐν τῷ ἀνδρὶ) *in the man.* So the Latin Vulg. with the best MSS. More recent authorities add τούτῳ.[1]

6. Οὐ πλείους ὀκτὼ ἢ δέκα) *not more than eight or ten,* is the reading of the Latin Vulg. And this reading is supported by old Greek MSS., along with the Coptic (Memphitic) Version. An excellent reading.[2] So οὐ πλείους ἡμέραι δεκαδύο, κ.τ.λ., ch. xxiv. 11, iv. 22, xxiii. 13. Others omit οὐ, or also ὀκτώ, or οὐ πλείους. Eight or ten days are a sufficiently short time (ver. 4) for the stay of the new governor in the city of Jerusalem. Within that time he could not conveniently have discussed Paul's case.

7. Περιέστησαν, *stood round about*) threatening danger.—πολλὰ, *many*) Where *many* charges are alleged, often not even one is true.—καὶ βαρέα, *and grievous*) What these were is intimated in the following verse—φέροντες, *bringing*) with clamour: ver. 24.

9. Θέλεις; *wilt thou?*) Festus could have given the decree without asking Paul; but conscience kept him back, and the matter was divinely so ordered, that Paul should be given cause for making an *appeal.*—ἐπ' ἐμοῦ, *before me*) This Festus adds plausibly. Paul answers presently, ἐπὶ τοῦ βήματος, κ.τ.λ., *before the tribunal,* etc.

10. Ἑστώς εἰμι, *I stand*) viz. here at Cesarea.—κάλλιον) *better* than others [not as Engl. Vers. *very well*].—ἐπιγινώσκεις, *thou knowest*) He touches the conscience of Festus.

11. Ἀδικῶ) The present absolute (as in Col. iii. 25, ὁ ἀδικῶν), in which the preterite is involved, as in Chrys. de Sacerd. sect. 55, at the end, οὐκ ἀδικῶ. Comp. ch. xxvi. 31, πράσσει.—τὸ ἀποθανεῖν) That this was the issue at stake, is denoted by the article.—οὐδείς, *no man*) Modestly expressed; *i.e.* thou canst not.—ἐπικαλοῦμαι, *I appeal*) Sometimes we may employ legal remedies in the cause of God. Paul lays hold of a help towards his going to Rome, according to what was the will of God expressed in the vision, ch. xxiii. 11.

12. Συμβουλίου, with the *council*) This consisted of the persons who

[1] Memph. and both Syr. Versions are the only very old authorities for τούτῳ: which Tisch. reads. But ABCE*e* Vulg. Lucifer omit τούτῳ, and add ἄτοπον: and so Lachm.—E. and T.

[2] Which is rated more highly in the margin of Ed. 2 and the Germ. Vers. than in the larger Ed.—E. B.

ABC Vulg. Memph. read οὐ πλείους ὀκτώ, except that B has πλείονας. Rec. Text omits οὐ and ὀκτώ. E*e* omit οὐ, but retain ὀκτώ. Lucifer retains both. Chrysostom in his commentary omits πλείους ἢ, but in the text retains the words.—E. and T.

were with the governor.—πορεύσῃ, *thou shalt go*) Festus seems to have said this by way of terrifying Paul.

13. Βερνίκη, *Bernice*) Sister of Agrippa—τὸν Φῆστον, *Festus*) the new governor.

14. Πλείους, *more*) Festus handles the matter concerning Paul negligently.—ἀνήρ, *a man*) The whole language of Festus savours of the new governor.

16. Ῥωμαίοις, *Romans*) Would that none of those things, which the Romans were not wont to do, were done among Christians!

17. Ἀναβολὴν μηδεμίαν, *no delay*) This in itself was not bad.

18. Ὑπενόουν, *I supposed*, or *suspected*) from their very great vehemence.—ἐγὼ, *I*) as yet a stranger.

19. [Ζητήματα, *questions*) There is a great variety in questions. The most unimportant are often accounted as the most important, and the most important as the most unimportant. See that from your heart you estimate as of the highest importance questions concerning Jesus.—V. g.]—ἰδίας)—Truly the Jews seemed to the Gentiles to have something *peculiar* about them. Agrippa was not a Jew: otherwise Festus would not thus express himself to him. He was of the family of the Herods, an Idumean, a Proselyte; but, as usually happens in the case of great men, without any great zeal for religion. Festus therefore might have held Agrippa as a Gentile. Compare also ch. xxvi. 27.—δεισιδαιμονίας, *superstition, religion*) A word middle between a good and bad sense; it is sometimes employed in the former, but oftener in the latter sense.—περί τινος, *concerning a certain* Jesus) Thus the wretched Felix speaks concerning Him, to whom every knee shall bow. [If ye refuse to believe, ye mockers and despisers! who is that *Certain One* ye shall see with wailing and lamentation?—V. g.]—τεθνηκότος, *dead*) Festus either did not know or did not trouble himself about *the cross* (crucifixion of Jesus).—ζῆν, *to be alive*) He does truly live. This is no doubt true: not a fiction.—V. g.]

20. Ἀπορούμενος, *being in doubt*) Thou oughtest to have inquired, Festus. An elegant construction, ἀπορούμενος ζήτησιν. Scapula has examples.—ζήτησιν) Ζητήματα are the things which are the subjects of inquiry, ver. 19: ζήτησις, the act of inquiry or question. The ζήτημα is the object (or subject) of inquiry, ζήτησις.—[εἰς Ἱερουσαλὴμ, *to Jerusalem*) Here Festus is silent as to his dangerous purpose (counsel), which he had taken up through desire to favour the Jews against Paul.—V. g.]

21. Τηρήθηναι, *to be kept*) By this verb Festus betrays that he had

wished to have given up Paul to the will of the Jews.—Σεβαστοῦ) *Augustus.*

22. Ἐβουλόμην) for *βούλομαι*· a courteous enallage [change of tense. —Append.]—*καὶ αὐτὸς, I myself*) A prudent wish. If thou knowest for thyself, thou wilt see and hear more than others tell thee. [The world truly is full of lies: but nowhere is it the custom to lie more absurdly, or wantonly than when a question arises concerning either *holy* persons or *holy* things.—V. g.]—*αὔριον*) The same day by Festus is termed *αὔριον, to-morrow;* by Luke, *ἐπαύριον, on the following day*, ver. 23.

23. Φαντασίας, *pomp*) a crowd of attendants, ornament, and ceremony. [A great number of officers of higher and lower grade were present in attendance.—V. g.]—*ἀκροατήριον, the place of hearing*) which was capacious, being the residence of the governor.—*χιλιάρχοις, tribunes* [chief captains]) viz. military tribunes.—*ἄνδρασι—πόλεως*, principal *men—of the city*) These were the civil magistrates. —*ὁ Παῦλος, Paul*) To him so noble an occasion was a matter of joy.

24. Ἡμῖν, *with us*) with me and Agrippa.—*ἄνδρες, men*) Festus spares (does not mention) Bernice, in order not to (seem to) present the prisoner before a woman.—*θεωρεῖτε*) Indicative: *ye see.* With this comp. ch. iii. 16, "This man whom ye see;" xix. 26, xxi. 20.

26. Τῷ *κυρίῳ, to my lord*) Cæsar. Lately this appellation, *Lord*, had arisen.

CHAPTER XXVI.

1. Ἐπιτρέπεται, *It is permitted*) Elegantly the impersonal form is used, *permission is granted to thee*, by Festus and by Agrippa. Agrippa was desiring to hear him.—*ὑπὲρ, for*) not merely *concerning* thyself. [This no doubt is what Paul has in hand; but in such a way as that he rather speaks *concerning Christ.*—V. g.]—*ἐκτείνας τὴν χεῖρα, having stretched forth his hand*) bound with a chain though it was. This gesture was appropriate both to the boldness of speech of Paul, and to the securing of his hearers' attention.

2. Περὶ, *concerning*) Paul both refutes the charge of the Jews, and, under the impulse of faith, says more. This, the last extant speech

of Paul, is fuller than the others, and worthy of his spiritual increase in attainments.—ὑπὸ Ἰουδαίων) He does not add the article [not "by *the* Jews," but "by Jews"]: for it was not all the Jews universally who were accusing Paul.—βασιλεῦ Ἀγρίππα, *King Agrippa*) The address in the second person has great force, especially when it is Singular, and when the proper name is used: ver. 27.—ἡγημαι ἐμαυτὸν μακάριον, *I count myself happy*) I congratulate myself on the fact.

3. Γνώστην ὄντα σε) Two accusatives, an Attic idiom: *i.e.* especially *as thou art expert* or *acquainted with*. See Heupel. de Dialectis, Can. 98, Raphel. from Xen. and Arrian. Γνώστης, is one who seeks and has acquaintance with. Festus was not one of this character: ch. xxv. 20.—ἐθῶν, *customs*) in matters of practice.—ζητημάτων, *questions*) in matters of theory. Festus had used this term in the absence of Paul: ch. xxv. 19. Accordingly Paul, by the Divine guidance, repeats and explains it.

4. Μὲν οὖν) Οὖν makes an addition to the discussion: μὲν, when δὲ does not follow, softens the language; ver. 9. This narrative has in it great ἐνάργεια, *distinctness*.—βίωσιν, my *manner of life*) mode of action in life.—τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς, *which was from my youth, which was from the beginning*) that is, from the beginning of my youth. So ἄνωθεν, *from the first*, in the foll. verse.

5. Προγινώσκοντες) *knowing* me, *before that* I speak.—ἐὰν θέλωσι, *if they be willing*) But they were unwilling [to testify], because they were sensible that in the conversion of Paul, even in respect to his previous life, there is the most effectual argument for the truth of the Christian faith.

6. Καὶ, *and*) These things which are contained in ver. 6, 7, 8, are spoken as it were in a parenthesis: that Paul may show that he has not thrown aside that very tenet, which the *Pharisees* rightly maintain, viz. concerning the resurrection of the dead, but that he really asserts and vindicates it. As to the connection of ver. 5 and 9, to which the words μὲν οὖν are subservient, comp. ch. xxii. 3, 4, "Zealous toward God, as ye all are this day: And I persecuted this way unto the death." In fact it was Pharisaism that had prompted Paul to persecution.—νῦν) *even still* [though no longer a Pharisee in other respects].—ἐλπίδι, *for the hope*) There is force contained in the repetition: *hope* (ἐλπίζει); *for which hope's sake* (περὶ ἧς ἐλπίδος), ver. 7.—ἐπαγγελίας, *of the promise*) The *hope* therefore is firmly established.—ἕστηκα, *I stand*) on this day.—κρινόμενος, *being put on my trial*) at this time.

7. Εἰς ἣν, *unto which*) hope.—τὸ δωδεκάφυλον, *the twelve tribes*)

Even the Ten tribes had in considerable numbers (a good part of them) returned from the East, but they had passed from that διασπορὰ into the διασπορὰ, of which James i. 1 and 1 Pet. i. 1 speak. For the Ten tribes had not been in the first instance carried away into those localities which James and Peter, in the passages quoted, refer to ("Pontus, Galatia, Cappadocia, Asia, Bithynia"). All had the hope of the resurrection.—καταντῆσαι, *to attain*) A verb frequently used by Paul: Eph. iv. 13, "Till we all come (καταντήσωμεν) to the unity of the faith;" Phil. iii. 11. The whole of our religion tends towards the future.

8. Ἄπιστον, *incredible*) The ancients called poetic fables incredible: See Chrysost. de Sacerd. § 226, 590: So Festus esteemed the resurrection an *incredible* thing: ch. xxv. 19.—ὑμῖν, *to you*) An Apostrophe [sudden turning of the address to others than those with whom he began], in respect of the Jews (for Agrippa was not a Jew: ver. 3, 7 ("*our* twelve tribes"), where the ἡμῶν forms an antithesis to the proselytes, especially those of them who were such as Agrippa was, according to my note on ch. xxv. 19); and boldness of speech, towards the hearers then present. He so replies to Festus, as if he had heard his speech: ch. xxv. 19.

9. Ἔδοξα ἐμαυτῷ, *I thought with myself, I seemed to myself* bound) even above others.—δεῖν, *that I ought*) So great is the power of the conscience even when in error.—πολλὰ ἐναντία, *many things contrary*) not as others, who neither treat with respect, nor yet injure (Christians). These *contrary* things the language of Paul enumerates with a remarkable increase of force.—πρᾶξαι) ἐποίησα, presently. The words differ, as we observe elsewhere.[1]

10. Τῶν ἁγίων, *of the saints*) So he terms the Christians, in a manner appropriate to the beginning of his speech, using a term transferred to them from the Jews.—ἐγὼ, *I*) Emphasis.—τὴν) The article signifies that Paul could not have done this without *the power* (the authority); and that the chief priests gave a general power (authority) to all who wished to persecute.—κατήνεγκα ψῆφον) A rare phrase. Paul *added his vote*, since he thought what was done altogether right.

11. Συναγωγὰς, *synagogues*) of Jerusalem.—ἠνάγκαζον βλασφημεῖν, *I compelled them to blaspheme*) This was the saddest of all. Repent, ye enemies of the Gospel. If Franc. Spira, to whom force was

[1] πράσσειν, *agere*; ποιεῖν, *facere*. Πρᾶσσειν expresses the general state of the conduct and *practice*: Ποιεῖν, the particular *acts*.—E. and T.

applied, paid so dearly for his sin, what then will become of those who apply the force (exercise compulsion), and yet do not repent with Saul.

12. Ἐπιτροπῆς, *with the order, permission*) Paul was a commissary. Ἐπιτροπὴ, *Commission:* whence ἐπίτροπος. See Esth. ix. 14, in the LXX.

13. Εἶδον, *I saw*) unexpectedly.—βασιλεῦ, *O King*) Most seasonably he fixes the word *King* at this point, where there is an Epitasis of (emphatic addition to) the language.—ὑπὲρ, *above*) The glory of Christ.

14. Τῇ Ἑβραΐδι διαλέκτῳ, *in the Hebrew tongue*) Paul himself, in this instance, did not speak in Hebrew. For in ch. xxii. 7, which narrates the same incident, he did not, when speaking in Hebrew, add this, *in the Hebrew language.* The Hebrew language was the language of Christ on earth and from heaven.—σκληρόν σοι, *it is hard for thee*) Lightfoot observes, it is a Hebrew adage.

15. Ὁ δὲ, *but He*) Alex. has ὁ δὲ Κύριος: so also others, along with the Latin Vulg. This reading is derived from ch. ix. 5, where the narrative of Luke has it so.[1] But Paul, who speaks here, omits the word also in ch. xxii. 8.[2] The omission is elegant. For it was not until afterwards, in continuation, that he heard who was the *Lord* that here addressed him.—ἐγὼ, *I*) Therefore He doth live, Festus (notwithstanding thy cavil, "One Jesus, which was dead, whom Paul affirmed to be *alive*"): ch. xxv. 19. Paul often refers to the words of the speech which Jesus spake to Saul, as we shall presently observe. Comp. note on ver. 17, 18.—Ἰησοῦς, *Jesus*) ὁ Ναζωραῖος, *of Nazareth*, is added in ch. xxii. 8. Paul does not add it in this place, in order to avoid offending (to spare) Agrippa, that he may not seem to upbraid him with the impiety of the Herods against the Christ. Also in ver. 26, he speaks somewhat generally.—στῆθι ἐπὶ τοὺς πόδας σου) So the LXX., Ezek. ii. 1.

16. Ὧν τε ὀφθήσομαί σοι) *and of those visions which I will* hereafter *impart to thee* ["of those things, in the which I will appear unto thee"].

17. Ἐξαιρούμενος, *rescuing* thee) The Lord truly rescued Paul out of many dangers. The same verb occurs, ch. xii. 11, and elsewhere, in the same sense. Paul intimates that this liberty, wherein he now rejoices in the midst of his very bonds, had been promised to him

[1] ABCE*e* Vulg. both Syriac Versions, Memph. have the Κύριος. Rec. Text omits it without the sanction of any very old authority.—E. and T.

[2] To which its omission by transcribers here is probably due.—E. and T.

along with his going forth to the Gentiles.—οὓς) *whom*. The word is to be referred both to the Jewish *people* and to the *Gentiles:* ver. 20.—νῦν ἐγώ) νῦν without the ἐγώ is the reading in a very few MSS.: more read ἐγω, without the νῦν. The transcribers might readily omit one or other of the two words amidst a number of very short words. The Latin Vulg. retains the two, *nunc ego*.[1] *I* denotes the authority of Him who sends Paul: the *now* denotes the present time.—ἀποστέλλω, *I send*) The epoch of the apostleship of Paul begins with this very point, when he was converted: ch. ix. 15, "He is a chosen vessel unto Me, to bear My name before the Gentiles," etc.; 20, 27, Barnabas declared *how* Saul *had seen the Lord* in the way (a badge of apostleship); Gal. i. 12, 15, 16, "I neither received it of man—but by the revelation of Jesus Christ—It pleased God to reveal His Son in me, that I might preach Him among the heathen."

18. Ἀνοῖξαι, *to open*) He opens the eyes, who sends Paul; and He opens them by the instrumentality of Paul, who is sent. There is in this passage a noble description of the whole process of conversion. Comp. Isa. xlii. 6, 7.—αὐτῶν, *their*) viz. of Jews and Gentiles. —τοῦ ἐπιστρέψαι) There is not added αὐτοὺς, as it is presently added to λαβεῖν· for which reason, as ἀνοῖξαι, so ἐπιστρέψαι, is said of Paul (as the modern Greek Version understands it, as also Beza and others): and τοῦ is explanatory, as in Luke i. 73, τοῦ δοῦναι, where the article indicates that the preceding Infinitive, ποιῆσαι, is explained by this subsequent one, "*To perform* the mercy—*that He would grant* unto us;" note.—ἀπὸ σκότους εἰς φῶς, *from darkness to light*) This clause more belongs to *the people* (the Jews): that which follows, more to the Gentiles. Comp. ver. 20, note: εἰς, *into light*, 1 Pet. ii. 9. Comp. Col. i. 12, 13; 1 John i. 7, ii. 9, 10; Rev. xxi. 24. Φῶς here is without the article, as in ver. 23.—ἐξουσίας, *the power*) which was very gross among idolaters. Comp. Col. i. 13, 14, "*Redemption* through His blood—the forgiveness of sins."—Σατανᾶ, *of Satan*) *Satan* is opposed to GOD, as antichrist is to Christ.—τοῦ) Anaphora [the frequent repetition of the same word at beginnings].—ἄφεσιν ἁμαρτιῶν, *forgiveness of sins*) This belongs expressly to *the people:* ch. ii. 38, "Repent and be baptized in the name of Jesus Christ for the remission of sins." Κλῆρον, *lot, inheritance*, among them who are sanctified, more applies to the Gentiles.—κλῆρον, *inheritance*) Comp.

[1] The margin of Ed. 2 is more favourable to this reading than the larger Ed. And so the later decision is followed also by the Germ. Vers.—E. B.

Ἐγὼ is the reading of ABCEe: Νῦν, of the Rec. Text without very old authority. *Nunc ego*, Vulg.—E. and T.

again Col. i. 12–14.—ἐν τοῖς ἡγιασμένοις, *among them which are sanctified*) See ch. xx. 32, note (This title is applied to believers from among the Gentiles, not however excluding Jewish believers: therefore ἐν, not σὺν, is used).—πίστει, *by faith*) Construe this with λαβεῖν, *that they may receive* [not with ἡγιασμένοις, *sanctified*, as Engl. Vers.]

19. Ὅθεν) *whence* I received the power to obey.—οὐκ ἐγενόμην ἀπειθὴς, *I was not disobedient*) Litotes: *i.e.* I was altogether and immediately obedient: Gal. i. 16. Not even the conversion of Paul was irresistible. According to the opinion of the Jews, Paul ought to have been *disobedient:* this he denies himself.—οὐρανίῳ, *the heavenly*) and therefore most efficacious.

20. Μετανοεῖν, *that they should repent*) This more appertains to the Jews.—ἐπιστρέφειν, *turn*) This more appertains to the Gentiles. For *to turn* to *the Lord* Christ is said in this book especially of the Hebrews: ch. xi. 21, note: *to turn to God* is said of the Gentiles: ch. xiv. 15, xv. 3, 19; 1 Thess. i. 9.

21. Ἕνεκα τούτων, *for these causes*) Now Paul brings together all that went before, for the purpose of his defence.

22. Ἐπικουρίας, *help*) Ammonius observes; βοηθεῖ is said of the assistance given by one *who is with* another; ἐπικουρεῖ, of that of one *who comes from without* to the help of another. When all the Jews were either attacking, or else not defending Paul, *God* suddenly sent Romans to his help *from the camp.* Thus the promise which Jesus had given in ver. 17 was fulfilled.—τυχὼν) In relation to us, not in relation to God, such things are fortuitous [τυγχάνω properly implies *chance*].—ἑστηκα, *I have stood, I stand* [continue]) safe and uninjured.—μεγάλῳ, *to great*) as in the present instance.—μελλόντων) The Genitive depends on ὧν.—καὶ) *and*, in particular, Moses, an extraordinary prophet.—εἰ) *whether.* Elegantly used. The fact was clear: the Jews had called it in *question;* ver. 3, "*questions* among the Jews."—παθητὸς, *is liable to—capable of—suffering*) The Jews had denied that Messiah can suffer.—πρῶτος, *the first*) 1 Cor. xv. 23.—φῶς, *a light*) ver. 13, 18.—μέλλει καταγγέλλειν, *is about to show*) by the Gospel, as was foretold.

24. Μαίνῃ Παῦλε, *thou art mad, Paul*) It is thou, Festus, who art mad. Festus saw that it is not nature which acts in Paul: he was not capable of seeing grace: wherefore he supposes that it was a Jewish kind of enthusiastic phrensy, of the same kind as was that among the Gentiles, according to their own fables. He does not ascribe to Paul habitual madness, but a particular act and feeling of madness then: comp. ch. xii. 15. —γράμματα, *learning*)

Festus accounts the apostle's ardour as the effect of overmuch learning [Pedantry].

25. Κράτιστε Φῆστε, *most noble Festus*) Madmen do not use names and terms of respect. Thus also Paul refutes Festus.—ἀληθείας καὶ σωφροσύνης, *of truth and soberness*) "Soberness" is opposed to madness: "truth" is confirmed in the following verse. Both remain still, even when men of GOD act with the greatest vehemence.—ἀποφθέγγομαι, *I speak forth*) A suitable word.

26. Ἐπίσταται, *knoweth*) This is evident: for he even knew the *Christian* name, ver. 28. Having refuted the objection of Festus, Paul urges the truth which he aimed at setting forth, appropriately and gradually, step by step, returning from Festus to Agrippa.—παρρησιαζόμενος, *using all freedom of speech*) He had free confidence, which Festus called madness.—οὐκ ἐν γωνίᾳ) not in a *corner*, but under the view of mankind.

27. Τοῖς προφήταις, *the prophets*) He who believes these, must believe Paul, and Christ Himself.—οἶδα, *I know*) Here Paul so holds fast the king, that he can hardly struggle against it. [This is an artifice which it is of advantage that energetic teachers should often use: but the hearer who feels himself closely pressed thereby, should not delay to yield in submission.—V. g.]

28. Ὁ δὲ Ἀγρίππας, *but Agrippa*) The king is thought by some to speak contemptuously: it would be more true to say, that there was a motion towards good in him: with which comp. ver. 27, 29. —ἐν ὀλίγῳ) This phrase itself is not to be found in the LXX.; but synonyms however are found, put in the same neuter gender; and these synonyms express the Hebrew כמעט, the Latin *propemodum*, *tantum non;* and that too, in such a way that the effect itself, in the case of a past event, is excluded, in the case of a thing future, is included, according to the variety of the circumstances of each particular case. In the former manner there is generally added παρά· παρὰ μικρὸν, παρὰ βραχὺ, παρ' ὀλίγον, Ps. lxxii. (lxxiii.) 2, xciii. (xciv.) 17; Prov. v. 14: Latin, *pœne*. In the second way, ἐν is employed: ἐν τῷ μηδενί, Ps. lxxx. (lxxxi.) 14; ἐν τάχει, Ps. ii. 12: Lat. *nullo negotio, facile, celeriter;* which notion admirably accords with this passage, which also has ἐν. Therefore there are presented to us here, Festus without Christ, Paul the representative of Christianity, and Agrippa, at the point where the decision between the two roads must be made, with an excellent bias.

29. Εὐξαίμην ἂν τῷ Θεῷ, *I would wish before* GOD) Agrippa speaks of it as a thing at his own pleasure, as if he could at will admit

human persuasion, such as he ascribed to Paul: Paul courteously corrects this error; for it is the gift and work of GOD.—καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, *both almost and altogether*) Paul retorts the expression *almost* upon the king; and by a kind of parody adds, *and altogether:* both of which designate (imply) both the time and the easiness of the thing: Those things which are easy, are for the most part *quickly* done; those things which are difficult, are *slowly* done. The ἐν πολλῷ [implying *slowness* and *difficulty* in the accomplishment] appertains to Festus, and other hearers like Festus, whom he invites to faith: the ἐν ὀλίγῳ (*in a little, easily, quickly, almost*), or both expressions, apply to Agrippa.—οὐ μόνον σὲ, *not only thou*) Paul intimates that he is ready, not only to bestow (devote) τὸ ὀλιγον, *that which is little and easy*, the labour of speaking, but also that which is *much and hard*, τὸ πολὺ, viz. great labour, endurance, and life itself.—πάντας, *all*) It is the part of modesty, that Paul does not name and address *all* these; yet he looks at them and marks them.—σήμερον, *this day*) This is construed by most interpreters with the preceding participle; by Chrysostom and others, with the subsequent verb. And, indeed, it has remarkable force with the verb.—γένεσθαι, *might become*) The word of Agrippa ("*to become* a Christian") is repeated. The antithesis is εἰμι, *I am*, presently.—τοιούτους, *such*) *Christians*, not merely by profession, but in reality. An elegant periphrasis.—κἀγὼ, *even I myself*) Paul speaks from a sense of his own blessedness, with the widest (most comprehensive) love. Comp. 1 Cor. vii. 7.—παρεκτὸς, *with the exception of*) A most sweet ἐπιθεραπεία (*after-correction.*—See Append.) and exception.

30. Ἀνέστη, *rose up*) They therefore had sat. A most precious moment (season) for Agrippa; which whether he used or not, we shall hereafter see.

31. Οὐδὲν, *nothing*) Is there nothing besides, ye hearers, which ye might have learned from that discourse? Political reflections and favourable opinions pronounced on such a preacher, do not settle the matter.—πράσσει, *doeth*) and hath done. They speak not merely of one action, but of the whole life of Paul.

32. Εἰ μὴ, *if* he had *not*) Now Festus could not let him go. There was added the fear of offending the Jews.

CHAPTER XXVII.

1. Ἐκρίθη, *it was decided*) The setting out of Paul to Cæsar was already before decreed: now the time was appointed, and their route by sea. As to Paul, *it was decided* in the strict judicial sense of the word: his friends freely followed Paul, and among them Luke.—τοῦ) ἐκρίθη τὸ κρίμα τοῦ ἀποπλεῖν.—ἑτέρους, *other* prisoners) Comp. Luke xxii. 37.—σπείρης Σεβαστῆς) *the Augustan band.*

2. Πλοίῳ) They did not choose for the sake of prisoners to take such a *ship* [so large, and therefore charging dearly for passage], as that in it alone the whole voyage might be accomplished. see ver. 6.—Ἀδραμυττηνῷ) *Adramyttium*, a town of Asia Minor, situated towards the north of Pergamos, as Raphelius observes from Xenophon, contrary to what the geographical maps represent.—μέλλοντι) So the language appertains to the ship; with which comp. ver. 6. Μέλλοντες is the reading of others, flowing from the rhythm ἐτιβάντες.[1] τοὺς—τόπους, *the localities*) As the sea is navigated, so the parts (τόποι) of the sea are navigated.—Ἀριστάρχου) *Aristarchus* was either returning to his native country, or was on his journey to Rome.

3. Φιλανθρώπως, *courteously*) A suitable word, applied to offices of kindness on the part of comparative strangers, ch. xxviii. 2; Tit. iii. 4, ἡ φιλανθρωπία.—Ἰούλιος, *Julius*) He seems to have heard Paul (when speaking before Agrippa, who is said to have been accompanied by *the chief captains and principal men of the city*), ch. xxv. 23.—φίλους, *friends*) who were at Sidon, [equally as (as also) *at Tyre.*—V. g.]

4. Ὑπεπλεύσαμεν, *we sailed under*) They were wishing to pass by the southern part of Cyprus: they passed the eastern part at no great distance. The ὑπο here has the same force in the compound as in ver. 7, 16.

5. Πέλαγος) the deep *sea*, more remote from the land. In antithesis to, *we sailed under.*

7. Μὴ προσεῶντος) the wind *not admitting* us towards Crete.

8. Μόλις, *hardly*) Construed with ἤλθομεν, *we came.*—καλοὺς) Perhaps this epithet was given by antiphrasis; comp. ver. 12, "the

[1] Μέλλοντι is the reading of AB Vulg. (Amiat.) both Syr. Versions, Memph. Μέλλοντες of the Rec. Text is not supported by any very old authority.—E. and T.

haven was *not commodious:*" as the name, Pontus Euxinus.[1]—Λασαία) So the best MSS.: two have Ἀλασσα: whence the Latin Vulg. has *Thalassa*.[2] The word *civitas*, immediately preceding (in the Vulg.), may have caused the prefixing of the letter *t* from its third syllable.[3] We assign more weight to the Asiatic MSS. than to the African, when the question is concerning the names of places. Crete *is said* to be ἑκατόμπολις, as is remarked in the Periplus of Scylax. Among the *hundred* towns, how many are unknown in our days?

9. Ἤδη, *now*) by reason of the time of year. The ancients were more afraid of winter in their voyages than men of our days are.—τὴν νηστείαν, *the fast*) The time of the year is denoted, by Metonymy [see Append.], from the fast of the seventh month, Lev. xvi. 29. [The feast of atonement, of which this was the fast, answers to that portion of time which immediately precedes our vintage.—V. g.]—παρήνει, *advised*) that they should not leave Crete: ver. 21.—ὁ Παῦλος, *Paul*) Paul furnishes a noble example of faith in the case even of things altogether external, accompanied with great presence of mind and dexterity of counsel putting itself forth, and stirring up others.

10. Αὐτοῖς, *unto them*) to the centurion and the rest.—ὅτι—μέλλειν) ὅτι sometimes has an infinitive. Polybius writes, διαδοθείσης φήμης, ὅτι τὰ θηρία τοὺς πλείστους διαφθεῖραι. Raphelius adduces more instances from him.—ὕβρεως) ὕβρις, Latin *injuria*, is often said with respect to one suffering who had not deserved the injury, even though the operating (agent) cause be not culpable. This word, ὕβρις, especially has regard to the ship: ζημία has regard both to the ship and to the souls in it.—μέλλειν ἔσεσθαι) μέλλει makes the language *modal* [see Append. *Sermo Modalis*], *is likely* to be, *is liable* to be: and savours of modesty. [He does not expressly say that it ought or must be done; with which comp. ver. 21; but merely indicates the danger impending from the course which they were choosing to adopt. So also in ver. 31.—V. g.]

[1] Which means *hospitable to strangers*, whereas it was a sea notoriously *inhospitable*, ἄξεινος, and inclement: but was called the former from a superstitious feeling to avoid a bad omen.—E. and T.

[2] Rec. Text and Tisch. read Λασαία, with the sanction of the two Syr. Versions alone of the oldest authorities. B and Memph. read Λασέα. A has Ἀλασσα; and so Lachm. Vulg. has Thalassa, and in other MSS. Thassala.—E. and T.

[3] Before Ἀλασσα, which would favour the reading of A: *Alassa, Talassa, Thalassa*.—E. and T.

11. Κυβερνήτῃ, *the master*) who was in command of the ship.—ναυκλήρῳ, *the owner of the ship*) to whom the ship belonged. He too was under the control of the centurion.—ἐπείθετο μᾶλλον, *had more regard to*) The artificer is not always to be trusted in his own art. Often the believing Christian, at the time when there is the greatest need, speaks more seasonable advice; but he is less regarded: Eccles. ix. 15. Perhaps Julius was afraid of the indignation of his superiors.

12. Οἱ πλείους, *the majority*) In time of danger, even those give their votes and opinions who are not entitled to do so: but the majority of votes does not always prove a thing to be really better.—ἔθεντο βουλὴν) *gave their advice:* Pricæus observes, that *consilium posuerunt* is a Petronian phrase. LXX., Judg. xix. 30, θέσθε βουλήν: and so Ps. xiii. (xii.) 3, θήσομαι βουλάς.—Φοίνικα, λιμένα) Φοίνιξ was the name of a town: its port is called Φοινικοῦς by Ptolemy. An easy Metonymy.—κατὰ Λίβα καὶ κατὰ Χῶρον, *towards the south-west* [Africus], *and towards the north-west* [Corus]) By the putting down of the two winds, it is more distinctly expressed, how open the harbour was, and how great their hope of being able to put in there, than if the west wind (Zephyrus) only were put down, from which the wind called *Africus* or Λίβς declines towards the south, *Corus* declines towards the north.

13. Δόξαντες, *having supposed*) as the south wind blew in their favour.—ἄραντες) *having moved.* Where there is motion, there the mass is raised from the support beneath on which it rests. Thence αἴρειν, *to move*, by a Metonymy of the consequent for the antecedent.—ἄσσον) *nearer.* The comparative contracted from ἐγγύς, which Herodotus also uses everywhere, and Josephus, l. i. Ant. c. 20. See Beza, E. Schmidt, and Raphelius. It is not in this place the name of a town, otherwise unknown, that they were seeking [as if ἄσσον were a town]; for it was Phenice which they had sought.[1]

14. Ἔβαλε) viz. ἑαυτόν· so ἐπιδόντες, ver. 15; ἀποῤῥίψαντες, ver. 43. Intransitive.—αὐτῆς) The modern Greek Version has, τῆς Κρήτης κατ' αὐτῆς, upon Crete and from Crete against us.—ἄνεμος Τυφωνικὸς, *a Typhon-like* [tempestuous] *wind*) Aristotle, *de mundo*, writes, Τυφών ἐστι τὸ ἀστράψαν ἄχρι τῆς γῆς διεκθέον, ἐὰν ἄπυρον ᾖ παντελῶς. It is called so from τύφω (*to smoke*), for θύφω, as τρέφω for θρέφω. Typhon, in Pliny, means the hurricane (ἐκνεφίας, the hurricane caused by *clouds*

[1] Rec. Text accents it, ἄσσον. Vulg. makes it a town: cum sustulissent de Asso.—E. and T.

meeting and bursting) descending like a thunderbolt, the especial bane of sailors: l. ii. c. 48 and 49; and when, moreover, there is rather a stormy blast than a wind. On this account, it is therefore conjointly called ἄνεμος τυφωνικός.—Εὐροκλύδων) that is, *the east wind* (*Eurus*) *exciting the billows*. An appropriate compound; the Εὖρος forming one part of it, because of the ἄνεμος, and the κλύδων forming the other part, because of the Τυφωνικός. ["See App. Crit. P. ii. on this passage, which refutes, by more than one reason, the reading Εὐρακύλων, which many advocate."—Not. Crit.][1]

16. Περικρατεῖς γένεσθαι τῆς σκαφῆς) *to retain*, and haul out of the sea, *the boat*, which heretofore had accompanied the ship: ver. 30, 32.

17. Ἥν, *which*) the boat.—βοηθείαις, *they used helps*) which the boat afforded.—ὑποζωννύντες, *undergirding*) Gyraldus, in his book concerning voyages, says (ch. xv.), that the "mitra" (girdle) is the rope with which a ship is girded in the middle. Add Raphelius.—τὴν Σύρτιν, *the Syrtis*) quicksands towards Africa.—τὸ σκεῦος, *the tackling*, [that wherewith the ship was *furnished*]) the sails, etc., ver. 19, in order that they might be driven on the Syrtis with less violence.

18. Ἐκβολήν) *a casting out* of the merchandise.

20. Μήτε ἡλίου, μέτε ἄστρων, *neither the sun, nor the stars*) which the ancients could the less do without before the discovery of the mariner's compass.

21. Πολλῆς) Their abstinence was *much*, frequent, and long-con-

[1] Others prefer εὐρυκλύδων, from the MS. Petav., as *Ernesti* suggests, Bibl. Th. T. viii. p. 24.—E. B.

Εὐρακύλων is read by AB (according to Lachm.: but B *corrected*, acc. to Tisch.) Vulg. (Euroaquilo) and Theb. Εὐροκλύδων of the Rec. Text and Tisch. has the sanction of the two Syr Versions alone among the oldest authorities. Bentley, in his Letter to F. H., D.D., signed Philelentherus Lipsiensis, ably supports Εὐρακύλων. The wind Euroclydon was never heard of before. Εὖρος and κλύδων, presenting a disparity of ideas, would never be joined in one compound; but Εὐρακύλων exactly suits the sense. Eurus is often taken (Gellius ii. 22) for *the middle equinoctial East*. the same as *Solanus*. Between the two cardinal winds, Septentrio and Eurus, there are two at stated distances, *Aquilo* and καικίας. The Latins, having no name for καικίας (Seneca, *Nat. Quæst.* 16), expressed the wind blowing between *Aquilo* and *Eurus* by the compound *Euro-Aquilo*, on the analogy of the Greek Εὐρόνοτος, the middle wind between Eurus and Notus. The καικίας is well called by Luke τυφωνικός, *whirling;* for the proverb shows that this was the peculiar character of καικίας in those climates, Ἕλκων ἐφ' αὑτὸν ὡς ὁ καικίας νέφη. So Luther's and the Danish Version, *North-east*. More strictly it is the *East-north-east*, the very wind which would drive a ship from Crete to the African Syrtis, according to the pilot's fears, ver. 17.—E. and T.

tinued.—τότε, *then*) When the world exults with joy, Christians abstain; when all others are in alarm, Christians are of good courage, and cheer up the others: ver. 36.—ἔδει μὲν, ye *ought indeed*) It is not without cause that Paul thus begins: I had given you good counsel, I will give you good counsel again; now comply with it.—κερδῆσαι, *to have gained*) This does not depend on μὴ. Κερδῆσαι, by a Euphemism, is equivalent to *avoid*. Josephus, b. ii. de Bello Jud. ch. xvi., τόγε τῆς ἥττης ὄνειδος κερδήσετε, *ye will supersede* (escape from) *the disgrace of defeat*. Add B. ii. Ant. Jud. ch. 3. Basilius of Seleucia, Or. 19, ἵνα, εἰ μὲν φθάσας ὁ λόγος ἐπιστρέψῃ τὴν ἔννοιαν, τὴν τιμωρίαν κερδάνωσιν. Casaubon on this passage compares Arist. ἠθ. μεγ. B. ii., καὶ ᾧ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τὸ τοιοῦτον κερδάναντα εὐτυχῆ φαμέν. So too the Latins use *lucrifacere*.—ταύτην, *this*) which is before our eyes.

22. Καὶ) The particle μὲν, put previously, required δὲ to follow, but καὶ has in it a degree of modesty.—[παραινῶ ὑμᾶς, *I exhort you*) Paul, however neglected his advice had been, is not angry notwithstanding, but proceeds to give wholesome advice in this place, and in ver. 33. —V. g.]—οὐδεμία, πλὴν, *no loss—except*) A marvellous prediction: ver. 24, 34, 44.

23. Εἰμὶ, *I am*) *To belong to* God is the height of religion; wherein faith, love, and hope, are comprehended. The correlative is, *to serve* God.—λατρεύω, *I serve*) They who were in the ship saw this.

24. Κεχάρισται, *hath freely given* thee) Paul had prayed: Even many of these perhaps, as far as life is concerned, were given to Paul. Even the centurion, in subservience to Divine providence, saved the prisoners in compliment to Paul, ver. 43. The providence of God marvellously reigns under contingent events, such as was the accompanying retinue here. More readily many bad men are preserved with a few godly men, than one godly man perishes with many guilty men. The world is like this ship. [And although the men of the world owe very much beyond what they think to the children of God, yet they are most evilly disposed towards them.—V. g.] —σοὶ, *to thee*) There was no danger, at a time otherwise so dangerous, that Paul should seem to speak boastingly what he spoke of necessity.—πάντας, *all*) not merely, as Julius desired, the prisoners: ver. 43. These "all" were many: ver. 37. Do thou seek souls: they shall be given thee, more than thou couldest hope.—μετὰ σοῦ, *with thee*) Paul, in the sight of God, was chief man in the ship, and its commander by his counsels.

25. Ἄνδρες, *men*) whom courage becomes.—τῷ Θεῷ, *God*) Faith

exercised towards the (word of the) angel of GOD, is exercised towards GOD.

26. Εἰς νῆσον, *upon an island*) This took place presently, ver. 27.

27. Τεσσαρεσκαιδεκάτη, *the fourteenth*) after having left Crete: ver. 18, 19.—αὐτοῖς χώραν, *that land* drew near *to them*) To persons who are being carried along, the lands seem to be in motion.

30. Φυγεῖν, *to flee*) in the boat, which would go more safely over the rough places.

31. Ὑμεῖς, *ye*) He does not say, *we*. The soldiers had no anxiety as to the safety of the prisoners; Paul was not afraid for his own.

32. Τότε, *then*) Paul left it to the soldiers to consider what they ought to do.

33. Ἄχρι) *until, whilst*. In the time of dawn there was more scope for lengthened exhortation.—τεσσαρεσκαιδεκάτην, *fourteenth*) Construed with προσδοκῶντες, *waiting for, expecting* (relief): for they had not so long abstained from food, although perhaps they had had no regular dinner or supper. For the rest, the fourteenth day, as Wall thinks, was thought the critical [decisive of their fate] day among sailors.

34. Σωτηρίας, for your *safety*) that ye may be the stronger (the better able) for swimming to land.

35. Εὐχαρίστησε, *he gave thanks*) A public confession of the Lord.—ἤρξατο, *he began*) There was the force of example even in this. Paul, taking food with good courage, imparts courage to those giving way to despair.

[37. Αἱ πᾶσαι, *all*) of whom we may, not without good reason, suppose that no few were won to the Gospel.—V. g.]

38. Τὸν σῖτον, *the corn*) having a sure hope of getting to land.

39. Τὴν γῆν, *the land*) which they had begun to see.—αἰγιαλὸν, the *shore*) which was smooth: Matt. xiii. 2, note [Hesychius defines αἰγιαλός as a smooth shore with sands].

40. Εἴων, *they committed, let go*) viz. the ship, and themselves with it.—τὰς ζευκτηρίας τῶν πηδαλίων) "*The rudders* are attached to the ship by certain *bands*. When these are loosened, then the rudders go down much into the waters, and by their weight keep back the ship, so as not to be upset by the winds."—*Grotius*.—τὸν ἀρτέμονα) "The *artemon* is that smaller sail which is wont to be attached to larger sails, whence also it takes its name" [Th. ἀρτάω, *I hang to, fasten to*].—*Gyrald.* de Navig., T. I. Op., f. 604, where he refutes many errors concerning the *artemon*.—τῇ πνεούσῃ) viz. αὔρᾳ. This is construed in the Ablative with the verb κατεῖχον, as the old

Engl. Vers. [but authorised Engl. Vers., "They hoised up the mainsail *to the wind*"] and Heinsius. It was by the sail, not by the oars, that they were now aiming to reach the shore.

41. Εἰς τόπον διθάλασσον, *to a place where two seas met*) Such a place, for instance, is an oblong mound composed of sand formed into a dense mass. It is called ταινία, a ridge, "pulvinus," *a sand-bank.*

42. Βουλὴ, *counsel*) A cruel, unjust, and ungrateful one. [The soldiers no longer reflected how much they owe to Paul.—V. g.]

43. Ἀποῤῥίψαντας) viz. ἑαυτούς.

44. Ἀπὸ, *from*) from the wooden parts of the ship.

CHAPTER XXVIII.

1. Τότε) *then at last.*—ἐπέγνωμεν) So the most ancient authorities read. Ἐπέγνωσαν[1] is the reading of the more recent copies, from ch. xxvii. 39. The sailors did not know the land, says Luke, sooner than all the rest of us.—Μελίτη) *Melita*, below Sicily: comp. ch. xxvii. 17 (*the Syrtis*, off Africa); nor is the ver. 27 there an objection (*up and down in Adria*), for the name of the Adriatic Sea was used in a comprehensive sense among the ancients, extending towards the Ionian Sea.

2. Βάρβαροι, *the Barbarians*) A word of a middle sense between good and bad, not in itself a name of reproach. Drusius derives it from the Syriac *bar*, outside: so that *barbarus* should be said of one who uses an unknown tongue.—γὰρ, *for*) Much praise is given to their prompt kindness towards strangers, who were many in number, though that kindness did not cost them much.

3. Συστρέψαντος, *when* Paul *had gathered*) An example of his *working with his own hands* (αὐτουργία): ch. xxvii. 19. He did the office of a prisoner submissively, helping others also thereby.—φρυγάνων, *of sticks, brushwood*) in which the viper lay hid in the cold season.—τὶ πλῆθος) τὶ is omitted by more modern copies.[2]—

[1] Ἐπέγνωμεν is read by ABC Vulg. both Syr. Memph. Rec. Text has ἐπέγνωσαν without any very old authority.—E. and T.

[2] ABC support τί. Vulg. Amiat. MS. omits it, as also later Syr. and Rec. Text.—E. and T.

ἀπὸ) ἐκ is the reading of more recent copies.[1] Ἀπὸ τῆς θέρμης, *from the heat* [*owing to* the heat], is considered by Grotius to be clearer. So, saith he, ἀπὸ τοῦ ἰοῦ, ἀπὸ τῆς λύπης, are often used among the Greeks in signifying a cause.—κατθῆψε) viz. ἑαυτὴν, *attached itself* to his hand. See Suicer's Thesaurus. Presently there follows κρεμάμενον, *hanging*, ver. 4.

4. Ἔλεγον, *they said*) forming a hasty judgment. They saw his chains.—φονεὺς, *a murderer*) A most inhuman crime, murder, which of all crimes is most openly punished in this life.—ἡ δίκη, *Vengeance*) They recognise the fact, that there is some vengeance; but they account her as a goddess, and do not know who is ὁ Δίκαιος, *the Just avenger*. How feeble is the light of nature!—ζῇν, *to live*) They recognise the law of retribution in kind.—οὐκ εἴασεν, *hath not suffered*) They suppose Paul to be already dead.

5. Ἀποτινάξας, *having shaken off*) Quintinus Hæduus, in the book concerning the Melitensian war, as quoted in Flacius, observes in this passage, "No poisonous kind of serpent either is born in Melita, or hurts any there, when introduced from elsewhere. The natives of that isle are, as it were, a terror to serpents. Scorpions, a deadly animal elsewhere, are seen harmless in the hands of children in sport. I have seen a person who ate them; which, they say, is due to Paul, when bitten, having shaken off the viper hanging to his finger without hurt. If this be true, *subjoins Illyricus*, we must no doubt suppose that it is the peculiar blessing of God, who, as it were, left an eternal memorial of the Gospel having been preached there, and so many miracles performed; even as the Scripture often testifies that God makes lands either worse or better on account of the sins of men, or even, on the other hand, on account of His own extraordinary compassion. Even as evident experience testifies that the soil and clime itself of Germany, and of all the northern regions, are far milder, and more salubrious and fertile, than they were formerly before the birth of Christ, as is clear from writers worthy of credit," etc.

6. Προσεδόκων, *they were expecting*) They knew what were wont to be the effects of such bites.—μεταβαλλόμενοι, *being changed*) The instability of human reasoning is herein showed. He is either an assassin, say they, or a god. So at one time bulls were about to be sacrificed to Paul at Lystra, and presently after stones were thrown at him: ch. xiv. 13, 19. There is a third alternative admissible:

[1] ABC, ἀπό. Rec. Text, ἐκ.—E. and T.

he is *a man of* GOD. As to no class of men do natural men commit greater errors, than as to the saints.

7. Τοῖς περὶ) in the locality and in the neighbourhood.—τῷ πρώτῳ, *the chief man*) Publius does not seem to have had official authority, but the leading position which wealth gives.—τρεῖς ἡμέρας, *for three days*) at the first time (at the early part) of our stay at Melita.

8. Ἐγένετο, *It came to pass*) There is described a disease most serious, in respect to the age of the patient and the complication of the maladies.—πυρετοῖς, *fevers*) A complicated fever; or one of such a kind that he often fell into it. The Plural has this force.

10. Τὰ πρὸς τὴν χρείαν, *such things as were necessary*) after the shipwreck. [Paul afresh was of benefit to his companions.—V. g.]

11. Τρεῖς μῆνας, *three months*) So Paul obtained rest: [—and the inhabitants of the island, through Paul, reaped an abundant harvest of blessings.—V. g.]—παρασήμῳ) The *sign* of a ship was in the prow, and it was from it that ships took their names.—Διοσκούροις, *the Twin-Sons of Jove*) These were Castor and Pollux, or the Castors, esteemed to be *sons of Jupiter*, whom the sailors thought to be propitious to them.

13. Περιελθόντες, *coasting around*) along the curve.—νότου, *the south wind*) An appropriate and pleasant termination to their voyage.

14. Παρεκλήθημεν ἐπ' αὐτοῖς) The sight of brethren was a *consolation* to us [Engl. Vers. takes παρεκλήθημεν differently]; and it led us to stay seven days. Here also the kindness of the centurion gave indulgence to Paul.—εἰς τὴν Ῥώμην ἤλθομεν, *we came to Rome*) a remarkable place, earnestly wished for. Here there is an Emphasis on τὴν Ῥώμην, (the) *Rome*, that it may be marked as the city long desired: but in ver. 16, ἤλθομεν εἰς Ῥώμην, *we came to Rome*, the emphasis is on ἤλθομεν, *we came*, that the entry itself may be marked.

15. Οἱ ἀδελφοί, *the brethren*) Christians.—ἀπάντησιν, to *meet* us) Offices of kindness towards foreigners are implied in προπέμπειν, ἀπαντᾶν, to *escort on the way, and to go to meet.*—ἄχρις, *even to*) He met with some in Appii Forum, others afterwards at the Three Taverns.—εὐχαριστήσας, *having given thanks*) for having obtained his wish, to see Rome: ch. xix. 21; Rom. i. 11, "For I long to see you;" xv. 23.—ἔλαβε θάρσος, *took courage*) actively. He saw that Christ is even at Rome. There was not always the same degree of confident energy even in Paul. He already forgets the troubles of his journey. Ammonius says that θράσος is *an unreasonable impulse;* but θάρσος, *a rational impulse.*

16. Τῷ Παύλῳ) A more recent transcriber has formed a neat

paraphrase: ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ, κ.τ.λ.[1] What became of the other prisoners is of no interest to us. We may suppose that Festus had written to Rome in as mild terms as possible; with which comp. ch. xxv. and xxvi.—καθ' ἑαυτὸν) *by himself*, wherever he thought fit. He got a *lodging*, which he *hired*, ver. 23, 30.—στρατιώτῃ, *a soldier*) who was joined to Paul by a chain, as was the custom, and who might thus continually hear his teaching.

17. Μετὰ τρεῖς ἡμέρας, *after three days*) which were given to rest and prayer.—συγκαλέσασθαι, *called together*) to himself, ver. 23. Being bound, he could less conveniently go about to visit them.—τῶν Ἰουδαίων πρώτους, *the chief of the Jews*) possessed of especial authority among them. He always sought out the *Jews* in the first instance. —οὐδέν, *nothing*) They might have taken up a false suspicion from his very chains: Paul obviates this (anticipates and meets this objection).

18. Ἐβούλοντο ἀπολῦσαι, *were wishing to let me go*) ch. xxiv. 23, etc.

19. Ἀντιλεγόντων, *when* the Jews *spake against* it) He speaks mildly: for they had tried, by a plot for murdering Paul, to put an end to his speaking in Palestine.

20. Ἕνεκεν, *on account of* this) In the beginning he speaks with them as a brother, not as an apostle.

21. Οὔτε, *neither*) It had been the winter time: and Paul had not long before appealed to Cæsar.—τῶν ἀδελφῶν, *of the brethren*) Jews.—ἀπήγγειλεν, *hath announced*) professedly and formally.—ἐλάλησε, *hath spoken*) viz. in every-day conversation.

22. Γνωστὸν, it is *known* to us) Paul retorts the expression on them, in ver. 28, "Be it *known* to you."—πανταχοῦ ἀντιλέγεται, *it is everywhere spoken against*) This is the indication of a good cause, rather than of a bad one.

23. Πείθων, *persuading*) most sweetly.—ἀπὸ πρωΐ ἕως ἑσπέρας, *from morning even till evening*) Who would not wish to have been present?

24. Ἐπείθοντο, *some assented* [believed]) with the understanding and the will. And so others ἠπίστουν, *believed not*.

25. Ὄντες, *when they were* not agreeing) viz. the Jews.—πρὸς

[1] Hence the shorter reading both is declared by the margin of Ed. 2 to be the reading better established, and has been received by the Germ. Vers.—E. B.

The words ὁ ἑκατόνταρχος—στρατοπεδάρχῃ are omitted by AB Vulg. Memph.: and so Lachm. Rec. Text and Tisch. support the words without any very old authority save the later Syr.—E. and T.

ἀλλήλους) *among themselves.*—ἀπελύοντο, *they departed*) The middle voice.—εἰπόντος, Paul *having spoken*) in reference to them, as they were going away.—ἕν) *one* word, which was in the highest degree appropriate and serious. [Often from one word or deed one lays hold of occasion for starting back from what is good: nay, indeed, this very thing happens to all, who, though they hear the word, are not saved. Most lamentable turning-points in the history of such persons!—V. g.]

26. Πορεύθητι, *go*) This verb Paul might apply to himself: for he had just come to Rome.

27. Καὶ ἰάσομαι, *and I shall* [should] *heal them*) The indicative after the subjunctive; concerning which comp. the note on Mark iii. 27, ἐὰν μὴ—δήσῃ, καὶ τότε διαρπάσει. And the former (the indicative) is the better established here, because in Isaiah the Hebrew accent makes the fullest stop of the hemistich after ἐπιστρέψωσι, *should be converted* [and so ἰάσομαι becomes distinguished from the contingent relation of the previous verbs, and is made a *positive* assertion].

28. Τοῖς ἔθνεσιν, *to the Gentiles*) whose capital was Rome. He had declared to the contumacious Jews his going to the Gentiles, at Antioch, ch. xiii. 46; at Corinth, ch. xviii. 6; and now in the third instance at Rome; and so also in Asia, Greece, and Italy.—ἀπεστάλη, *is sent*) by the apostle. Before this time no apostle, not even Peter, had come to Rome.—τὸ σωτήριον τοῦ Θεοῦ, *the salvation of God*) The root of the name *Jesus*. Comp. note, Luke iii. 6, ii. 30.—αὐτοί, these *very* persons) although ye will not hear it.—καί) *even:* not only is it sent to them, [but *also* they will hear it.]—ἀκούσονται, *they will hear*) The Jews ought to have repented by reason of the event of this very prediction.

29. Πολλὴν, *much*) as persons are wont, who are unable to resist the truth.

30. Ἔμεινε δὲ, *but* Paul *remained*) whatever the Jews might think of his so doing.—διετίαν ὅλην) the very *two years*, after which had elapsed this book was written; having been published long before the martyrdom of Paul, and without doubt by the wish of Paul. Luke was with Paul also at the last time (in the prison at Rome just before Paul's martyrdom), 2 Tim. iv. 11. "Perhaps Luke was meditating a third book, in which he would repeat the acts of those two years: even as in Acts i. he set forth some things which were not narrated in the last chapter of the Gospel."—*Estius.*—πάντας, *all*) without distinction of nation.

31. Βασιλείαν, *the kingdom*) in the very seat of the *empire* (king-

dom) of the whole earth. So presently, περὶ τοῦ Κυρίου, *concerning the Lord*. Comp. ver. 23. The mention of *the kingdom* had been a matter of odium in the eyes of Pilate: now Rome bears its being publicly stated.—παῤῥησίας, *confidence*) internally.—ἀκωλύτως, *without hindrance*) externally, after having overcome so many hindrances. The Victory of the Word of God. Paul at Rome forms the climax (crowning point) of the Gospel preaching, and the end of the Acts; which Luke otherwise (2 Tim. iv. 11) might have easily brought on to the death of Paul. He began at Jerusalem; he ends at Rome. [And at the close of this very period of two years the fourth thousand years from the Creation of the world was completed.—V. g.] Thou hast, O Church, thy form given to thee. It is thine to preserve it, and to keep the deposit committed to thee. In the Old Testament, Isaiah, the volume of the Twelve Prophets, Ecclesiastes and Lamentations, have a close threatening and severe; whence the Jews are wont to subjoin the penultimate verses, of a more joyful character, without the vowel points. But in the system of the books of the New Testament all the endings of books have all that is favourable and joyous.

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